

**THE IMPACT OF THE
SEVENTH-DAY ADVENTIST CHURCH'S
RELIGIOUS THINKING ON THE INTERPLAY BETWEEN
PERSONALITY TYPE AND SPIRITUAL MATURITY**

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

Signature:~

Date:

SUMMARY

This research seeks to establish whether the members of the Seventh-day Adventist Church in South Africa have a characteristic personality type and temperament that relates to their style of spirituality. Style of spirituality here refers to all spiritual behaviour in a broad sense – how they pray, worship, use the Bible, care about others, relate to social needs, care about the environment, administer and organize their church activities, etc. This study does not deal with *what* they believe, but rather focuses on *how* they believe. This research further seeks to establish what impact participant's God-image has upon their level of spiritual maturity, if any at all. To what extent does one's personality and temperament influence spiritual maturity and God-image?

What instruments were used? I used the *Myers-Briggs Type Indicator* to measure personality and temperament, the *Personal Orientation Inventory* of Everett Shostrom to measure levels of self-actualization and psychological maturity, the *Faith Maturity Scale* of Benson, Donahue, and Erickson, to measure faith maturity, and the *Christian Preference Profile* scale, which I developed to measure preferences of Christian religiosity, which also gave an indication of God-image.

How was the study conducted? I visited approximately 22 SDA churches in the Western Cape and distributed the inventories to willing participants myself. I explained the purpose of the research and how to complete the inventories. Participants were requested to complete it at home and return it the next week. I made use of two supervised students who helped to mark the answer sheets and capture the data.

What were the findings? The personality type of the SDA laity was more introverted, compared to a similar study indicating that SDA clergy were more extraverted. The most significant finding was that the dominant temperament was sensing/judging (SJ=70%), slightly higher than that for the clergy. The self-actualizing levels were relatively low – the two main measures, time competency and locus of control measured both in the non-actualizing range, as well as three of the ten sub-scales, relating to a rigid implementation of values, a pessimistic view of humanity, and a lack of acceptance of synergy between opposite characteristics. The faith maturity levels were slightly above the average, and were low on three of the eight measures, relating to integration of faith and life, social concerns, and involvement in social and environmental issues. The religious preference scale indicated a dominant relational style, followed by a dependent, personal, evangelical style, and a bureaucratic organizational style of religious preference.

Some of the main characteristics of the SDA profile were a resistance to change, preservation of the status quo, stable, able administrators, favour a hierarchical, bureaucratic structure, substance-oriented rather than relationship-oriented, preserving their identity is a high priority, and is evidenced in preserving the purity of their beliefs, affectionately referred to as the “truth.”

OPSOMMING

Hierdie navorsing het ten doel om vas te stel of die lidmate van die Sewendedag-Adventistekerk in Suid-Afrika 'n kenmerkende persoonlikheidstipe en temperament het wat ooreenkom met hulle styl van spiritualiteit. Die styl van spiritualiteit verwys hier na alle spirituele gedrag in die breë sin – hoe hulle bid, aanbid, die Bybel gebruik, omgee vir andere, verhouding tot sosiale behoeftes, besorgdheid oor die omgewing, administrasie en organisasie van kerklike aktiwiteite, ens. Hierdie studie het nie te make met *wat* hulle glo nie, maar eerder met *hoe* hulle glo. Hierdie navorsing poog verder om vas te stel watter impak deelnemers se Godsbeeld op hulle vlak van geestelike volwassenheid het, indien enige. Tot watter mate beïnvloed 'n persoon se persoonlikheid en temperament sy/haar geestelike volwassenheid en Godsbeeld?

Watter instrumente is gebruik? Ek het die *Myers-Briggs Type Indicator* gebruik om persoonlikheid en temperament te meet, die *Personal Orientation Inventory* van Everett Shostrom, om die vlakke van selfverwesenliking en psigologiese volwassenheid te meet, die *Faith Maturity Scale* van Benson, Donahue en Erickson, om geloofsvolwassenheid te meet en die *Christian Preference Profile* scale, wat ek self ontwikkel het om voorkeure van Christelike religieuse gedrag te meet en wat ook 'n aanduiding van Godsbeeld gegee het.

Hoe is die studie aangepak? Ek het ongeveer 22 SDA gemeentes in die Weskaap besoek en het die vraelyste self uitgehandig aan gewillige deelnemers. Ek het die doel van die navorsing en hoe om die vraelyste in te vul verduidelik. Deelnemers is versoek om die vraelyste tuis in te vul en die volgende week terug te bring. Ek het

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Wat was die bevindinge? Die persoonlikheidstipe van die SDA leke was meer introverties as 'n vroeër vergelykende studie met SDA predikante wat aangedui het dat hulle meer ekstroverties was. Die beduidendste bevinding was dat die dominante temperament "sensing/judging" (SJ=70%) was, effens hoër as die van die predikante. Die selfverwesenlikheidsvlakke was relatief laag – die twee hoofskale, tydvaardigheid en lokus van kontrole, het beide in die nie-selfverwesenlikheidsgebied gemeet, asook drie van die tien subskale, naamlik rigiditeit ten opsigte van die toepassing van waardes, 'n pessimistiese mensesiening en 'n gebrek aan aanvaarding van sinergie tussen teenoorgestelde eienskappe. Die geloofsvolwassenheidsvlakke was effens bo die gemiddelde en was laag op drie van die agt skale, naamlik integrasie van geloof en lewe, sosiale aangeleenthede en betrokkenheid by sosiale en omgewingsake. Die godsdienstige voorkeurskaal het 'n dominante verhoudingstyl aangedui, gevolg deur 'n afhanklike, persoonlike, evangeliese styl en daarna 'n burokratiese organisasiestyl van religieuse voorkeur.

Sommige van die hoofkenmerke van die SDA profiel was 'n weerstand tot verandering, behoud van die status quo, stabiele en vaardige administrateurs, voorkeur vir 'n hierargiese, burokratiese struktuur, substansgeoriënteerd eerder as verhoudingsgeoriënteerd, behoud van eie identiteit as hoë prioriteit wat veral sigbaar is in die bewaring van die suiwerheid van hulle geloofsleer, alombekend as die "waarheid" binne Adventistekringe.

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TABLE OF CONTENTS

<i>List of Tables</i>	<i>viii</i>
<i>List of Figures</i>	<i>xiv</i>
 CHAPTER 1	
INTRODUCTION	1
1.1 Rationale for the Research	1
1.2 Problem Identification	1
1.3 Research Sample	7
1.4 The Purpose of the Study	7
1.5 Instruments Used in the Research	8
1.6 Projected Outcomes	9
1.7 Proposed Strategy	11
1.8 Summary	12
 CHAPTER 2	
A SURVEY OF THE LITERATURE	13
2.1 Image of God	13
2.2 Intrinsic and Extrinsic Religion	20
2.3 Summary	33
 CHAPTER 3	
THE POPULATION SAMPLE AND DEMOGRAPHIC REPORT	35
3.1 The Population Sample and Demographic Variables	35
3.2 Demographic Frequencies for the SDA Sample	39
3.2.1 Sub-groups	40
3.2.2 Age	42
3.2.3 Gender	52
3.2.4 Baptized membership	61
3.2.5 Level of Education	63
3.2.6 Level of Income	73
3.2.7 Birth Order	83
3.2.8 Family of Origin Size	92
3.2.9 Own Family Size	102
3.2.10 Marital Relationship	110
3.3 Summary	118
 CHAPTER 4	
RESEARCH REPORT ON PERSONALITY TYPE (Main Group)	120
4.1 Brief introduction to Myers-Briggs personality typology	120
4.2 Extraversion or Introversion	121
4.3 Sensing or Intuition	122

4.4	Thinking or Feeling	123
4.5	Judging or Perceiving	125
4.6	Analysis of the MBTI Preferences	126
4.7	The Sixteen Personality Types	129
4.8	Developmental Patterns for Personality Type	133
4.9	Personality Type Results for the SDA Group	136
4.10	The Dominant Personality Types in the SDA Group	139
4.11	Analysis of the Main Personality Types of the SDA Group	140
4.12	Application of Personality Type Results to the SDA Church	142
4.13	Temperament	149
4.13.1	Introducing Temperament	149
4.13.2	Application of Temperament to Congregation and Denomination	157
4.13.2.1	Programme	157
4.13.2.2	Process	160
4.13.2.3	Context	163
4.13.2.4	Identity	166
4.13.3	Temperament and Susceptibility to Extreme Religious Forms and Beliefs	169
4.13.4	Temperament and the Human Brain	171
4.13.5	Temperament and Spirituality	175
4.13.5.1	The SJ Temperament and Spirituality	177
4.13.5.2	The NF Temperament and Spirituality	180
4.13.5.3	The SP Temperament and Spirituality	181
4.13.5.4	The NT Temperament and Spirituality	182
4.13.6	Temperament Results of the SDA Group	183
4.13.7	Application of Temperament and Implications for the SDA Church	185
4.13.8	Function Preferences	195
4.13.8.1	Function Preferences and the SDA Sample	200
4.13.8.2	Function Preferences and Spirituality	202
4.13.8.3	NT Spirituality – the Journey of Unity	205
4.13.8.4	SF Spirituality – the Journey of Devotion	205
4.13.8.5	ST Spirituality – the Journey of Works	207
4.13.8.6	NF Spirituality – the Journey of Harmony	211
4.13.8.7	Function and Spiritual Synthesis	214
4.14	Application of Personality Type Results to the SDA Church	221
4.15	The Realist and Innovator Preferences	223
4.15.1	Understanding the Quadrants	223
4.15.2	The Realist and Innovator Preference Results in the SDA Group	224
4.16	Summary	225

CHAPTER 5

RESEARCH REPORT ON PERSONALITY TYPE (Sub-Groups) 228

5.1	The Extraversion or Introversion Preferences	228
5.1.1	The Cape Conference	228
5.1.2	The Southern Hope Conference	229
5.1.3	Theology Students	229
5.1.4	First Year Theology Students	231
5.1.5	Second Year Theology Students	232
5.1.6	Third Year Theology Students	233
5.1.7	Fourth Year Theology Students	234

5.1.8 Non-Theology Students	235
5.2 The Sensing and Intuition Preferences	236
5.2.1 The Cape Conference	236
5.2.2 The Southern Hope Conference	237
5.2.3 Theology Students	238
5.2.4 First Year Theology Students	239
5.2.5 Second Year Theology Students	240
5.2.6 Third Year Theology Students	241
5.2.7 Fourth Year Theology Students	242
5.2.8 Non-Theology Students	243
5.3 The Thinking and Feeling Preferences	244
5.3.1 The Cape Conference	244
5.3.2 The Southern Hope Conference	245
5.3.3 Theology Students	246
5.3.4 First Year Theology Students	247
5.3.5 Second Year Theology Students	248
5.3.6 Third Year Theology Students	249
5.3.7 Fourth Year Theology Students	250
5.3.8 Non-Theology Students	251
5.4 The Judging and Perceiving Preferences	252
5.4.1 The Cape Conference	252
5.4.2 The Southern Hope Conference	253
5.4.3 Theology Students	254
5.4.4 First Year Theology Students	255
5.4.5 Second Year Theology Students	256
5.4.6 Third Year Theology Students	257
5.4.7 Fourth Year Theology Students	258
5.4.8 Non-Theology Students	259
5.5 Personality Types	259
5.5.1 The Cape Conference	261
5.5.2 The Southern Hope Conference	262
5.5.3 Theology Students	264
5.5.4 First Year Theology Students	265
5.5.5 Second Year Theology Students	267
5.5.6 Third Year Theology Students	268
5.5.7 Fourth Year Theology Students	269
5.5.8 Non-Theology Students	270
5.6 Temperament	272
5.6.1 The Cape Conference	273
5.6.2 The Southern Hope Conference	274
5.6.3 Theology Students	275
5.6.4 First Year Theology Students	276
5.6.5 Second Year Theology Students	277
5.6.6 Third Year Theology Students	278
5.6.7 Fourth Year Theology Students	279
5.6.8 Non-Theology Students	280
5.7 The MBTI Functions	281
5.7.1 The Cape Conference	282
5.7.2 The Southern Hope Conference	283
5.7.3 Theology Students	284

5.7.4	First Year Theology Students	285
5.7.5	Second Year Theology Students	286
5.7.6	Third Year Theology Students	287
5.7.7	Fourth Year Theology Students	288
5.7.8	Non-Theology Students	289
5.8	The Realist and Innovator Preferences	290
5.8.1	The Cape Conference	291
5.8.2	The Southern Hope Conference	292
5.8.3	Theology Students	293
5.8.4	First Year Theology Students	294
5.8.5	Second Year Theology Students	295
5.8.6	Third Year Theology Students	296
5.8.7	Fourth Year Theology Students	297
5.8.8	Non-Theology Students	298
5.9	Summary	299

CHAPTER 6

RESEARCH REPORT ON THE PERSONAL ORIENTATION INVENTORY (Main Group) 302

6.1	Time Competency	302
6.2	Locus of Control	305
6.3	Evaluation of POI Ratio Results	310
6.3.1	The Time Ratio Evaluation	310
6.3.2	The POI Support Ratio Evaluation	312
6.4	POI Sub-scales	313
6.4.1	Self-actualizing Values	313
6.4.2	Existentiality	314
6.4.3	Feeling Reactivity	316
6.4.4	Spontaneity	317
6.4.5	Self-regard	318
6.4.6	Self-acceptance	319
6.4.7	Nature of Man – Constructive	320
6.4.8	Synergy	321
6.4.9	Acceptance of Aggression	323
6.4.10	Capacity for Intimate Contact	324
6.5	Evaluation of POI Sub-scale Results	326
6.6	Summary	330

CHAPTER 7

RESEARCH REPORT ON THE PERSONAL ORIENTATION INVENTORY (Sub-Groups) 332

7.1	The Time Competency Ratio - Ability to live in the present	332
7.2	The Support Ratio – Locus of Control	336
7.3	POI Sub-scales	338
7.3.1	Spontaneity	340
7.3.2	Nature of Humanity	342
7.3.3	Synergy	344

7.3.4 The Theology Student Group	348
7.3.4.1 Self-Actualizing Values	348
7.3.4.2 Application of Values	349
7.3.4.3 Sensitive to Own Feelings	350
7.3.4.4 Spontaneity	351
7.3.4.5 Self-regard	352
7.3.4.6 Self-acceptance	353
7.3.4.7 View of Humanity	354
7.3.4.8 Synergy	354
7.3.4.9 Feelings of Aggression	355
7.3.4.10 Interpersonal Relationships	356
7.3.4.11 Conclusion	356
7.4 Summary	357

CHAPTER 8

MENTAL HEALTH AND SPIRITUAL MATURITY **358**

8.1 Mental Health	358
8.2 Spiritual or Faith Maturity	360
8.3 Models of Spiritual Development	368
8.3.1 Grant, Thompson, and Clarke	368
8.3.2 Thompson	369
8.3.3 Groeschel	370
8.3.4 Edwards, Mead, Palmer, & Simmons	370
8.3.5 Center for Human Development	371
8.3.6 Assagioli	371
8.3.7 Helminiak	373
8.3.8 Peck & Havighurst	373
8.3.9 Benner	384
8.3.10 Genia	377
8.3.11 Comparison of some of the Main Models	382
8.3.12 Joubert	386
8.4 Summary	390

CHAPTER 9

RESEARCH REPORT ON THE FAITH MATURITY SCALE **391**

9.1 Introduction	391
9.2 FMS Questions	391
9.3 Vertical and Horizontal Religion	394
9.4 FM Groups	397
9.4.1 Group A Mean: Trusts and Believes	399
9.4.2 Group B Mean: Experiences the Fruits of Faith	400
9.4.3 Group C Mean: Integrates Faith and Life	402
9.4.4 Group D Mean: Seeks Spiritual Growth	403
9.4.5 Group E Mean: Experiences and Nurtures Faith in Community	404
9.4.6 Group F Mean: Holds Life-affirming Values	406
9.4.7 Group G Mean: Advocates Social Change	407
9.4.8 Group H Mean: Acts and Serves	408
9.5 Statistics for All the Groups	410

9.6	Interpretation and Application	411
9.7	Summary	412
CHAPTER 10		
RESEARCH REPORT ON THE CHRISTIAN PREFERENCE PROFILE (CPP)		413
10.1	Background	413
10.2	The Christian Preference Profile Instrument	414
10.3	Statistical Results for the CPP	424
10.4	Evaluation	434
10.4.1	First Preference	435
10.4.2	The Second Preference	437
10.4.3	The Third Preference	438
10.4.4	The Fourth Preference	440
10.5	Conference and Student Group Results	441
10.5.1	The Cape Conference	441
10.5.2	The Southern Hope Conference	442
10.5.3	Theology Students	444
10.5.4	First Year Theology Students	445
10.5.5	Second Year Theology Students	446
10.5.6	Third Year Theology Students	447
10.5.7	Fourth Year Theology Students	448
10.5.8	Non-Theology Students	449
10.6	Summary	451
CHAPTER 11		
RESEARCH FINDINGS		453
11.1	Evaluation of the Research Findings and Projected Outcomes	453
11.2	The Impact of this Research on the SDA Church	461
11.2.1	A Substance or Truth Model (Fortress Model) – the Present Situation	467
11.2.2	A Relational or Jesus Model – Illusion or Possibility	473
11.3	Proposals for Further Research	480
11.4	Summary	480
APPENDIXES		482
A	FM Scale	482
B	What is Your Christian Preference?	483
C	Post Hoc Tests for POI Sub-scales and Variables NTS, TS, CC & SHC	487
D	Post Hoc Tests for POI Sub-scales and Variables NTS, TS by Years, CC & SHC	494
E	MBTI Results for the Total SDA Sample	504
F	“Knowing the Time”	510
G	“If I Were the Devil”	514
H	Seventh-Day Adventist Church World Statistics	520
I	Seventh-Day Adventist Church World Statistics – 1999	524
J	Seventh-Day Adventist World Church – Interesting Facts and Figures	526
K	Ratios of Seventh-day Adventists to World Population (1863 - 1999)	527

L	Rates of Growth of the Seventh-day Adventist Church (1975 - 1999)	528
M	Projected Membership Growth of the Seventh-day Adventist Church	529

BIBLIOGRAPHY

530

Table 1-1	Demographic Profile of the SDA Sample
Table 1-2	Frequencies of Number for Sex for the Total SDA Sample
Table 1-3	Frequencies of Number for Age for the Total SDA Sample
Table 1-4	Frequencies of Number for Age for the Cape Conference
Table 1-5	Frequencies of Age Group for the Total SDA Sample
Table 1-6	Frequencies of Age Group for the Cape Conference
Table 1-7	Frequencies of Age Group for the Southern Hope Conference
Table 1-8	Frequencies of Age Group for the Southern Hope Conference
Table 1-9	Frequencies of Age Group for the Southern Hope Conference
Table 1-10	Frequencies of Age Group for the Southern Hope Conference
Table 1-11	Frequencies of Age Group for the Southern Hope Conference
Table 1-12	Frequencies of Age Group for the Southern Hope Conference
Table 1-13	Frequencies of Age Group for the Southern Hope Conference
Table 1-14	Frequencies of Gender Profile for the Total SDA Sample
Table 1-15	Frequencies of Gender Profile for the Cape Conference
Table 1-16	Frequencies of Gender Profile for the Southern Hope Conference
Table 1-17	Frequencies of Gender Profile for the Southern Hope Conference
Table 1-18	Frequencies of Gender Profile for the Southern Hope Conference
Table 1-19	Frequencies of Gender Profile for the Southern Hope Conference
Table 1-20	Frequencies of Gender Profile for the Southern Hope Conference
Table 1-21	Frequencies of Gender Profile for the Southern Hope Conference
Table 1-22	Frequencies of Gender Profile for the Southern Hope Conference
Table 1-23	Frequencies of Level of Education for the Total SDA Sample
Table 1-24	Frequencies of Level of Education for the Cape Conference
Table 1-25	Frequencies of Level of Education for the Southern Hope Conference
Table 1-26	Frequencies of Level of Education for the Southern Hope Conference
Table 1-27	Frequencies of Level of Education for the Southern Hope Conference
Table 1-28	Frequencies of Level of Education for the Southern Hope Conference
Table 1-29	Frequencies of Level of Education for the Southern Hope Conference
Table 1-30	Frequencies of Level of Education for the Southern Hope Conference
Table 1-31	Frequencies of Level of Education for the Southern Hope Conference
Table 1-32	Frequencies of Level of Education for the Southern Hope Conference
Table 1-33	Frequencies of Level of Income for the Total SDA Sample
Table 1-34	Frequencies of Level of Income for the Cape Conference
Table 1-35	Frequencies of Level of Income for the Southern Hope Conference
Table 1-36	Income Comparison Between the CC and SHC
Table 1-37	Frequencies of Level of Income for Theology Students
Table 1-38	Frequencies of Level of Income for First Year Theology Students
Table 1-39	Frequencies of Level of Income for Second Year Theology Students
Table 1-40	Frequencies of Level of Income for Third Year Theology Students
Table 1-41	Frequencies of Level of Income for Fourth Year Theology Students
Table 1-42	Frequencies of Level of Income for Non-Theology Students
Table 1-43	Frequencies of Birth Order for the Total SDA Sample
Table 1-44	Frequencies of Birth Order for the Cape Conference
Table 1-45	Frequencies of Birth Order for the Southern Hope Conference

LIST OF TABLES

Table 2-1: Extrinsic and Intrinsic Comparison	23
Table 3-1: Demographic Population Sample	35
Table 3-2: Frequencies of Number for Separate Conferences and Students	40
Table 3-3: Frequencies of Number for Conferences and Students	41
Table 3-4: Frequencies of Number for Conferences and Students by Years	42
Table 3-5: Frequencies of Age Groups for the Total SDA Sample	43
Table 3-6: Frequencies of Age Groups for Cape Conference	44
Table 3-7: Frequencies of Age Groups for Southern Hope Conference	45
Table 3-8: Frequencies of Age Groups for Theology Students	46
Table 2-9: Frequencies of Age Groups for First Year Theology Students	47
Table 3-10: Frequencies of Age Groups for Second Year Theology Students	48
Table 3-11: Frequencies of Age Groups for Third Year Theology Students	49
Table 3-12: Frequencies of Age Groups for Fourth Year Theology Students	50
Table 3-13: Frequencies of Age Groups for Non-Theology Students	51
Table 3-14: Frequencies of Gender Profile for the Total SDA Sample	52
Table 3-15: Frequencies of Gender Profile for the Cape Conference	53
Table 3-16: Frequencies of Gender Profile for the Southern Hope Conference	54
Table 3-17: Frequencies of Gender Profile for Theology Students	55
Table 3-18: Frequencies of Gender Profile for First Year Theology Students	56
Table 3-19: Frequencies of Gender Profile for Second Year Theology Students	57
Table 3-20: Frequencies of Gender Profile for Third Year Theology Students	58
Table 3-21: Frequencies of Gender Profile for Fourth Year Theology Students	59
Table 3-22: Frequencies of Gender Profile for Non-Theology Students	60
Table 3-23: Frequencies of Years as Baptized Member for the Total SDA Sample	62
Table 3-24: Frequencies of Level of Education for the Total SDA Sample	64
Table 3-25: Frequencies of Level of Education for the Cape Conference	65
Table 3-26: Frequencies of Level of Education for the Southern Hope Conference	66
Table 3-27: Frequencies of Level of Education for Theology Students	67
Table 3-28: Frequencies of Level of Education for First Year Theology Students	68
Table 3-29: Frequencies of Level of Education for Second Year Theology Students	69
Table 3-30: Frequencies of Level of Education for Third Year Theology Students	70
Table 3-31: Frequencies of Level of Education for Fourth Year Theology Students	71
Table 3-32: Frequencies of Level of Education for Non-Theology Students	72
Table 3-33: Frequencies of Level of Income for the Total SDA Sample	73
Table 3-34: Frequencies of Level of Income for the Cape Conference	74
Table 3-35: Frequencies of Level of Income for the Southern Hope Conference	75
Table 3-36: Income Comparison Between the CC and SHC	76
Table 3-37: Frequencies of Level of Income for Theology Students	77
Table 3-38: Frequencies of Level of Income for First Year Theology Students	78
Table 3-39: Frequencies of Level of Income for Second Year Theology Students	79
Table 3-40: Frequencies of Level of Income for Third Year Theology Students	80
Table 3-41: Frequencies of Level of Income for Fourth Year Theology Students	81
Table 3-42: Frequencies of Level of Income for Non-Theology Students	82
Table 3-43: Frequencies of Birth Order for the Total SDA Sample	83
Table 3-44: Frequencies of Birth Order for the Cape Conference	84
Table 3-45: Frequencies of Birth Order for the Southern Hope Conference	85

Table 3-46: Frequencies of Birth Order for Theology Students	86
Table 3-47: Frequencies of Birth Order for First Year Theology Students	87
Table 3-48: Frequencies of Birth Order for Second Year Theology Students	88
Table 3-49: Frequencies of Birth Order for Third Year Theology Students	89
Table 3-50: Frequencies of Birth Order for Fourth Year Theology Students	90
Table 3-51: Frequencies of Birth Order for Non-Theology Students	91
Table 3-52: Frequencies of Size of Family of Origin for the Total SDA Sample	92
Table 3-53: Frequencies of Size of Family of Origin for the Cape Conference	93
Table 3-54: Frequencies of Size of Family of Origin for the Southern Hope Conference	94
Table 3-55: Frequencies of Size of Family of Origin for Theology Students	96
Table 3-56: Frequencies of Size of Family of Origin for First Year Theology Students	97
Table 3-57: Frequencies of Size of Family of Origin for Second Year Theology Students	98
Table 3-58: Frequencies of Size of Family of Origin for Third Year Theology Students	99
Table 3-59: Frequencies of Size of Family of Origin for Fourth Year Theology Students	100
Table 3-60: Frequencies of Size of Family of Origin for Non-Theology Students	101
Table 3-61: Frequencies of Size of Own Family for the Total SDA Sample	102
Table 3-62: Frequencies of Size of Own Family for the Cape Conference	103
Table 3-63: Frequencies of Size of Own Family for the Southern Hope Conference	104
Table 3-64: Frequencies of Size of Own Family for Theology Students	105
Table 3-65: Frequencies of Size of Own Family for First Year Theology Students	106
Table 3-66: Frequencies of Size of Own Family for Second Year Theology Students	107
Table 3-67: Frequencies of Size of Own Family for Third Year Theology Students	108
Table 3-68: Frequencies of Size of Own Family for Fourth Year Theology Students	109
Table 3-69: Frequencies of Size of Own Family for Non-Theology Students	110
Table 3-70: Frequencies of Marital Relationship Profile for the Total SDA Sample	111
Table 3-71: Frequencies of Marital Relationship Profile for the Cape Conference	112
Table 3-72: Frequencies of Marital Relationship Profile for the Southern Hope Conference	113
Table 3-73: Frequencies of Marital Relationship Profile for Theology Students	114
Table 3-74: Frequencies of Marital Relationship Profile for First Year Theology Students	115
Table 3-75: Frequencies of Marital Relationship Profile for Second Year Theology Students	116
Table 3-76: Frequencies of Marital Relationship Profile for Third Year Theology Students	116
Table 3-77: Frequencies of Marital Relationship Profile for Fourth Year Theology Students	117
Table 3-78: Frequencies of Marital Relationship Profile for Non-Theology Students	118
Table 4-1: Extraversion and Introversion Characteristics	121
Table 4-2: Energizing -how a person is energized	121
Table 4-3: Sensing and Intuition Characteristics	122
Table 4-4: Attending - what a person pays attention to	123
Table 4-5: Thinking and Feeling Characteristics	124
Table 4-6: Deciding - how a person decides	124
Table 4-7: Judging and Perceiving Characteristics	125
Table 4-8: Living - what lifestyle a person prefers	125
Table 4-9: Comparison of SDA and RSA Results for E/I Preferences	126
Table 4-10: Comparison of SDA and RSA Ratio Results for E/I Preferences	126
Table 4-11: MBTI Type Table	129
Table 4-12: Contribution of Each Preference to Each Type	130
Table 4-13: Career Choice and Personality Type	131

Table 4-14: Developmental Patterns for Personality Type	135
Table 4-15: Myers/Briggs Personality Type Results for SDA Sample	136
Table 4-16: Comparison of Personality Type Results for SDA and RSA Samples	138
Table 4-17: Highest Personality Type Results for SDA Sample	139
Table 4-18: Temperament Characteristics	149
Table 4-19: Type and Temperament Table	151
Table 4-20: Temperament Comparison by Keirsey	156
Table 4-21: Temperament Preferences for Congregational Life	157
Table 4-22: Temperament and Susceptibility for Extreme Religious Beliefs	169
Table 4-23: Temperament Results of the SDA Group	183
Table 4-24: Comparison of Temperament for SDA, RSA, and USA	184
Table 4-25: Function Preferences	195
Table 4-26: Results of Function Preferences for the SDA Sample	200
Table 4-27: Comparison of Function Preferences for SDA, RSA, and USA Samples	201
Table 4-28: Realist and Innovator Quadrants	223
Table 4-29: Realist or Innovator Results for the SDA Sample	224
Table 5-1: The E/I Results for the Cape Conference	228
Table 5-2: The E/I Results for the Southern Hope Conference	229
Table 5-3: The E/I Results for Theology Students	230
Table 5-4: The E/I Results for First Year Theology Students	231
Table 5-5: The E/I Results for Second Year Theology Students	232
Table 5-6: The E/I Results for Third Year Theology Students	233
Table 5-7: The E/I Results for Fourth Year Theology Students	234
Table 5-8: The E/I Results for Non-Theology Students	235
Table 5-9: The S/N Results for the Cape Conference	236
Table 5-10: The S/N Results for the Southern Hope Conference	237
Table 5-11: The S/N Results for Theology Students	238
Table 5-12: The S/N Results for First Year Theology Students	239
Table 5-13: The S/N Results for Second Year Theology Students	240
Table 5-14: The S/N Results for Third Year Theology Students	241
Table 5-15: The S/N Results for Fourth Year Theology Students	242
Table 5-16: The S/N Results for Non-Theology Students	243
Table 5-17: The T/F Results for the Cape Conference	244
Table 5-18: The T/F Results for the Southern Hope Conference	245
Table 5-19: The T/F Results for Theology Students	246
Table 5-20: The T/F Results for First Year Theology Students	247
Table 5-21: The T/F Results for Second Year Theology Students	248
Table 5-22: The T/F Results for Third Year Theology Students	249
Table 5-23: The T/F Results for Fourth Year Theology Students	250
Table 5-24: The T/F Results for Non-Theology Students	251
Table 5-25: The J/P Results for the Cape Conference	252
Table 5-26: The J/P Results for the Southern Hope Conference	253
Table 5-27: The J/P Results for Theology Students	254
Table 5-28: The J/P Results for First Year Theology Students	255
Table 5-29: The J/P Results for Second Year Theology Students	256
Table 5-30: The J/P Results for Third Year Theology Students	257
Table 5-31: The J/P Results for Fourth Year Theology Students	258
Table 5-32: The J/P Results for Non-Theology Students	259
Table 5-33: Personality Type Results for the SDA Sample	260
Table 5-34: Personality Type Results for the Cape Conference	261

Table 5-35: Personality Type Results for the Southern Hope Conference	263
Table 5-36: Personality Type Results for Theology Students	264
Table 5-37: Personality Type Results for First Year Theology Students	266
Table 5-38: Personality Type Results for Second Year Theology Students	267
Table 5-39: Personality Type Results for Third Year Theology Students	268
Table 5-40: Personality Type Results for Fourth Year Theology Students	269
Table 5-41: Personality Type Results for Non-Theology Students	270
Table 5-42: Temperament Results for the Total SDA Sample	272
Table 5-43: Temperament Results for the Cape Conference	273
Table 5-44: Temperament Results for the Southern Hope Conference	274
Table 5-45: Temperament Results for Theology Students	275
Table 5-46: Temperament Results for First Year Theology Students	276
Table 5-47: Temperament Results for Second Year Theology Students	277
Table 5-48: Temperament Results for Third Year Theology Students	278
Table 5-49: Temperament Results for Fourth Year Theology Students	279
Table 5-50: Temperament Results for Non-Theology Students	280
Table 5-51: The Function Results for the Total SDA Sample	281
Table 5-52: The Function Results for the Cape Conference	282
Table 5-53: The Function Results for the Southern Hope Conference	283
Table 5-54: The Function Results for Theology Students	284
Table 5-55: The Function Results for First Year Theology Students	285
Table 5-56: The Function Results for Second Year Theology Students	286
Table 5-57: The Function Results for Third Year Theology Students	287
Table 5-58: The Function Results for Fourth Year Theology Students	288
Table 5-59: The Function Results for Non-Theology Students	289
Table 5-60: Realist or Innovator Results for SDA and RSA Samples	290
Table 5-61: Realist or Innovator Results for the Cape Conference	291
Table 5-62: Realist or Innovator Results for the Southern Hope Conference	292
Table 5-63: Realist or Innovator Results for Theology Students	293
Table 5-64: Realist or Innovator Results for First Year Theology Students	294
Table 5-65: Realist or Innovator Results for Second Year Theology Students	295
Table 5-66: Realist or Innovator Results for Third Year Theology Students	296
Table 5-67: Realist or Innovator Results for Fourth Year Theology Students	297
Table 5-68: Realist or Innovator Results for Non-Theology Students	298
Table 5-69: Realist and Innovator Quadrants	299
Table 6-1: Time Competency Frequency Results for the Total SDA Sample	303
Table 6-2: Time Competency Statistical Results for the Total SDA Sample	305
Table 6-3: Locus of Control Frequency Results for the Total SDA Sample	306
Table 6-4: Locus of Control Statistical Results for the Total SDA Sample	309
Table 6-5: Self-Actualizing Value Results for the Total SDA Sample	313
Table 6-6: Application of Values Results for the Total SDA Sample	315
Table 6-7: Sensitive to Own Feelings Results for the Total SDA Sample	316
Table 6-8: Spontaneity Results for the Total SDA Sample	317
Table 6-9: Self-Regard Results for the Total SDA Sample	318
Table 6-10: Self-Acceptance Results for the Total SDA Sample	319
Table 6-11: View of Humankind Results for the Total SDA Sample	320
Table 6-12: Synergy Results for the Total SDA Sample	322
Table 6-13: Feelings of Aggression Results for the Total SDA Sample	323
Table 6-14: Interpersonal Relationship Results for the Total SDA Sample	325
Table 6-15: POI Sub-scale Statistical Results for the Total SDA Sample	326

Table 7-1: Time Competency Comparison between Sub-groups	332
Table 7-2: Multiple Comparisons (Post Hoc) between Sub-groups for Time Competency	333
Table 7-3: Mean Comparison of Time Competency for Sub-groups	335
Table 7-4: Locus of Control Comparison between Sub-groups	336
Table 7-5: Multiple Comparisons (Post Hoc) between Sub-groups for Locus of Control	336
Table 7-6: Mean Comparison of Locus of Control for Sub-groups	337
Table 7-7: ANOVA for POI Sub-Scales	339
Table 7-8: ANOVA for Spontaneity	340
Table 7-9: Multiple Comparisons (Post Hoc) between Sub-groups for Spontaneity	340
Table 7-10: Mean Comparison of Spontaneity between Sub-groups	341
Table 7-11: ANOVA for View of Humanity	342
Table 7-12: Multiple Comparisons (Post Hoc) between Sub-groups for View of Humanity	343
Table 7-13: Mean Comparison of View of Humanity between Sub-groups	343
Table 7-14: ANOVA for Synergy	345
Table 7-15: Multiple Comparisons (Post Hoc) between Sub-groups for Synergy	345
Table 7-16: Mean Comparison of Synergy between Sub-groups	345
Table 7-17: Means Comparison of POI Sub-Scale Results for four Sub-Groups	347
Table 7-18: Means Comparison of POI Sub-Scale Results for four Sub-Groups & Theology Students by Years	348
Table 8-1: Stages of Character Development (Peck & Havighurst)	374
Table 8-2: Stages of Psychospiritual Development (Benner)	375
Table 8-3: Major Contributions to Stages of Human Development (1)(Helminiak)	383
Table 8-4: Major Contributions to Stages of Human Development (2)(Helminiak)	384
Table 8-5: Comparison of Physical and Spiritual Development (Joubert)	388
Table 9-1: Statistical Results for the Faith Maturity Scale Questions	392
Table 9-2: Mean Results for the Faith Maturity Scale Questions	392
Table 9-3: Mean Results of the FM Scale for the total SDA Sample	394
Table 9-4: FM Sub-Scales – Vertical and Horizontal Means	395
Table 9-5: Faith Category Results for SDA and Protestant Church Groups	396
Table 9-6: FM Scale Sub-Groups	398
Table 9-7: Mean Results for Group A: Trusts and Believes	399
Table 9-8: Mean Results for Group B: Experiences the Fruits of Faith	401
Table 9-9: Mean Results for Group C: Integrates Faith and Life	402
Table 9-10: Mean Results for Group D: Seeks Spiritual Growth	403
Table 9-11: Mean Results for Group E: Experiences and Nurtures Faith in Community	404
Table 9-12: Mean Results for Group F: Holds Life-affirming Values	406
Table 9-13: Mean Results for Group G: Advocates Social Change	407
Table 9-14: Mean Results for Group H: Acts and Serves	408
Table 9-15: Statistical Results for the Faith Maturity Scale Sub-groups	410
Table 10-1: Christian Preference Profile Categories	418
Table 10-2: Christian Preference Profile Results for the Total SDA Sample	424
Table 10-3: Christian Preference Profile Sorted Results for the Total SDA Sample	425
Table 10-4: CPP First Preference Results	426
Table 10-5: CPP Second Preference Results	428
Table 10-6: CPP Third Preference Results	430
Table 10-7: CPP Fourth Preference Results	432
Table 10-8: Summary of CPP Percentages	434
Table 10-9: CPP Results Indicating Rank Order of Preferences	434
Table 10-10: CPP Cumulative Percentages for each Preference	435

Table 10-11: CPP Results for the Cape Conference	441
Table 10-12: CPP Results for the Southern Hope Conference	443
Table 10-13: CPP Results for the Theology Students	444
Table 10-14: CPP Results for First Year Theology Students	445
Table 10-15: CPP Results for Second Year Theology Students	446
Table 10-16: CPP Results for Third Year Theology Students	448
Table 10-17: CPP Results for Fourth Year Theology Students	449
Table 10-18: CPP Results for Non-Theology Students	450

Figure 3-2: Pie Chart of Age for the 2004 Sample	451
Figure 3-3: Pie Chart of Age for the Cape Conference	452
Figure 3-4: Pie Chart of Age for the Southern Hope Conference	453
Figure 3-5: Pie Chart of Age for Theology Students	454
Figure 3-6: Pie Chart of Age for First Year Theology Students	455
Figure 3-7: Pie Chart of Age for Second Year Theology Students	456
Figure 3-8: Pie Chart of Age for Third Year Theology Students	457
Figure 3-9: Pie Chart of Age for Fourth Year Theology Students	458
Figure 3-10: Pie Chart of Age for Non-Theology Students	459
Figure 3-11: Pie Chart of Gender for the 2004 Sample	460
Figure 3-12: Pie Chart of Gender for the Cape Conference	461
Figure 3-13: Pie Chart of Gender for the Southern Hope Conference	462
Figure 3-14: Pie Chart of Gender for Theology Students	463
Figure 3-15: Pie Chart of Gender for First Year Theology Students	464
Figure 3-16: Pie Chart of Gender for Second Year Theology Students	465
Figure 3-17: Pie Chart of Gender for Third Year Theology Students	466
Figure 3-18: Pie Chart of Gender for Fourth Year Theology Students	467
Figure 3-19: Pie Chart of Gender for Non-Theology Students	468
Figure 3-20: Pie Chart of Education Level for the 2004 Sample	469
Figure 3-21: Pie Chart of Education Level for the Cape Conference	470
Figure 3-22: Pie Chart of Education Level for the Southern Hope Conference	471
Figure 3-23: Pie Chart of Education Level for Theology Students	472
Figure 3-24: Pie Chart of Education Level for First Year Theology Students	473
Figure 3-25: Pie Chart of Education Level for Second Year Theology Students	474
Figure 3-26: Pie Chart of Education Level for Third Year Theology Students	475
Figure 3-27: Pie Chart of Education Level for Fourth Year Theology Students	476
Figure 3-28: Pie Chart of Education Level for Non-Theology Students	477
Figure 3-29: Bar Chart of Income Level for the 2004 Sample	478
Figure 3-30: Bar Chart of Income Level for the Cape Conference	479
Figure 3-31: Bar Chart of Income Level for the Southern Hope Conference	480
Figure 3-32: Bar Chart of Income Level for Theology Students	481
Figure 3-33: Bar Chart of Income Level for First Year Theology Students	482
Figure 3-34: Bar Chart of Income Level for Second Year Theology Students	483
Figure 3-35: Bar Chart of Income Level for Third Year Theology Students	484
Figure 3-36: Bar Chart of Income Level for Fourth Year Theology Students	485
Figure 3-37: Bar Chart of Income Level for Non-Theology Students	486
Figure 3-38: Bar Chart of Birth Order for the 2004 Sample	487
Figure 3-39: Bar Chart of Birth Order for the Cape Conference	488
Figure 3-40: Bar Chart of Birth Order for the Southern Hope Conference	489
Figure 3-41: Bar Chart of Birth Order for Theology Students	490
Figure 3-42: Bar Chart of Birth Order for First Year Theology Students	491
Figure 3-43: Bar Chart of Birth Order for Second Year Theology Students	492

LIST OF FIGURES

Figure 3-1: Pie Chart of Group Variables for the Total SDA Sample	40
Figure 3-2: Pie Chart for Conferences and College Students	41
Figure 3-3: Pie Chart for Conferences and Students by Years	42
Figure 3-4: Pie Chart of Age Groups for the Total SDA Sample	43
Figure 3-5: Pie Chart of Age Groups for the Cape Conference	44
Figure 3-6: Pie Chart of Age Groups for the Southern Hope Conference	45
Figure 3-7: Pie Chart of Age Groups for Theology Students	46
Figure 3-8: Pie Chart of Age Groups for First Year Theology Students	47
Figure 3-9: Pie Chart of Age Groups for Second Year Theology Students	48
Figure 3-10: Pie Chart of Age Groups for Third Year Theology Students	49
Figure 3-11: Pie Chart of Age Groups for Fourth Year Theology Students	50
Figure 3-12: Pie Chart of Age Groups for Non-Theology Students	51
Figure 3-13: Pie Chart of Gender for the Total SDA Sample	52
Figure 3-14: Pie Chart of Gender for the Cape Conference	53
Figure 3-15: Pie Chart of Gender for the Southern Hope Conference	54
Figure 3-16: Pie Chart of Gender for Theology Students	55
Figure 3-17: Pie Chart of Gender for First Year Theology Students	56
Figure 3-18: Pie Chart of Gender for Second Year Theology Students	57
Figure 3-19: Pie Chart of Gender for Third Year Theology Students	58
Figure 3-20: Pie Chart of Gender for Fourth Year Theology Students	59
Figure 3-21: Pie Chart of Gender for Non-Theology Students	60
Figure 3-22: Bar Chart of Years as Baptized Member for the Total SDA Sample	63
Figure 3-23: Pie Chart of Education Level for the Total SDA Sample	64
Figure 3-24: Pie Chart of Education Level for the Cape Conference	65
Figure 3-25: Pie Chart of Education Level for the Southern Hope Conference	66
Figure 3-26: Pie Chart of Education Level for Theology Students	67
Figure 3-27: Pie Chart of Education Level for First Year Theology Students	68
Figure 3-28: Pie Chart of Education Level for Second Year Theology Students	69
Figure 3-29: Pie Chart of Education Level for Third Year Theology Students	70
Figure 3-30: Pie Chart of Education Level for Fourth Year Theology Students	71
Figure 3-31: Pie Chart of Education Level for Non-Theology Students	72
Figure 3-32: Pie Chart of Income Level for the Total SDA Sample	74
Figure 3-33: Pie Chart of Income Level for the Cape Conference	75
Figure 3-34: Pie Chart of Income Level for the Southern Hope Conference	76
Figure 3-35: Pie Chart of Income Level for Theology Students	77
Figure 3-36: Pie Chart of Income Level for First Year Theology Students	78
Figure 3-37: Pie Chart of Income Level for Second Year Theology Students	79
Figure 3-38: Pie Chart of Income Level for Third Year Theology Students	80
Figure 3-39: Pie Chart of Income Level for Fourth Year Theology Students	81
Figure 3-40: Pie Chart of Income Level for Non-Theology Students	82
Figure 3-41: Bar Chart of Birth Order for the Total SDA Sample	83
Figure 3-42: Bar Chart of Birth Order for the Cape Conference	84
Figure 3-43: Bar Chart of Birth Order for the Southern Hope Conference	85
Figure 3-44: Bar Chart of Birth Order for Theology Students	86
Figure 3-45: Bar Chart of Birth Order for First Year Theology Students	87
Figure 3-46: Bar Chart of Birth Order for Second Year Theology Students	88

Figure 3-47: Bar Chart of Birth Order for Third Year Theology Students	89
Figure 3-48: Bar Chart of Birth Order for Fourth Year Theology Students	90
Figure 3-49: Bar Chart of Birth Order for Non-Theology Students	91
Figure 3-50: Bar Chart of Family of Origin Size for Total SDA Sample	92
Figure 3-51: Bar Chart of Family of Origin Size for the Cape Conference	94
Figure 3-52: Bar Chart of Family of Origin Size for the Southern Hope Conference	95
Figure 3-53: Bar Chart of Family of Origin Size for Theology Students	96
Figure 3-54: Bar Chart of Family of Origin Size for First Year Theology Students	97
Figure 3-55: Bar Chart of Family of Origin Size for Second Year Theology Students	98
Figure 3-56: Bar Chart of Family of Origin Size for Third Year Theology Students	99
Figure 3-57: Bar Chart of Family of Origin Size for Fourth Year Theology Students	100
Figure 3-58: Bar Chart of Family of Origin Size for Non-Theology Students	101
Figure 3-59: Bar Chart of Own Family Size for Total SDA Sample	102
Figure 3-60: Bar Chart of Own Family Size for the Cape Conference	103
Figure 3-61: Bar Chart of Own Family Size for the Southern Hope Conference	104
Figure 3-62: Bar Chart of Own Family Size for Theology Students	105
Figure 3-63: Bar Chart of Own Family Size for First Year Theology Students	106
Figure 3-64: Bar Chart of Own Family Size for Second Year Theology Students	107
Figure 3-65: Bar Chart of Own Family Size for Third Year Theology Students	108
Figure 3-66: Bar Chart of Own Family Size for Fourth Year Theology Students	109
Figure 3-67: Bar Chart of Own Family Size for Non-Theology Students	110
Figure 3-68: Bar Chart of Marital Relationship for the Total SDA Sample	111
Figure 3-69: Bar Chart of Marital Relationship for the Cape Conference	112
Figure 3-70: Bar Chart of Marital Relationship for the Southern Hope Conference	113
Figure 3-71: Bar Chart of Marital Relationship for Theology Students	114
Figure 3-72: Bar Chart of Marital Relationship for First Year Theology Students	115
Figure 3-73: Bar Chart of Marital Relationship for Second Year Theology Students	116
Figure 3-74: Bar Chart of Marital Relationship for Third Year Theology Students	117
Figure 3-75: Bar Chart of Marital Relationship for Fourth Year Theology Students	117
Figure 3-76: Bar Chart of Marital Relationship for Non-Theology Students	118
Figure 4-1: Pie Chart of E/I Variables for the Total SDA Sample	122
Figure 4-2: Pie Chart of S/N Variables for the Total SDA Sample	123
Figure 4-3: Pie Chart of T/F Variables for the Total SDA Sample	124
Figure 4-4: Pie Chart of J/P Variables for the Total SDA Sample	126
Figure 4-5: Bar Chart Comparison of MBTI Variables for SDA and RSA Groups	127
Figure 4-6: Bar Chart of Myers/Briggs Personality Type Results for SDA Sample	137
Figure 4-7: NT Temperament Strategic Roles	152
Figure 4-8: NF Temperament Strategic Roles	153
Figure 4-9: NP Temperament Strategic Roles	154
Figure 4-10: SJ Temperament Strategic Roles	155
Figure 4-11: Brain Divisions	172
Figure 4-12: Functions of the Brain Quadrants by Taylor	172
Figure 4-13: Functions of the Brain Quadrants by McMillan	173
Figure 4-14: Detailed Functions of the Brain Quadrants by McMillan	174
Figure 4-15: Brain Quadrants and Temperament	174
Figure 4-16: Pie Chart of Temperament Results for the SDA Group	184
Figure 4-17: Bar Chart Comparison of Temperament for SDA, RSA, and USA	185
Figure 4-18: Pie Chart of Results of Function Preferences for the SDA Sample	200
Figure 4-19: Bar Chart Comparison of Function Preferences for SDA, RSA, and USA Samples	201

Figure 4-20: MBTI Functions and Personality Type	215
Figure 4-21: MBTI Functions and Preferences	215
Figure 4-22: Unity and Diversity of MBTI Function	216
Figure 4-23: Spiritual Qualities of the MBTI Functions	216
Figure 4-24: MBTI Functions and Spiritual Activities	217
Figure 4-25: MBTI Function and Congregational Context	218
Figure 4-26: MBTI Functions and Frye's Four Worldviews	219
Figure 4-27: MBTI Functions and the Compass	220
Figure 4-28: Realist or Innovator Results for the SDA Sample	224
Figure 5-1: Pie Chart of E/I Preference for the Cape Conference	228
Figure 5-2: Pie Chart of E/I Preference for the Southern Hope Conference	229
Figure 5-3: Pie Chart of E/I Preference for the Theology Students	230
Figure 5-4: Pie Chart of E/I Preference for First Year Theology Students	231
Figure 5-5: Pie Chart of E/I Preference for Second Year Theology Students	232
Figure 5-6: Pie Chart of E/I Preference for Third Year Theology Students	233
Figure 5-7: Pie Chart of E/I Preference for Fourth Year Theology Students	234
Figure 5-8: Pie Chart of E/I Preference for Non-Theology Students	235
Figure 5-9: Pie Chart of S/N Preference for the Cape Conference	236
Figure 5-10: Pie Chart of S/N Preference for the Southern Hope Conference	237
Figure 5-11: Pie Chart of S/N Preference for Theology Students	238
Figure 5-12: Pie Chart of S/N Preference for First Year Theology Students	239
Figure 5-13: Pie Chart of S/N Preference for Second Year Theology Students	240
Figure 5-14: Pie Chart of S/N Preference for Third Year Theology Students	241
Figure 5-15: Pie Chart of S/N Preference for Fourth Year Theology Students	242
Figure 5-16: Pie Chart of S/N Preference for Non-Theology Students	243
Figure 5-17: Pie Chart of T/F Preference for the Cape Conference	244
Figure 5-18: Pie Chart of T/F Preference for the Southern Hope Conference	245
Figure 5-19: Pie Chart of T/F Preference for Theology Students	246
Figure 5-20: Pie Chart of T/F Preference for First Year Theology Students	247
Figure 5-21: Pie Chart of T/F Preference for Second Year Theology Students	248
Figure 5-22: Pie Chart of T/F Preference for Third Year Theology Students	249
Figure 5-23: Pie Chart of T/F Preference for Fourth Year Theology Students	250
Figure 5-24: Pie Chart of T/F Preference for Non-Theology Students	251
Figure 5-25: Pie Chart of J/P Preference for the Cape Conference	252
Figure 5-26: Pie Chart of J/P Preference for the Southern Hope Conference	253
Figure 5-27: Pie Chart of J/P Preference for Theology Students	254
Figure 5-28: Pie Chart of J/P Preference for First Year Theology Students	255
Figure 5-29: Pie Chart of J/P Preference for Second Year Theology Students	256
Figure 5-30: Pie Chart of J/P Preference for Third Year Theology Students	257
Figure 5-31: Pie Chart of J/P Preference for Fourth Year Theology Students	258
Figure 5-32: Pie Chart of J/P Preference for Non-Theology Students	259
Figure 5-33: Bar Chart of Myers/Briggs Personality Type Results for SDA Sample	260
Figure 5-34: Bar Chart of MBTI Results for the Cape Conference	262
Figure 5-35: Bar Chart of MBTI Results for the Southern Hope Conference	263
Figure 5-36: Bar Chart of MBTI Results for Theology Students	265
Figure 5-37: Bar Chart of MBTI Results for First Year Theology Students	266
Figure 5-38: Bar Chart of MBTI Results for Second Year Theology Students	267
Figure 5-39: Bar Chart of MBTI Results for Third Year Theology Students	268
Figure 5-40: Bar Chart of MBTI Results for Fourth Year Theology Students	269
Figure 5-41: Bar Chart of MBTI Results for Non-Theology Students	271

Figure 5-42: Pie Chart of Temperament Results for the Total SDA Sample	272
Figure 5-43: Pie Chart of Temperament Results for the Cape Conference	273
Figure 5-44: Pie Chart of Temperament Results for the Southern Hope Conference	274
Figure 5-45: Pie Chart of Temperament Results for Theology Students	275
Figure 5-46: Pie Chart of Temperament Results for First Year Theology Students	276
Figure 5-47: Pie Chart of Temperament Results for Second Year Theology Students	277
Figure 5-48: Pie Chart of Temperament Results for Third Year Theology Students	278
Figure 5-49: Pie Chart of Temperament Results for Fourth Year Theology Students	279
Figure 5-50: Pie Chart of Temperament Results for Non-Theology Students	280
Figure 5-51: Pie Chart of Function Results for the Total SDA Sample	281
Figure 5-52: Pie Chart of Function Results for the Cape Conference	282
Figure 5-53: Pie Chart of Function Results for the Southern Hope Conference	283
Figure 5-54: Pie Chart of Function Results for Theology Students	284
Figure 5-55: Pie Chart of Function Results for First Year Theology Students	285
Figure 5-56: Pie Chart of Function Results for Second Year Theology Students	286
Figure 5-57: Pie Chart of Function Results for Third Year Theology Students	287
Figure 5-58: Pie Chart of Function Results for Fourth Year Theology Students	288
Figure 5-59: Pie Chart of Function Results for Non-Theology Students	289
Figure 5-60: Pie Chart of Energizing and Attending Preferences for the SDA and RSA Samples	290
Figure 5-61: Pie Chart of Energizing and Attending Preferences for the Cape Conference	291
Figure 5-62: Pie Chart of Energizing and Attending Preferences for the Southern Hope Conference	292
Figure 5-63: Pie Chart of Energizing and Attending Preferences for Theology Students	293
Figure 5-64: Pie Chart of Energizing and Attending Preferences for First Year Theology Students	294
Figure 5-65: Pie Chart of Energizing and Attending Preferences for Second Year Theology Students	295
Figure 5-66: Pie Chart of Energizing and Attending Preferences for Third Year Theology Students	296
Figure 5-67: Pie Chart of Energizing and Attending Preferences for Fourth Year Theology Students	297
Figure 5-68: Pie Chart of Energizing and Attending Preferences for Non-Theology Students	298
Figure 6-1: Bar Chart of Time Competency for the Total SDA Sample	304
Figure 6-2: Bar Chart of Locus of Control for the Total SDA Sample	309
Figure 6-3: Bar Chart of Self-Actualizing Values for the Total SDA Sample	314
Figure 6-4: Bar Chart of Application of Values for the Total SDA Sample	315
Figure 6-5: Bar Chart of Sensitive to Own Feelings for the Total SDA Sample	316
Figure 6-6: Bar Chart of Spontaneity for the Total SDA Sample	317
Figure 6-7: Bar Chart of Self-Regard for the Total SDA Sample	318
Figure 6-8: Bar Chart of Self-Acceptance for the Total SDA Sample	320
Figure 6-9: Bar Chart of View of Humankind for the Total SDA Sample	321
Figure 6-10: Bar Chart of Synergy for the Total SDA Sample	322
Figure 6-11: Bar Chart of Feelings of Aggression for the Total SDA Sample	324
Figure 6-12: Bar Chart of Interpersonal Relationships for the Total SDA Sample	325
Figure 6-13: Bar Chart of POI Sub-scales Means Comparison for the Total SDA Sample	326
Figure 6-14: Bar Chart of POI Sub-scales Sum of Values between 40% and 60%	327
Figure 7-1: Line Graph of Time Competency Results of Four Sub-Groups	334
Figure 7-2: Line Graph of Time Competency Results of Sub-Groups and Theology	

Students by Years	335
Figure 7-3: Line Graph of Locus of Control Results of Four Sub-Groups	337
Figure 7-4: Line Graph of Locus of Control Results of Sub-Groups and Theology Students by Years	338
Figure 7-5: Line Graph of Spontaneity Results for Four Sub-Groups	341
Figure 7-6: Line Graph of View of Humankind Results for Four Sub-Groups	344
Figure 7-7: Line Graph of Synergy Results for Four Sub-Groups	346
Figure 7-8: Line Graph of Self-Actualizing Values Results for four Sub-Groups & Theology Students by Years	349
Figure 7-9: Line Graph of Application of Values Results for four Sub-Groups & Theology Students by Years	350
Figure 7-10: Line Graph of Sensitive to Own Feelings Results for four Sub-Groups & Theology Students by Years	351
Figure 7-11: Line Graph of Spontaneity Results for four Sub-Groups & Theology Students by Years	352
Figure 7-12: Line Graph of Self-Regard Results for four Sub-Groups & Theology Students by Years	353
Figure 7-13: Line Graph of Self-Acceptance Results for four Sub-Groups & Theology Students by Years	353
Figure 7-14: Line Graph of View of Humanity Results for four Sub-Groups & Theology Students by Years	354
Figure 7-15: Line Graph of Synergy Results for four Sub-Groups & Theology Students by Years	355
Figure 7-16: Line Graph of Feelings of Aggression Results for four Sub-Groups & Theology Students by Years	355
Figure 7-17: Line Graph of Interpersonal Relationship Results for four Sub-Groups & Theology Students by Years	356
Figure 8-1 Developmental Faith (Genia)	378
Figure 8-2 Spiritual Support and Spiritual Openness Scales	381
Figure 8-3 Stages of Spiritual Maturity	386
Figure 9-1: Line Graph of Means of FM Scale in Rank Order	393
Figure 9-2: Faith Category Quadrants	396
Figure 9-3: Bar Chart of Faith Category Results for SDA and Protestant Church Groups	397
Figure 9-4: Area Chart of FM Group A: Trusts and Believes	400
Figure 9-5: Area Chart of FM Group B: Experiences the Fruits of Faith	401
Figure 9-6: Area Chart of FM Group C: Integrates Faith and Life	403
Figure 9-7: Area Chart of FM Group D: Seeks Spiritual Growth	404
Figure 9-8: Area Chart of FM Group E: Experiences and Nurtures Faith in Community	405
Figure 9-9: Area Chart of FM Group F: Holds Life-Affirming Values	406
Figure 9-10: Area Chart of FM Group G: Advocates Social Change	408
Figure 9-11: Area Chart of FM Group H: Acts and Serves	409
Figure 9-12: Bar Chart of Comparison of Group's Means	410
Figure 10-1: Christian Preference Profile Model	417
Figure 10-2: Bar Chart of CPP Results for the SDA Sample	426
Figure 10-3: Pie Chart of CPP First Preference Results	428
Figure 10-4: Pie Chart of CPP Second Preference Results	430
Figure 10-5: Pie Chart of CPP Third Preference Results	432
Figure 10-6: Pie Chart of CPP Fourth Preference Results	433
Figure 10-7: CPP Model Chart and First Preference Results	435
Figure 10-8: CPP Model Chart and Second Preference Results	437

Figure 10-9: CPP Model Chart and Third Preference Results	439
Figure 10-10: CPP Model Chart and Fourth Preference Results	440
Figure 10-11: Bar Chart of CPP Results for the Cape Conference	442
Figure 10-12: Bar Chart of CPP Results for the Southern Hope Conference	443
Figure 10-13: Bar Chart of CPP Results for Theology Students	444
Figure 10-14: Bar Chart of CPP Results for First Year Theology Students	446
Figure 10-15: Bar Chart of CPP Results for Second Year Theology Students	447
Figure 10-16: Bar Chart of CPP Results for Third Year Theology Students	448
Figure 10-17: Bar Chart of CPP Results for Fourth Year Theology Students	449
Figure 10-18: Bar Chart of CPP Results for Non-Theology Students	450
Figure 11-1: The Fortress Model of the Church	469
Figure 11-2: The Relational Model of the Church	475

CHAPTER 1

INTRODUCTION

1.1 Rationale for the Research

This research builds upon my previous graduate research (Joubert, 1993). In that study I looked at personality type, temperament and self-actualization in the pastoral ministry of the Seventh-Day Adventist Church (SDA) in Southern Africa. I discovered that the SDA ministry had a significantly different personality and temperament profile to that of most other Christian clergy in the USA. They were also more cognitively than emotively inclined, and had a greater susceptibility to a behaviour-orientation than to a relationship-orientation. Those clergy in the higher self-actualization bracket also tended toward a particular personality type and were more extroverted than introverted (Ibid., 148).

In this present research, I have attempted to compare the findings in the previous graduate research on clergy with that of the laity in the same denomination. This is necessary in order to obtain a more complete picture of the SDA profile and to be able to draw conclusions and make inferences from the research. I have also broadened the study to investigate the God-image perceptions and level of spiritual maturity of laity in the SDA Church. My population sample also differed in that it was taken from laity in the Western Cape, and not from the whole Southern Africa, as was the case with the clergy sample.

1.2 Problem Identification

To some this research may appear to belong to the disciplines of anthropology and psychology, rather than theology. To the contrary, I believe it deals with the heart of practical theology. Practical theology is not a theocentric approach that leaves humanity out of the equation. To the contrary, it places humanity in the centre of its focus, as God does, and seeks to find ways of facilitating the restoration of the image of God in humanity through a meaningful and saving relationship with God (Cf. Louw, 1989:19-25). Louw says, “Pastoral theology and psychology should not be separated, but a healthy interaction should be retained” (1998:8). The bipolarity model¹ of Heitink is also very helpful, who refers to psychology as “een echte en mondige gesprekspartner van de theologie” (1977:72).

This research is an attempt to understand how humans function in their relationship with God, how they perceive God, what influences their knowledge of the Divine, and how do they acquire it in the particular context of the SDA denomination. It deals with the practice, but also reflects on the theory. As D. J. Tidball says, “Theology thus arises from practice, moves into theory, and is then put into practice again” (1995:42). As an empirical study of people, this study makes use of a research method in the human sciences (psychology) in order to gain a better understanding of the influence of doctrine on personality and vice-versa, and how the members of the SDA denomination function in their religious, spiritual, cognitive, and psychological spheres. Practical theology asserts that human persons cannot be successfully studied or understood outside of their relationship with God, therefore it asserts that a purely humanistic study of humanity is flawed from the outset and doomed to limited and inconclusive results at best. Berkouwer states, “At no time is man [sic] viewed as ‘neutral’ or isolated, but always in relationship to God; that relationship which brings out not a *Teilaspekt*, a partial aspect, of his being, but his whole being” (1962:32).

¹ According to Heitink (1977:170) “bipolarity – an interdisciplinary encounter between pastoral care and psychology – then becomes the hermeneutical key to a pastoral theology” (Louw, 1998:33).

The theological context of this research is specifically evident in the areas of ecclesiology, soteriology, eschatology, and theological anthropology (Cf. Berkhouwer, 1962:31). An example of an important ecclesiological aspect that features in this study would be the metaphorical motif of the “remnant”¹, which is often used in Scripture to refer to that part of physical or spiritual Israel that did not “bow the knee to Baal”, i.e. apostatize from Yahweh to turn after other gods (Cf. 2 Kings 19:31; Isaiah 10:20-22; 31:7; Romans 11:5). This motif also has a distinctly eschatological emphasis in the book of Revelation (Cf. Isaiah 23:3; Romans 9:27; Revelation 12:17 KJV). One of the fundamental beliefs of the SDA Church focuses on the concept of the remnant and its mission. I quote from the Church’s official *Church Manual* (1995:11):

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness.

How does the belief in this theological theme impact upon the religious practices, mission, structure and administration of the SDA denomination? Does it have an impact on the identity of the Church or even the identity of the believers who are members of the Church?

This research seeks to establish the relationship of the confessional faith, doctrine or belief system of a church member and their temperament or personality profile. This has to do with a practical-theological question, namely what the influence of faith content and concepts are on the life and personhood of people. Practical theology deals with the communication of the

¹ Cf. Hasel (1980) who did his doctoral research on the remnant concept; Cf. LaRondelle (1983), especially chapters 6 and 7 on “The Theological Significance and Mission of Israel’s Remnant” and “The Ecclesiological Interpretation of Israel’s Remnant.”

Gospel and an encounter between God and people with a view to the development and growth of mature faith and actions, accompanied with the discovery of true meaning. Practical theology focuses on the human question within its relational dynamics and context, by using the model of “theory – practice – theory”. The use of psychological instruments, like the Myers-Briggs, is to enable the Gospel to penetrate better to the hearts and minds of church members, and to improve the communication of the Gospel by focusing it on the real needs of members and the appropriateness of their understanding of God.

An example of an aspect of this study that would impact upon the soteriological, would be the possible disparity between faith and life, often evidenced by apparently legalistic behaviours of church members. This is evidenced in *belief and lifestyle* – the first issue regarding legalistic belief was most clearly evidenced at the 1888 World General Conference Session of the SDA Church held in Minneapolis in the U. S. A. Here the issue of the primacy of the ten commandment law was juxtaposed against the teaching of righteousness by faith (Cf. Olsen, 1966; Froom, 1971; Knight, 1989, 1998). Many of these “law and grace” battles are still alive and well in certain sectors of the Church¹. One of the SDA denomination’s revered, esteemed and most prolific authors, Dr George Knight, refers to these legalistic church members as “Pharisees”, and says, “*A problem with Pharisees is that while they may know all the rules about caring, they have never learned to really care about people.*” Back in 1888, Ellen White referred to such people as ‘moral icebergs, cold, sunless, dark, and forbidding’ (1992:28). Much has been written by Adventist authors since 1888 on the topic of law and grace (Cf. Daniels, 1926; Pease, 1962; Vick, 1983; Wieland, 1988), perfection and perfectionism (Cf. Zurcher, 1967; LaRondelle, 1971; Douglas, et. al., 1975), sanctification

¹ Knight says, “The sad truth is that Pharisaism continues to exist in the church, and even within Adventism. The reason *Pharisaism* is still alive and dwell is that it is a state of mind rather than a historic group. In essence, the Pharisee is what the Bible calls “the natural man” – the person who can feel good about himself or herself in part because of a confusion between upright living and true righteousness” (1992:27).

and justification (White, 1937, 1979; Heppenstall, 1974; LaRondelle, 1980; Venden, 1987; Wallenkampf, 1988; Knight, 1989). This apparent disparity between faith and life within the SDA Church is one of the issues that this research seeks to address.

The second area where legalism is most often visible within the Church, is with regards to *lifestyle*. This has to do with the “standards” for good or acceptable behaviour as set by the Church for its members (*SDA Church Manual*, 1995:145f). It is not the rule per sé that is at fault, but the mental attitude and belief towards it (Cf. Knight, 1992:27). It is a casuistic approach to the rules that govern external behaviours, with regards to dress, health, morals, etc. like smoking, drinking, dancing, eating unclean foods, wearing of jewelry, going to the movies, etc. Knight refers to this approach as pharisaism, and says (1992:28),

The modern Pharisees are just as “good” at criticism as their ancient counterparts. Whenever anyone is more critical than positive, they provide evidence of Pharisaism. Such a spirit ripped apart the Adventist General Conference session held at Minneapolis in 1888¹. Such a spirit continues to rip Adventism as its “superior types” multiply regulations and criticize everything from the way people worship God to what others may be eating (or not eating) for breakfast.

This seems incongruent with the good news of the Gospel that brings liberty from bondage, through faith in Jesus Christ. How does one account for this behaviour? Should one only look for an answer in the sinful depravity of human nature, or could there be an influence from a non-moral source like personality type and temperament? This research will seek to discover an answer to this question.

So, how do these problems reveal themselves in the SDA denomination? This is best summarized by posing the following questions:

- What factors make the SDA denomination seem more exclusive than other evangelical churches (Cf. Staples, 1991:67-68)?

¹ Cf. Knight, 1987:44-45; 1989:80-99.

- If the SDA denomination believes in the basic Scriptural belief of salvation or righteousness by faith in Jesus Christ, then why does the faith-practice of its members often appear to be legalistic?
- Why is it so important to the SDA denomination to cling to the distinctive beliefs that it holds, especially the “remnant” concept?
- Is there a common disparity between faith and life within the SDA denomination?
- Does the staunch adherence and protection of their distinctive identity have any impact upon their level of spiritual and faith maturity? How does it affect their God-image?

The questions above relate to a specific view and understanding of Adventist theology, especially as it relates to the denomination’s understanding of the doctrines of soteriology, ecclesiology, eschatology, and the doctrine of humanity. Exclusivity, protecting its distinctive identity, and the “remnant” motif, are important aspects of the ecclesiology and eschatology of the Adventist denomination. Observed disparity between faith and life, between a grace-orientation and legalism, indicate serious soteriological disparities. Why have these problems dogged the steps of the Adventist denomination from its early beginnings? One would expect some of these problems to be characteristic of any small, growing denomination, but why do they continue to present themselves today in a large, worldwide denomination of over eleven million adult members?¹

The core problem of this research therefore seeks to clarify and give a possible reason for the disparity within Adventism between faith and life, between Church doctrine and spiritual formation. My hypothesis is that personality type plays an important part in this problem.

¹ Cf. Appendices H – M.

1.3 Research Sample

The research sample came from lay members of the Seventh-Day Adventist Church in the Western Cape. This involved members from churches belonging to the organizational structures of the Cape Conference and the Southern Hope Conference. These churches were randomly selected, including small and large size churches. The participants from the Cape Conference were mostly of Caucasian origin, while those from the Southern Hope Conference were mainly from the black and coloured racial groupings. Participants had to be of upper high school age or older. No questionnaires were given to children.

Another part of the sample consisted of students of Helderberg College, Somerset West. Most of this group were Theology students in their first, second, third or fourth years of undergraduate study. Only eight students were not Theology students, and were pursuing other BA majors. The Theology students represented a full population when the research was done (1998/99), i.e. all the students in the Theology Department completed the questionnaires for this research. The eight non-theology students represent a much larger group and are only a small sample of an average¹ of 180 non-theology students at the College.

1.4 The Purpose of the Study

The purpose of this research is to ascertain what the religious thinking, God-images, personality, actualization, and spiritual maturity of the lay members of the Seventh-day Adventist denomination is. It is therefore a descriptive study. Demographically, I will also seek to discover what the results are for a number of sub-variables, like age, gender, membership age, level of education, level of income, birth order, family size and marital status. I will endeavour to compare these with one another as well as with some of the main

¹ The reason for an average figure is that the FTE changes from quarter to quarter over the period of any one year.

variables. I hope to discover a diagnostic profile, which will enable the SDA Church to have a clearer understanding of its needs and identity, in order to better tailor its methods to accomplish its mission and realize its vision, and to foster personal growth and spiritual maturity.

1.5 Instruments Used in the Research and Methodology

Like with the graduate research, I will use an empirical method of research, by making use of inventories to measure certain variables, that will hopefully result in quantitative (e.g. demographic details), as well as qualitative (e.g. self-actualization factors) information. To measure personality I opted to use the same instrument that I used for my graduate research, the *Myers-Briggs Type Indicator* (Form G)¹. This is the most widely used instrument measuring personality type in the world today and is widely accepted. To measure actualization, I used the *Personal Orientation Inventory* of Everett L. Shostrom², which was also the same as used in my graduate research. This is still one of the best instruments in this researcher's opinion which measures the classic concept of self-actualization as set forth by the humanistic-phenomenological school of thought, best represented by Abraham Maslow and Carl Rogers. Then to measure spiritual or faith maturity, I used the *Faith Maturity Scale* of Benson, Donahue and Erickson (1993). This too, seemed to be the best instrument at the time, which measured mature faith.³ Another reason for using it, was that it had been used in one of the largest studies of religious subjects, which included the SDA Church in the USA (Cf. Benson & Donahue, 1990). This would make it valuable as a means of comparison with the South African results. In order to measure God-images and religious thinking, I constructed my own *Christian Preference*

¹ Copyright 1987, by Consulting Psychologists Press, Inc.

² Copyright 1963, by Educational & Industrial Testing Service.

³ This instrument was recommended to me in 1997 at the APA annual convention in Chicago by Dr Ralph L. Piedmont, from *The Institute for Religious and Psychological Research*, Loyola College in Maryland, MD, USA.

Profile Scale, which measures religious thinking in ten areas. The reason for using this instrument was largely out of desperation, due to the fact that I could not locate any other instrument that would measure the four preferences that I projected were featured extensively within the SDA denomination.

How was the research conducted? I personally delivered the questionnaire sets to churches and distributed them directly to those members who indicated a willingness to participate. This was done after I explained the basic guidelines and rationale for the research. Members were to take the questionnaire sets to complete at home and bring them back the following week to be collected by a church elder or pastor who would send them on to me. Some questionnaires were all completed under my personal supervision at one sitting, but this proved too exhausting for most people. All questionnaires were distributed in an envelope, which was to be sealed before returning them. All the research was done anonymously.

An amount of 1 176 questionnaire sets were distributed, of which only 266 (22.6%) were returned and correctly completed and therefore suitable for use in this research¹. Of the 266, 9 respondents indicated that they were not members of the SDA Church, which left a sample of 257 full sets (21.9%) of questionnaires of baptized members of the SDA Church. The return rate for the Theology students was 100%, due to the fact that their questionnaires were administered in a classroom setting, which facilitated better control and input.

1.6 Projected Outcomes

After my masters research (Joubert, 1993), which dealt with a clergy sample in the SDA denomination, it stood to reason that it would be meaningful to do a similar study using a

¹ The main reasons for discarding questionnaires were: large portions left out and not completed, not following the instructions in completing the questionnaires, and many questionnaires simply not returned.

laity sample for the same denomination. This means that some of my hypotheses will be similar to that study, so that some comparisons can be made where possible. I therefore made the following projections:

- a. I project that the laity sample will indicate a similar temperament pattern to that of the clergy, but not as high. The clergy sample indicated a SJ temperament score of 67% (Joubert, 1993:30), which was about double that of results from other Protestant clergy studies (Oswald & Kroeger, 1988:23)¹. I expect that the laity in this study will yield a lower score. My reasoning is that the clergy role is a specialized task that is more closely involved with the organizational milieu and hierarchical structure than that of the laity. The laity come from a variety of walks of life that influence them, and my hunch is that they would have a more even temperament spread than the clergy.
- b. I project that the laity sample will indicate more introversion than extraversion in the most dominant personality types. Whereas in the clergy sample the highest type was ESTJ, my hunch is that the laity sample will indicate a higher ISTJ than an ESTJ score. The Feeling score may also be higher, which means that the ISFJ scores may be higher. I still think that the Thinking function will be higher than the Feeling function. Like with the clergy sample, I project that the Judging attitude will still be strongly dominant over the Perceiving attitude.
- c. I project that the outcome for self-actualization will be similar or possibly somewhat lower for the laity. The reasoning for this is that the timing of this research comes at a time when this country (South Africa) is experiencing a high level of joblessness.

¹ I am referring to two studies done by the Alban Institute and Otto Kroeger Associates in the USA. The first study was done with a sample of 1319 clergy from 19 Christian denominations, which indicated a SJ percentage of 35%. The second study was done with a sample of 254 Presbyterian Clergy, which indicated a SJ percentage of 29%.

This country is still in a situation of flux and change after 1994¹, with the resultant uncertainty and anxiety. This situation, I believe, is affecting many of the laity and would naturally indicate a lower level of self-actualization.

- d. I project that the faith maturity scores and general spiritual health outcomes will be average. This variable was not tested in the clergy study, which gives me no means of comparison. I do, however, project that this study will indicate clear polarities on both ends of the scale. Some scores will probably be very low, especially on scores that relate to world peace and global environmental issues. I would project high scores in the “doing” and caring functions.
- e. I project that laity in the SDA sample will have a dominant religious preference for a traditional approach to the church as a bureaucratic hierarchy ordained by God. I believe that they will indicate a strong need for identity, preservation, and loyalty to the denomination as an organization. Their God-image will be dominated by a God of justice, fairness, righteousness, and judgment. I do also project that the laity sample will indicate a clear polarity between the “evangelical” and the “secular” minded Christian, even though both will be in the minority.

1.7 Proposed Strategy

I will first survey the literature, especially in the areas of God-image, and mature and healthy faith and spirituality. Then I will present an extensive demographic survey of the research sample, with regards to number, age, vocation, income, family, etc. After that I present the results of the four research instruments used in this study – first the Myers-Briggs, measuring personality type, then the Personal Orientation Inventory, measuring self-actualization, then

¹ This was the year of the first democratic election in South Africa, after the *apartheid* era.

the Faith Maturity Scale, measuring level of mature faith, and lastly the Christian Preference Profile, which measures religious preferences and God-images. In each case I will first give an overview of what I am attempting to measure, as well as the results and what they mean.

1.8 Summary

The rationale for this study is to build on the graduate research that studied the interplay between personality type and self-actualization in a clergy sample of the SDA denomination in Southern Africa. This research does the same for the SDA laity and adds the dimensions of God-image and spiritual maturity. The instruments used were the MBTI of Myers-Briggs, the POI of Shostrom, the FMS of Benson, Donahue, & Erickson, and a *Christian Preference Profile* scale (CPP) which I developed for this research. Five projected outcomes are presented as hypotheses for this study. Briefly they are:

- a. The laity will indicate a similar temperament pattern as the clergy.
- b. The laity will indicate more introversion in the dominant personality types than the clergy, and probably more feeling as well.
- c. The laity score for self-actualization will be lower than that for the clergy.
- d. The laity score for spiritual maturity will be average.
- e. The laity results for religious preference will indicate a dominance for a structured approach, for the traditional and a preservation of the status quo, loyalty to the denominational hierarchy, resistance to change, and a strong need to preserve corporate identity. The dominating God-image features will be justice, fairness, righteousness, and judgment.

CHAPTER 2

A SURVEY OF THE LITERATURE

In this chapter I review the literature on the topic of religious health or religious maturity.

One of the most useful ways in measuring religious health is by attempting to determine what a person's view of God is. One's projection of who God is, is often a very accurate way of establishing the extent of the religious health one is experiencing. As one's understanding of God matures, so one's religious maturity develops as well. A healthy view of God is therefore not static, but continually open to new understanding. In the first part of this chapter I will review the literature on the subject of God-image, as a means of understanding and determining religious health. In the second part of this chapter I will deal with other ways of determining religious health. One of the most commonly used approaches in recent years has been that of the intrinsic or extrinsic constructs introduced by Gordon Allport (1950). This approach endeavours to establish the extent to which one has internalized religious values. Coupled closely with these constructs are the aspects of fundamentalism, rigidity, prejudice, authoritarianism, open/closed mindedness. Different ways of measuring each of these constructs are suggested by the literature and will be briefly reviewed.

2.1 Image of God

In this research I do not propose to study the image of God as an end, but as a means to an end. The end is not to get a better understanding of God, but a better understanding of the religious faith and thinking of people *about* God. How do people view God and how does it affect how they function religiously? Or put differently, how does religious functioning

influence people's view of God? I will, however, give a brief overview of the main areas covered by the literature on the image of God.¹

Much has been written about how God is portrayed in the Scriptures – as a transcendent Holy Other (Otto, 1950) and an imminent involved God, or a loving and vengeful God. Claus Westermann (1979) indicates that the people of the Old Testament saw God in two action categories, namely as saving and blessing (cf. Crenshaw, 1993:1). A common lay perception sees the God of the Old Testament as a cruel, punishing and legalistic God (Peels, 1995), while the God of the New Testament is seen as a loving, kind and gracious God (Cf. Sapp, 1993, who presents compassion as a quality of God, from different perspectives and by different authors). Who is God, is a question that has been studied by theologians through the ages and much has been written on the subject (Cf. Diel, 1986:1-20; Neven, 1988; Sanders, 1990:56-138; Schillebeeckx, 1990:117-119; A philosophical perspective, Durrant, n.d., 71-90, and Marcion, 1991:ix-xxv, 1-12; Pannenberg, 1991:63-73f; A post-modern approach, Peters, 1992:4-51, 140-170; Prozesky, 1992:1-18; Schwöbel, 1992:121-131; Verkuil, 1992:39-61, 352-359; The negative image of God and His personality, Blumenthal, 1993; Newlands, 1994:3-39; Van der Ven, 1996:39-60; Du Toit, 1997).

Others, like Emile Durkheim (1912, 1972) and Peter Berger (1974) have seen a relationship between society and the supernatural. They see a “parallel between the characteristics attributed to the gods and the real properties of the social world” (Quoted in Winter, 1977:27). Winter calls this association between society and the supernatural “metaphoric parallelism” in which “theistic assertions are metaphoric representations of social facts, that is, . . . there is a parallel between the characteristics attributed to the gods and real properties

¹ An excellent review of the literature up to 1990 is given by Kenneth E. Hyde in his book, *Religion in Childhood and Adolescence. A Comprehensive Review of the Research* (1990).

of the social world.” (Ibid.). Sally McFague has made a major contribution to a better understanding and use of the metaphor in imaging God (1983; 1987), as well as a number of other excellent contributions (Cf. Rizzuto, 1979; Braaten, 1989; Lindijer, 1990; Forde, 1992; Gunton, 1992; Hick, 1993; Stienstra, 1993).

God-image has also been researched in the context of worship (Cf. Barrett, et al., 1996, where they compare Protestant and Catholic worship contexts) and prayer (Siemerink, 1985). Louw (N.d.), studies pastoral diagnosis and recommends God-images as a method of understanding and assessing faith development and spiritual growth. He refers to four basic metaphoric models, the monarchical, the family, the friendship and the personal model. This he uses to develop his Pastoral, Semantic, Differential-Analysis Scale (Louw, 1993:305), which is based on the semantic differential-analysis of Osgood (1957), the metaphoric model of Sally McFague (1987) and the empirically based theodicy model of Van der Ven (1990).

A person’s view of God can change according to subjective experiences and circumstances. This is especially true in cases of suffering, like illness - especially terminal illness and mental illness (Hamman, 1993), and trauma like abuse and violence, whether domestic or in war or crime situations (Kane, Cheston & Greer, 1993; Vossen, 1993; Grossoehme, 1996; Redmond, 1996). James Newton Poling, in his book, *The Abuse of Power* (1991:153-191), deals with the influence of abuse and power on the image of God concept of survivors. He says,

In their stories of healing, survivors have reported religious confusion. As they have struggled to make a positive life after years of abuse, they have searched for a God of love and power, but their search is difficult because so many of their images of God are negative (p. 153).

Poling further refers to Old and New Testament stories of violent abuse and then says,

“Survivors of sexual violence seek images of God to support their search for justice in the

midst of their religious confusion”(p. 164). Poling’s book is a good example of how an understanding and use of the image of God can be helpful as a diagnostic tool to understand where a person is at or why people do what they do. Kane, Cheston and Greer (1993) found that “adult female incest survivors perceived God as more distant than a group of matched controls,” and Doehring (1993) found a “positive relationship between traumatization (childhood physical and/or sexual abuse) and viewing God as wrathful and absent” (Quoted by Piedmont, Williams & Ciarrocchi, 1997). Parental style also has an important impact according to Potvin, Hoge & Nelsen (1976), who found that “parental control and non-permissiveness are related to an image of a punishing God”.

The endeavour to use conceptualization of God as a means of scientific study has been used as early as 1964 (Spilka, et al.).¹ In 1968 Richard Gorsuch reported on research using adjective ratings to study a “conceptualization of God” (Gorsuch, 1968). In the seventies Benson and Spilka reported on a study done on “God-image as a Function of Self-Esteem and Locus of Control” (1973). In this study they proposed that “persons with different levels of self-esteem may find it difficult to share the same religious beliefs” (Benson & Spilka, 1973:198). They argued that a “believer selects a ‘god’ that is consistent with power-related (locus of control) and evaluative (self-esteem) self-images” (Ibid.). They found that “self-esteem is related positively to loving God-images and negatively to rejecting-impersonal-controlling definitions of God. . . . Persons with low self-esteem . . . find both god and ethics based on love and acceptance as uncomfortably inconsistent” (Op. cit., 306). Research on religion and self-esteem have not always given a consistent pattern, as many studies have admittedly used “crude indices of religiosity and self-esteem (Hood, 1992:111; Gartner, 1983; Gartner, Larson & Allen, 1991). The variable of self-esteem could also be understood

¹ I am not aiming in this study to give an historical survey of “image of God” studies. For this cf. Blombery (1991:78-91).

differently by different faith traditions, where high self-esteem may be equated with sin, as pride (Vitz, 1977). Hood (1992) studied self-esteem in relationship to sin, guilt and shame. He asks the question, “How are different forms of religion related to self-esteem and the constructs of guilt, sin, and shame?” (Ibid, 111). Hood (Ibid. 118) indicates that

Within “faith traditions which articulate a personal, punitive God concept, such guilt gains added force, especially when supported by parents and other authorities who form a ‘coalition’ with this God against the child . . . All these combine to produce lower self-esteem in such people, mediated by feelings of guilt and/or shame.

Capps (1990) indicated that Augustine’s *Confessions* could be seen as “justification of shaming, hidden by guilt which was attributed to a reproachful, scourging God” (Hood, 1992:118). Nunn (1964) found that parents who communicate to their children that “God will punish you” in order to control them end up with children who report self-reproach and blame instead of compliance as he had hypothesized. Nelson and Kroliczak (1984) indicated that Nunn’s findings are only true when “God is perceived as personally involved” (Hood, 1992:119).

In the seventies, Ana-Maria Rizzuto (1979) pointed to the influence of image of the self upon the image of God. In the eighties, Jolley (1983) found correlations between God concepts and self concepts for a group of prisoners. John McDargh (1983) indicates the same in normal subjects. According to the definition of Rizzuto (1970), that “concept of God” refers to the dictionary definition of God, and that “image of God” refers to the psychological definition of God (cf. Lawrence, 1997), it therefore implies that the image of God always refers to a personal, subjective and idiosyncratic view of God.

Probably one of the earliest approaches to the study of the image of God, was done from the Freudian psychoanalytical point of view, focusing on the child-parent relationship (Nelson & Jones, 1957; Godin & Hallez, 1965; Vergote, et al., 1969; Vergote & Aubert, 1972; Spilka,

Addison & Rosensohn, 1975; Tamayo & Desjardins, 1976; Tamayo & Dugas, 1977; Nicholson & Edwards, 1979; Vergote, A. & A. Tamayo, 1980; Rizzuto, 1982; Justice & Lambert, 1986; Hertel & Donahue, 1995; Dickie, et al., 1997). Freud, in his book, *Totem and Taboo*, originally published in 1913 said that “God is nothing other than an exalted father” (Freud, 1955 edition; Cf. Van Gennepe, 1989; Moltmann-Wendel & Moltmann, 1991; Torrance, 1992; Stienstra, 1993; McMinn, 1993). Some research studies did find a strong relationship between God-images and father images (Vergote, et al., 1969; Pasquali, 1970; Vergote & Aubert, 1972; Tamayo & Desjardins, 1976; Justice & Lambert, 1986). Other research studies found a strong influence of the mother on the child’s God-images (Strunk, 1959; Tamayo & Dugas, 1977; Nicholson, 1979; Dickie, et al., 1997), while a third group of studies indicated a link between God-images and the preferred or idealized parent (Strunk, 1959; Godin & Hellez, 1965; Nelson, 1971; Beit-Hallahmi & Argyle, 1975; Nicholson, 1979; McKenzie, 1987). Brokaw and Edwards (1994) make an insightful observation about these three groups. According to them the first group that indicates greater similarity between God-images and father images seems to support a Freudian view (Freud, 1913), whereas the second group which indicates greater similarity between God-images and mother images is closer to an Eriksonian position (Erikson, 1959) where trust versus mistrust plays an important part in the first psychosocial stage. The third group, which indicates a greater similarity between God-images and the preferred or idealized parent, reflects an Adlerian approach (Adler, 1964). Research studies, according to Piedmont et al., 1997, has indicated that “image of God” may be similar to: (a) the opposite-sex parent; (b) the preferred parent; (c) the same-sex parent; or (d) both parents (Godin & Hallez, 1965; Nelson, 1971; Spilka, Addison & Rosensohn, 1975; Tamayo & Dugas, 1977; Rizzuto, 1982; Justice & Lambert, 1986; Birky & Ball, 1988).

Related to the research done on God-images and mother images is the feminist research on God as Mother (Vannesse & deNeuter, 1981; Vercruysse & deNeuter, 1981; Ruether, 1983; Mollenkott, 1984; Nelsen, et al., 1985; McFague, 1987; Randour & Bondanza, 1987; Moltmann-Wendel & Moltmann, 1991; Foster & Keating, 1992; Green, 1992; Krejci, et al., 1992; Krejci, 1997;).

Much of the literature in the field of object relations, which also finds its roots in the psychoanalytic field, emphasizes the influence of the child-parent relationship on a person's God-image (Cf. Rizzuto, 1974, 1976, 1979; Beit-Hallahmi & Argyle, 1975; Edwards, 1977, 1979; McDargh, 1983, 1986; Meissner, 1984, 1987; Birky & Ball, 1988; Kirkpatrick & Shaver, 1990; Jones, 1991; Wooton, 1991; Finn & Gartner, 1992; Knapp, 1993; Stucky-Abbott, 1993; Brokaw & Edwards, 1994; Spear, 1994; Hall & Brokaw, 1995). Many other variables have been linked to object relations studies about God-image (Cf. religious doubt, Helfaer, 1972; intrinsic and extrinsic religious orientation, Sorenson, 1988).

What measurement instruments have been used to measure God-image? Some of the earliest tests have been based upon adjective ratings (Cf. Spilka, Armatas & Nussbaum, 1964; Vergote, 1967; Gorsuch, 1968; Benson & Spilka, 1973; Gough & Heilbrun, 1983). Gorsuch (1968), for example, found that it resulted in too much of what he called the "Traditional Christian Concept of God," and which greatly resembled "something from a catechism or Sunday school manual" (Lawrence, 1997:215). There was a clear need for a more "objective psychometric instrument designed to capture a subject's God-image, focusing on the relationship between the self-image and the God-image and avoiding the confound of the God concept" (Ibid.). Instead of starting with God-image, some researchers started with self-image in their search for an instrument. Philibert (1985) located the critical or basic self-

image issues as “feelings of belonging, fundamental goodness, and control”, whereas Spilka, Shaver, and Kirkpatrick (1985) indicated three similar issues, namely “meaning, control, and self-esteem”. These self-image issues each relate to specific God-image dimensions, e.g. the belonging issue relates to the Presence dimension of God, i.e. “Is God there for me?” (Cf. Lawrence, 1997:215). A number of approaches to testing have been used (Cf. A factor-analytic approach, Spilka, Armatas & Nussbaum, 1964; the semantic differential approach, Heise, 1965, cf. Osgood, Suci & Tannenbaum, 1957; Lewis, 1986; Gaultiere, 1989; Lawrence, 1997). Another method used was to analyze letters written to God (Ludwig, Weber & Iben, 1974), or to use surveys (Basset, et al., 1981). One of the most innovative measures has been to analyze children’s pictures drawn of God (Harms, 1944; Graebner, 1960; Smith, 1976; Pitts, 1977; Shelley, 1982; Bassett, et al., 1990) and compare them to stages of development (Bovet, 1928; Piaget, 1932; Harms, 1944; Baker & Koppe, 1959; Babin, 1965; Deconchy, 1965; Elkind, 1970; Fleck, Ballard & Reilly, 1975; Pitts, 1977; Heller, 1986). Others agree that a Piagetian framework provides useful insights into understanding God concepts (Fleck, Ballard & Reilly, 1975; Elkind, 1961, 1962, 1963; Goldman, 1964; Shelley, 1982).

2.2 Intrinsic and Extrinsic Religion

One of the earliest authors on the topic of religious health and Christian maturity was William James in his ground-breaking work, *The Varieties of Religious Experience* (1902), in which he makes the distinction between “healthy-minded” and “sick-soul” converts (Cf. Johnson & Maloney, 1982). The next significant thrust came in the fifties with the publication of *The Individual and His Religion: A Psychological Interpretation* (1950), and *The Nature of Prejudice* (1954), both by Gordon W. Allport. Some empirical research was done in the sixties, for example by Wilson (1960) and Feagin (1964), but it was only after the

now classic article by Allport and Ross (1967) on “personal religious orientation and prejudice” that research took off and boomed in the next two decades. Allport distinguishes between intrinsic and extrinsic religion, which became the basis of much of the research in the seventies and eighties into religious health. The intrinsic (I) and extrinsic (E) constructs dominated most of the research in psychology of religion during this time (Cf. Donahue, 1985).

Allport, in his research on prejudice (Allport, 1966; cf. Adorno et al., 1950; Rokeach, 1960; Allport & Kramer, 1946; Williams, 1964; Stouffer, 1955), asked the question, why “churchgoers . . . harbor more racial, ethnic, and religious prejudice than do non-churchgoers” (Ibid., 447), and why were secular people more tolerant than religious people? (Stouffer, 1955). Allport looks for the “seeds of bigotry” in three contexts, the theological, socio-cultural, and the personal-psychological (Allport, 1966:450). In the theological area he highlights three doctrines. First, is the doctrine of *revelation*, where bigotry stems from the claim of “exclusive possession of final truth” (Ibid.), and which has led to much of the religious persecution of heretics by the church of the time. The opposite view is well expressed by Bishop Leslie Newbigin, who writes, “We must claim absoluteness and finality for Christ and His finished work; but that very claim forbids us to claim absoluteness and finality for our understanding of it.” (Newbigin, 1955). The second, is the doctrine of *election*, where bigotry has found its strongest support in the concept of “God’s chosen people”, which has sanctioned the “holy wars” of the Crusaders, flamed the inquisition, and even given license to the ethnocentric racial bigotry of an apartheid South Africa (Allport, Op. cit.). The doctrine of election, according to Allport, “divides the ins from the outs with surgical precision.” (Ibid.). Lastly, there is the doctrine of *theocracy*, where bigotry holds the view that the monarch rules by divine right and that the church has the right and

responsibility to be the conscience and guide for civil government and should enforce its will through the civil legal system (Ibid.).

In the second context, that of the socio-cultural, Allport says that many religious persons belong to a church group to fulfill the need to belong. It is a cultural, communal, affiliation phenomenon, which satisfies the need for self-esteem, status and validation within a group (Allport, 1966:451-453). When this kind of group prejudice is allowed to grow it often expresses itself in anti-“the other group” sentiments, like anti-Catholicism, anti-Semitism, anti-blacks/whites, etc.

The third context is the personal-psychological context, where there is a difference between churchgoers and churchgoers. Not all indicate the same prejudice, or even for the same reasons. Initial research made heavy use of the church attendance variable (Streuning, 1957; Lenski, 1961; Holtzman, 1956; Kelly et al., 1958; Tumin, 1958; Friedrichs, 1959; Williams, 1964). This was obviously inadequate to test a variable like prejudice between churchgoer and churchgoer. This is then where Allports distinction between extrinsic and intrinsic values, which he borrows from axiology, comes in handy. Allport compares these variables to those of Joseph Fichter, who used the terms “marginal” or “modal” for extrinsic and “nuclear” for intrinsic (Fichter, 1954; cf. Allport, 1966). Allport alleges that extrinsic religion correlates with compartmentalization of religion (Allport, 1966; cf. Lenski, 1961), and with extremes, especially with right-wing fundamentalism, bigotry and prejudice (Allport, 1966). He sums it up well,

Thus while there are several varieties of extrinsic religious orientation, we may say they all point to a type of religion that is strictly utilitarian: useful for the self in granting safety, social standing, solace, and endorsement for one’s chosen way of life. As such it provides a congenial soil for all forms of prejudice, whether racial, national, political, or religious (Ibid.:455).

With regard to intrinsic religion, Allport says that

the intrinsic form of the religious sentiment regards faith as a supreme value in its own right. It is oriented toward a unification of being, takes seriously the commandment of brotherhood, and strives to transcend all self-centered needs. Dogma is tempered with humility, and in keeping with the Biblical injunction the possessor withholds judgment until the day of the harvest. A religious sentiment of this sort floods the whole life with motivation and meaning. Religion is no longer limited to single segments of self-interest (Ibid., cf. Allport, 1954, chap. 23; Allport, 1960; Allport, 1963).

Put succinctly, “the extrinsically motivated person *uses* his [sic] religion, whereas the intrinsically motivated *lives* his [sic] religion” (Allport & Ross, 1967:434). According to Allport, most people would fall on a continuum between these two poles (Ibid.).

An excellent review of the research on the I/E constructs is given by Donahue in his article: “Intrinsic and Extrinsic Religiousness: Review and Meta-Analysis” (1985). He indicates that up until 1985 nearly 70 published studies had used Allport’s Religious Orientation Scale (ROS), making it one of the most frequently used measures of religiousness (Donahue, 1985:400). With the research came revisions, refinement of research instruments (Feagin, 1964; Gorsuch & McPherson, 1989; Gorsuch & Venable, 1983; Hoge 1972) and also much criticism of the validity of the constructs and instruments used (Dittes, 1970; Hunt and King, 1971; Hoge, 1972; Kahoe, 1974; Gorsuch, 1984; Kirkpatrick & Hood, 1990). Some have questioned its validity for religious faiths other than Protestantism (Strickland & Weddell, 1972; Thompson, 1974; Patrick, 1979; Ernsberger & Manaster, 1981; Griffin & Thompson, 1983; Genia & Shaw, 1991).

Donahue (1985:401) indicates the difference between intrinsic and extrinsic religiousness by summarizing the concepts found in the writings of Allport that relate to them as follows:

Table 2-1: Intrinsic and Extrinsic

INTRINSIC	EXTRINSIC

Relates to all of life.	Compartmentalized.
Unprejudiced; tolerance.	Prejudiced; exclusionary.
Mature.	Immature; dependent; comfort; security.
Integrative; unifying; meaning-endowing.	Instrumental; utilitarian; self-serving.
Regular church attendance.	Irregular church attendance.
Makes for mental health.	Defense or escape mechanism.

Donahue indicates further that intrinsic religiousness has served as “an excellent measure of religious commitment, as distinct from religious belief, church membership, liberal-conservative theological orientation and related measures” (1985:415). Extrinsic religiousness measures the kind of religion that “gives religion a bad name” (Ibid, 416). It correlates positively with prejudice and dogmatism (Hoge & Carroll, 1973), with trait anxiety (Baker & Gorsuch, 1982), and fear of death (Minton & Spilka, 1976), and is apparently uncorrelated with altruism (Batson & Gray, 1981; Benson et al., 1980).

The intrinsic scale measured a commitment to one’s religious allegiance, which was not motivated by utilitarian motives, but is related only to orthodox religious beliefs (Batson & Ventis, 1982), and “to make a favorable impression” (Batson, Naifeh & Pate, 1978; Leak & Fish, 1989; Pargament, et al., 1987). It did not differentiate between dogmatism and rigidity on the one side and openness and questioning flexibility on the other, which were important ingredients of psychological maturity. This led Batson and colleagues to come up with the Quest Scale, which they added to the Intrinsic-End and Extrinsic-Means scales (Batson, 1976; Batson & Schoenrade, 1991). The Quest Scale also received much criticism, which questioned whether it really added to our understanding of mature religiousness or whether it simply measured atheism or agnosticism and not religion at all (Batson & Ventis, 1985; Donahue, 1985; Hilty, Morgan & Hartman, 1985; Hood, 1985; Hood & Morris, 1985; Spilka, Kojetin & McIntosh, 1985; Kojetin, McIntosh, Bridges & Spilka, 1987; Bason, Shoenrade & Ventis, 1993).

Research indicated a negative correlation between intrinsic religiousness and depression (Watson, Morris & Hood, 1988a,b,c; Genia & Shaw, 1991), with trait anxiety (Baker and Gorsuch, 1982; Lovekin & Malony, 1977; Bergin, Masters & Richards, 1987; Sturgeon and Hamley, 1979), high death anxiety (Kahoe & Dunn, 1975), and with worry and guilt (Batson & Ventis, 1982). A positive correlation was found between intrinsic religiousness and the following variables: empathic concern, self-consciousness and internal state of awareness (Watson et al., 1987, 1988a,b), altruism (Chau et al., 1990), an active, flexible approach to life (Pargament, Steele & Tyler, 1979), tolerance and self-control (Bergin et al., 1987), responsibility (Bergin et al., 1987), moral standards, conscientiousness, discipline and responsibility (Wiebe & Fleck, 1980), coping skills (Pargament et al., 1979), psycho-religiousness (Hathaway & Pargament, 1990), self-esteem (Payne et al., 1991; Watson, Hood & Morris, 1985), efficacy and self-esteem (Pargament et al., 1979), ego strength (Baker & Gorsuch, 1982), life satisfaction (Van Haitsma, 1986), purpose in life (Bolt, 1975; Soderstrom & Wright, 1977), well-being (Alker & Gawin, 1978; Bergin et al., 1987; Chamberlain & Zika, 1988; Payne et al., 1991), marital satisfaction (Dudley & Kosinski, 1990), and psycho-spiritual health (Genia, 1996).

Research indicates a positive correlation between extrinsic religiousness and the following variables: powerlessness (Minton & Spilka, 1976), fear of death (Donahue, 1985), obsessive-compulsive symptoms (Dixon et al., 1990); dogmatism (Donahue, 1985); irrational thinking (Bergin et al., 1987; Watson et al., 1988c); and anxiety (Watson, Morris & Hood, 1988c).

Some researchers did not agree with these findings. Wiebe and Fleck (1980) expressed the concern that intrinsic religiousness may degenerate into pathological rigidity and obsessive compulsivity (cf. Masters & Bergin, 1994). Others too have challenged the hypothesis that

intrinsic religiousness is always be associated with good mental health and extrinsic religiousness with poor mental health (Batson, 1976; Batson et al., 1986; Batson, Naifeh & Pate, 1978; Batson & Ventis, 1982). In a study done with a sample of college students, Richards found that “intrinsic students were . . . more guilt prone than the extrinsic religious students” (Richards, 1991:194).

In spite of criticism, research based on the intrinsic/extrinsic/quest type scales continued to dominate the scene of religious research from the sixties through to the nineties. Different researchers have called for a change to something new and different, as early as the seventies (Dittes, 1971; Hunt & King, 1971; Hoge, 1972) and later (Donahue, 1985; Kirkpatrick & Hood, 1990; Genia 1997). The thought was “to go beyond the I/E scales and develop richer theoretical and methodological approaches to the psychology of religion; but few have taken their advice to heart.” (Kirkpatrick & Hood, 1990:459).

Some have attempted to overcome the problems of the I/E and Quest scales, by developing scales that would eliminate these problems. Examples of these attempts during the seventies and eighties were the Spiritual Well-Being Scale (Ellison & Paloutzian, 1979), the Shepherd Scale (Bassett et al., 1981), the Spiritual Maturity Index (Ellison, 1983), the Lifestyle Inventory (Maloney et al., 1984), the Spiritual Leadership Qualities Inventory (Townsend & Wichern, 1984), the Christian Lifestyle Scale (Stensland, 1985), and the Religious Status Interview (Malony, 1988).

In the nineties, Dudley and Cruise (1990) developed the Personal Religious Inventory, which seems to be very promising, but still needs more validity testing. Then there is the Spiritual Experience Index (SEI), developed by Vicky Genia (1990, 1991, 1995, 1997), which is

theoretically grounded on the works of Allport (1950, 1967), William James (1902) and Erich Fromm (1950). With this scale she identifies four types, the growth-oriented, underdeveloped, dogmatic and transitional types (Genia, 1997:353).

Even though the overwhelming amount of empirical data seems to indicate that there is a positive correlation between religion and mental health (Bergin et al., 1988; Bergin et al., 1987), there still remains conflicting data on the relationship between religion and emotional stability (Batson & Ventis, 1982; Paloutzian, 1983; Spilka, Hood & Gorsuch, 1985; Brown, 1987; Jensen & Bergin, 1988; Francis, 1994). This has led to two clearly different hypotheses, one that religion either fosters or is an expression of instability (Freud, 1950; Ellis, 1962; Vine, 1978; Ellis, 1980; Walls, 1980), or that religion fosters or is an expression of stability (James, 1902; Jung, 1938; Allport, 1950; Mowrer, 1960). With regard to the first hypothesis, the name of Freud is often associated to the infamous statement that religion is a neurosis (similar to the purported statement by Karl Marx that religion is the opium of the people). This, according to Belzen is not correct. He states,

Contrary to what is often assumed, Freud did not regard religion as such to be a neurosis. He only compared religion and neurosis methodologically. He even stated that being religious could prevent an individual neurosis. However, religion as such might in his opinion be the cultural counterpart of a neurosis (Belzen, 1992:41; cf. Rizzuto, 1976).

The second hypothesis is also not necessarily true in all cases. Belzen states, "With regard to mental health, empirical research shows that religion can be a haven, a hazard, a therapy, an expression or a suppression of mental pathology" (Belzen, 1992:40; cf. Spilka, Hood, & Gorsuch, 1985). He states further that religion has often been studied outside of its cultural and anthropological context, and that this has led to much confusion. He also indicates that "spiritual health does not necessarily correlate with psychological understanding of health" (Belzen, 1992:40). Bergin, who at first (1987,1988) confirmed the relationship between

religion and mental health, later denied it (Bergin, 1991:399). He did indicate though that there are different types of religiosity and that they can either inhibit or facilitate mental health (1991; cf. Ryan, Rigby & King, 1993:594). It is also important to remember that religion and spirituality are not synonymous (Caldwell & Robitschek, 1997). Being religious and being spiritual are not the same. Life satisfaction has been found to correlate with spirituality, but not with religiosity (Ibid.)

Studies indicate that those who have strong religious commitment or no commitment at all, have the lowest distress levels, whereas those with a weak commitment to their religion suffered the highest levels of distress (Ross, 1990). Even Ellis made an allowance for different kinds of religious experiences having a different impact upon the person (1986). The question is not “Is the person religious?”, but “How is the person religious?” (Masters & Bergin, 1992:221). This is evidenced in research findings that indicate a clear contradiction between religious people’s behaviour and their religion’s precepts.

On the average, Allport finds that “church attenders are more prejudiced than nonattenders”, but that a “significant minority of them are less prejudiced.” He also finds that “the casual, irregular fringe members” are highly prejudiced and more extrinsically motivated (Allport & Ross, 1967:432). Churchgoers have been found to be more intolerant than non-attenders (Levinson & Sanford, 1944; Frenkel-Brunswick & Sanford, 1945; Rosenblith, 1949; Adorno et al., 1950; Gough, 1951; Jones, 1958), and especially of ethnic minorities (Allport & Kramer, 1946; Stouffer, 1955; cf. Allport & Ross, 1967). Religious people were found to be less humanitarian (Kirkpatrick, 1949), as well as more ethnocentric and authoritarian (Adorno et al., 1950:212; Gough, 1951; Rokeach, 1960; Stember, 1961) than nonreligious

people. People with higher education also tend to be less prejudiced than those with lower education (Allport & Ross, 1967:433).

Other researchers have however, found no or inconclusive relationships with the variables mentioned above (Harlan, 1942; Turbeville & Hyde, 1946; Parry, 1949; Evans, 1952; Tumin, 1958; Martin & Nichols, 1962; Siegman, 1962). What is the reason for this inconsistency? Allen and Spilka (1967) give a number of reasons. There is the use of “crude measures” with “limited religious categories”, “contradicting dichotomies”, “undue emphasis on pathology”, and “confounding intensity and types”.

Much research has been done with regard to fundamentalist religious attitudes. Glock and Stark (1966) argued that “fundamentalism cloaks a general closed-minded, ethnocentric mindset”, which has a tendency to discriminate. McFarland (1989) found that fundamentalism as variable correlated with discrimination against blacks, women, gays, and communists. Herek (1987) also found that intrinsic religion positively correlated with prejudice against gays (male and female). Griffin et al. (1987) found that intrinsic religion among St. Croix Seventh-Day Adventists correlated positively to discrimination against Rastafarians (cf. McFarland, 1989:326). Researchers have discovered that another variable, that of fundamentalism or orthodoxy, is a stronger predictor of prejudice than either of Allport’s measures (Kirkpatrick, 1993:257). It has a decided influence upon the Allport measures when present (Gorsuch & Aleshire, 1974; Herek, 1987; McFarland, 1989; Altemeyer & Hunsberger, 1992). The challenge was now to separate the two variables, fundamentalism and orthodoxy. The development of a scale to do just that was first attempted by Fullerton and Hunsberger (1982) with a shorter scale added later by Hunsberger (1989). This scale was designed to measure Christian Orthodoxy as distinct from

fundamentalism. Orthodoxy was defined as that which emphasized belief content, while fundamentalism was defined more from a sociological perspective (Ethridge & Feagin, 1979; Hood, Morris & Watson, 1986), a psychological perspective (Adorno et al., 1950), as a “mindset” (Conway & Siegelman, 1982), a “closed belief system” (Rokeach, 1960; Kirkpatrick, Hood & Hartz, 1991) or as “right-wing authoritarianism” (Altemeyer, 1981). Using Fullerton and Hunsberger’s scale, Kirkpatrick (1993) found that fundamentalism was more positively correlated than Christian Orthodoxy with all the measures of discriminatory attitudes used, namely against blacks, communists, women, and homosexuals.

Research by Leak and Randall (1995), set out to prove something similar as Fullerton and Hunsberger, except they looked at authoritarianism, more than fundamentalism. They too were anxious to break away from the research that seemed to indicate that “religion goes hand in hand with . . . negative social attitudes” (Wulff, 1991, Chap. 5). The authoritarian’s religiousness also contains strong elements of fundamentalism and an unwillingness to doubt his or her beliefs (Leak & Randall, 1995:246; cf. Altemeyer, 1988; Altemeyer & Hunsberger, 1992). According to Leak and Randall (1995:246), the “religion of authoritarians appears orthodox and even fundamentalist, rigid and compartmentalized, habitual and obedient.” They could not reconcile this picture of religion with that of Allport (1950), Fowler’s faith maturity (1981) and a healthy religion (Batson, Schoenrade & Ventis, 1993). They also sought the reason for the negative impressions regarding religion and religious people in the inadequacy of the measures used. They say, “It is our contention that the picture of religion and authoritarianism as unhealthy collaborators is the product of the limited range of operations previously used to assess religiosity” (Leak & Randall, 1995:246). Using amongst others the Right-wing Authoritarianism scale of Altemeyer (1981) and scales measuring faith maturity (Fowler, 1981), they came to two main conclusions about right-wing

authoritarianism: “It is negatively associated with advanced faith development; and it is positively associated with a religion that is conventional, unquestioned, and unreflected” (Leak & Randall, 1995:251). They conclude that “being religious does not insulate one from authoritarian tendencies, nor does it condemn one to those same tendencies” (Ibid.).

Related to the concepts of authoritarian and fundamentalistic attitudes, is that of intolerance of ambiguity and/or rigidity. Much research has been done in this area, not necessarily as a variable of religiosity, but as a variable of personality (Fenkel-Brunswik, 1949; Budner, 1962; MacDonald, Jr., 1970). Intolerance of ambiguity is defined as “the tendency to perceive (i.e. interpret) ambiguous situations as sources of threat,” whereas tolerance of ambiguity is seen as “the tendency to perceive ambiguous situations as desirable” (Budner, 1962:29). Ambiguous situations are those over which a person does not have much or any control, because they are either new, complex, or insoluble (Budner, 1962:30).

Frenkel-Brunswik (1949) used the term “intolerance of ambiguity” to mean the same as rigidity. Others have, however, differentiated between these two concepts, indicating that they are theoretically and empirically separate (Eysenck, 1954; Brown, 1965; Budner, 1962; MacDonald, Jr., 1970). MacDonald, Jr. (1970:792) explains the difference in the following way:

A rigid person may be viewed as one who perseverates in a given response (despite empirical evidence to the contrary) whereas an intolerant person may be more likely to replace one response with another. For example, a rigid person and an intolerant person may be equally anxious for closure, and therefore each may seize upon immediately available answers to various questions. Once having accepted an answer, the former will tenaciously (i.e., rigidly) hold on to it, even in the face of new contradictory evidence. The latter, on the other hand, may easily exchange the held belief for a better one.

The rigid-flexible concept has been researched by psychologists, Adorno et al. (1956), Rokeach (1960), and Rubenowitz (1963), but not from a religious perspective. Rubenowitz (1970), however, does conceive an association between religiosity and rigidity. According to Hans Stifoss-Hanssen (1994), the rigid-flexible concept is derived from Allen and Spilka's (1967) research where they characterized extrinsic religiosity by rigidity. After them, Strommen et al. (1972) found that approximately 40% of over 4 000 responses revealed a "rigid religiosity" (Stifoss-Hanssen, 1994:139). Fowler (1981) describes a "flexible, intrinsic religiosity as the optimal goal at the end of religious development" (Stifoss-Hanssen, 1994:139). Batson and Ventis (1982) expand on the same theme.

Rigidity has also been associated with the "closed mind" (Rokeach, 1960) and a dogmatic or intolerant attitude. McCrae (1987), who co-authored the NEO Personality Inventory, based on the Five Factor Model of personality, found a positive correlation between creativity, divergent thinking and openness to experience. Divergent thinking related positively to only one of the five personality traits tested by the NEO Personality Inventory (Costa & McCrae, 1985), namely openness, and not with the other four, neuroticism, extraversion, agreeableness, or conscientiousness (McCrae, 1987:1258).

Batson, Schoenrade & Ventis (1993) give one of the best summaries of the literature on the topic of mental health and religion (pp. 241-254); on mental health and the extrinsic, intrinsic, and quest dimensions (pp.262-285); on prejudice and the amount of religious involvement (pp. 297-301); on prejudice and the intrinsic/extrinsic dimensions (pp. 305-309, 318-320); on moral standards and the amount of religious involvement (pp. 336-337); and on helping and the amount of religious involvement (339-341).

2.3 Summary

In this chapter I give a survey of the most relevant literature on two main topics – the image of God, and religious health and maturity. Relating to the image of God, I refer firstly to how theologians and Bible scholars have dealt with the image of God, how sociologists interpret it, and then pastoral theologians. I deal with God-image in the context of worship, suffering and trauma, self-esteem and self-concepts, within the family, parent-child relationships, and feminism. Then lastly, I review some of the available instruments for measuring God-image. What did I find? Most of the studies done indicated that there was a correlation between a healthy and positive God-image and mental health. There is also a strong correlation between a child's relationship with its parents and its God-image. A positive parent-child relationship relates to a positive God-image.

On the next topic of intrinsic and extrinsic religion, I firstly trace the history of research on religious health and faith maturity from William James in 1902, to Gordon Allport in 1950 and then later researchers. I then review Allport's concept of prejudice and bigotry in three contexts – the theological, socio-cultural, and the personal-psychological. In the theological I cover the three areas of revelation, election, and theocracy. In the socio-cultural area I focus on racialism and ethnic prejudice. Lastly, in the area of the personal-psychological I mainly deal with the literature on the topic of intrinsic and extrinsic research as a measure of religious and mental health, because it has mainly dominated the religious research scene over the last four or more decades of the twentieth century. This also covers topics like fundamentalism, rigidity, authoritarianism, and lack of open-mindedness.

What have I found? Firstly, that it seems that extrinsic religion correlates with fundamentalism, rigidity, prejudice, dogmatism, and exclusivity, whereas intrinsic religion

correlates with tolerance, openness, integration, an inclusive approach, a lack of prejudice, and mental/emotional health. Religion per sé, is therefore not healthy or unhealthy. Freud could therefore be correct in calling religion a neurosis, if he was referring to an extrinsic form of religion. It was found that life satisfaction correlated with spirituality, but not with religiosity.

CHAPTER 3

THE POPULATION SAMPLE AND DEMOGRAPHIC REPORT

3.1 The Population Sample and Demographic Variables

In this section I report on the frequencies of the demographic variables measured in this study. The total sample of the population was 266 and is represented in Table 3.1. A key to the variables is provided at the end of the table*.

Table 3-1: Demographic Population Sample

A	B	C	D	E	F	G	H	I	J	K	L	M
1.	CC	60-69 yrs	male	Teacher	SDA	30	Masters Degree	R4000-6000	2	2	2	Married
2.	CC	50-59 yrs	female	Teacher	SDA	38	Bachelor Degree	R2000-4000	2	2	2	Married
3.	CC	70+ yrs	male	Retired	SDA	81	Professional Dipl	R2000-4000	1	5	5	Married
4.	CC	40-49 yrs	female	Secretary	SDA	.	Professional Dipl	R2000-4000	2	3	0	Single
5.	CC	60-69 yrs	male	Retired	SDA	60	Professional Dipl	R2000-4000	1	.	0	Single
6.	CC	60-69 yrs	female	Teacher	SDA	.	Bachelor Degree	R2000-4000	.	.	0	.
7.	CC	60-69 yrs	male	Retired	SDA	49	Professional Dipl	R2000-4000	.	.	4	Married
8.	CC	50-59 yrs	male	Education	SDA	30	Doctoral Degree	R7000+	4	4	2	Married
9.	CC	40-49 yrs	female	Teacher	SDA	25	Bachelor Degree	R6000-7000	2	7	3	Married
10.	CC	50-59 yrs	female	Housewife	SDA	.	Bachelor Degree	<R1000	3	5	2	Married
11.	CC	50-59 yrs	female	Retired	SDA	43	Professional Dipl	R1000-2000	2	6	3	Married
12.	CC	50-59 yrs	female		SDA	50	Professional Dipl	R2000-4000	.	.	0	Married
13.	CC	70+ yrs	female	Retired	SDA	60	Professional Dipl	R1000-2000	2	2	3	Married
14.	CC	70+ yrs	female		SDA	41	Professional Dipl	R2000-4000	5	4	2	Married
15.	CC	50-59 yrs	male	Accountant	SDA	31	Professional Dipl	R4000-6000	.	.	3	Married
16.	CC	40-49 yrs	female	Nurse	SDA	21	Bachelor Degree	R6000-7000	1	2	3	Married
17.	CC	40-49 yrs	male	Building Contract	SDA	40	High School	R7000+	.	.	0	Married
18.	CC	40-49 yrs	male		SDA	.	Professional Dipl	R1000-2000	.	.	0	Single
19.	CC	50-59 yrs	female	Receptionist	SDA	.	Professional Dipl	R2000-4000	.	2	4	Married
20.	CC	50-59 yrs	female	Housewife	SDA	39	Professional Dipl	<R1000	4	4	2	Married
21.	CC	50-59 yrs	female	Teacher	SDA	46	Professional Dipl	R4000-6000	1	.	2	Widow/er
22.	CC	50-59 yrs	male	Manager	SDA	32	High School	R6000-7000	2	2	4	Married
23.	CC	60-69 yrs	female	Retired	SDA	49	High School	R6000-7000	3	5	4	Married
24.	CC	40-49 yrs	female	Housewife	SDA	4	High School	<R1000	4	4	2	Married
25.	CC	60-69 yrs	female	Housewife	SDA	48	Professional Dipl	R2000-4000	1	7	3	Single
26.	CC	50-59 yrs	female	Secretary	SDA	34	Professional Dipl	R2000-4000	1	4	2	Married
27.	CC	50-59 yrs	male	Artist	SDA	34	High School	R7000+	1	2	2	Married
28.	CC	50-59 yrs	male	Managing Director	SDA	46	Professional Dipl	R7000+	1	5	2	Married
29.	CC	40-49 yrs	male	Technician	SDA	4	High School	R7000+	2	4	2	Married
30.	CC	60-69 yrs	male	Engineer	SDA	10	Bachelor Degree	R7000+	1	3	2	Married
31.	CC	30-39 yrs	male	Entrepreneur	SDA	3	Bachelor Degree	R7000+	2	5	0	Married
32.	CC	40-49 yrs	female	Teacher	SDA	33	Professional Dipl	R4000-6000	.	.	0	Single
33.	CC	60-69 yrs	female	Housewife	SDA	60	Professional Dipl	<R1000	1	3	2	Married
34.	CC	40-49 yrs	male	Computer	SDA	27	Professional Dipl	R6000-7000	4	4	2	Married
35.	CC	20-29 yrs	female	Teacher	SDA	6	Professional Dipl	R2000-4000	1	.	0	Single
36.	CC	60-69 yrs	female	Housewife	SDA	.	High School	<R1000	2	5	5	Married
37.	CC	20-29 yrs	male	Student	SDA	25	Bachelor Degree	<R1000	3	3	0	Single
38.	CC	30-39 yrs	male	Nd:Electrician	SDA	8	Professional Dipl	R2000-4000	.	.	0	Single
39.	CC	30-39 yrs	male	Educator	SDA	15	Bachelor Degree	R4000-6000	.	.	0	Single
40.	CC	30-39 yrs	female	Secretary	SDA	15	High School	R1000-2000	4	6	3	Married
41.	CC	60-69 yrs	male	P.R.O.	SDA	4	High School	R4000-6000	2	2	0	Single
42.	CC	40-49 yrs	female	Secretary	SDA	6	High School	R6000-7000	10	9	0	Married
43.	CC	40-49 yrs	female	Home Executive	SDA	13	High School	<R1000	2	4	3	Married
44.	CC	13-19 yrs	male	Student	SDA	.	High School	<R1000	.	.	0	Single

Table 3.1 (continued)

A	B	C	D	E	F	G	H	I	J	K	L	M
45.	CC	60-69 yrs	male	Retired	SDA	.	Professional Dipl	R1000-2000	3	4	0	Married
46.	CC	20-29 yrs	male	Administrator	SDA	10	High School	R1000-2000	2	.	0	Single
47.	CC	50-59 yrs	male	Accountant	SDA	10	Bachelor Degree	R7000+	2	2	0	Married
48.	CC	50-59 yrs	female	Nurse	SDA	.	Professional Dipl	R2000-4000	2	2	3	Married
49.	CC	70+ yrs	female	Housewife	SDA	60	Professional Dipl	<R1000	4	4	2	Married
50.	CC	70+ yrs	female	Retired	SDA	60	Professional Dipl	R4000-6000	1	3	3	Divorced
51.	CC	30-39 yrs	female	Teacher	SDA	5	Professional Dipl	R2000-4000	.	.	0	Single
52.	CC	40-49 yrs	female	Housewife	SDA	29	Professional Dipl	R1000-2000	3	5	1	Married
53.	CC	30-39 yrs	male	Security Of	SDA	1	Professional Dipl	R1000-2000	1	5	0	Separated
54.	CC	50-59 yrs	male	Retired	SDA	8	Masters Degree	R7000+	1	3	5	Married
55.	CC	70+ yrs	female		Non-SDA	19	Professional Dipl	R1000-2000	2	4	2	Widow/er
56.	CC	50-59 yrs	female	Housewife	SDA	7	Bachelor Degree	<R1000	1	2	5	Married
57.	CC	20-29 yrs	male	Student	SDA	.	Bachelor Degree	<R1000	2	4	0	.
58.	CC	60-69 yrs	male	Retired	SDA	23	High School	R2000-4000	5	6	1	Married
59.	CC	50-59 yrs	female	Housewife	SDA	19	Professional Dipl	<R1000	2	4	2	Divorced
60.	CC	60-69 yrs	female	Nurse	SDA	25	Professional Dipl	R2000-4000	3	3	3	Divorced
61.	CC	70+ yrs	male	Retired	SDA	50	Professional Dipl	<R1000	.	4	0	Married
62.	CC	70+ yrs	female	Retired	SDA	40	High School	R1000-2000	.	.	0	Single
63.	CC	70+ yrs	male	Retired	SDA	9	High School	R1000-2000	5	6	3	Married
64.	CC	50-59 yrs	male	Administrator	SDA	1	High School	R7000+	1	2	0	Married
65.	CC	40-49 yrs	female		SDA	29	High School	R1000-2000	2	4	2	Married
66.	CC	40-49 yrs	female	Teacher	SDA	11	Professional Dipl	R6000-7000	4	4	3	Single Parent
67.	CC	50-59 yrs	male	Self Employed	SDA	19	High School	R4000-6000	1	3	2	Married
68.	CC	20-29 yrs	female	Nurse	SDA	.	Professional Dipl	R4000-6000	1	5	0	Married
69.	CC	40-49 yrs	female	Secretary	SDA	29	High School	R4000-6000	4	6	0	Divorced
70.	CC	20-29 yrs	female	Unit Trust	SDA	.	High School	R2000-4000	3	4	2	Married
71.	CC	30-39 yrs	male	Self Employed	SDA	31	High School	R7000+	4	4	2	Married
72.	CC	60-69 yrs	female	Retired	SDA	50	High School	R1000-2000	3	5	2	Married
73.	CC	50-59 yrs	female	Housewife	SDA	.	High School	R2000-4000	.	.	0	Married
74.	CC	20-29 yrs	female	Secretary	SDA	7	High School	R2000-4000	5	8	0	Married
75.	CC	60-69 yrs	female	Housewife	SDA	8	Professional Dipl	R2000-4000	3	3	0	Widow/er
76.	CC	40-49 yrs	male	Technician	SDA	22	Professional Dipl	R7000+	3	4	0	Married
77.	CC	40-49 yrs	male	Financial M	SDA	27	Professional Dipl	R7000+	1	2	0	Married
78.	CC	40-49 yrs	male	Tel Assistant	SDA	26	High School	R4000-6000	4	5	3	Married
79.	SHC	30-39 yrs	male	System Coordinat	SDA	3	Bachelor Degree	R7000+	2	4	0	Single
80.	SHC	50-59 yrs	female	Teacher	SDA	35	Professional Dipl	R2000-4000	3	5	2	Divorced
81.	SHC	50-59 yrs	female	Sales Ass.	SDA	6	High School	R1000-2000	.	4	0	Married
82.	SHC	50-59 yrs	male	Welder	SDA	30	High School	<R1000	2	7	7	Married
83.	SHC	30-39 yrs	male	System Admin	SDA	1	Professional Dipl	R6000-7000	10	10	1	Single Parent
84.	SHC	20-29 yrs	female		SDA	.	High School	<R1000	.	.	0	Single
85.	SHC	50-59 yrs	female	Typesetter	SDA	30	High School	R2000-4000	6	4	0	Divorced
86.	SHC	30-39 yrs	male	Truck Drive	SDA	.	High School	R2000-4000	1	.	4	Married
87.	SHC	30-39 yrs	female	Admin. Secretary	SDA	20	High School	R2000-4000	.	.	2	Married
88.	SHC	30-39 yrs	male	Manager	SDA	.	Professional Dipl	R7000+	.	.	0	Married
89.	SHC	30-39 yrs	female	Lecturer	SDA	18	Bachelor Degree	R6000-7000	5	5	1	Married
90.	SHC	30-39 yrs	female	Data Capture	SDA	33	High School	R1000-2000	4	5	2	Married
91.	SHC	30-39 yrs	male	Teacher	SDA	15	Bachelor Degree	R6000-7000	3	7	2	Married
92.	SHC	13-19 yrs	male		SDA	4	High School	<R1000	.	.	0	Single
93.	SHC	40-49 yrs	male	Teacher	SDA	20	Bachelor Degree	R6000-7000	4	6	3	Married
94.	SHC	50-59 yrs	male	Dept. Director	SDA	39	Masters Degree	R4000-6000	2	4	4	Married
95.	SHC	40-49 yrs	male	Evangelist	SDA	30	Bachelor Degree	R4000-6000	3	3	9	Married
96.	SHC	30-39 yrs	female	Teacher	SDA	13	Bachelor Degree	R6000-7000	7	8	2	Married
97.	SHC	40-49 yrs	male	Teacher	SDA	24	Bachelor Degree	R7000+	6	7	2	Married
98.	SHC	40-49 yrs	male	Contract Su	SDA	44	Professional Dipl	R7000+	2	7	0	Married
99.	SHC	30-39 yrs	female	Wage Administr	SDA	36	High School	R2000-4000	1	3	0	Married
100.	SHC	40-49 yrs	female	Administrator	SDA	28	High School	R6000-7000	1	10	2	Married
101.	SHC	30-39 yrs	male	Technician	SDA	.	Professional Dipl	R4000-6000	1	.	1	Married
102.	SHC	40-49 yrs	male		Non-SDA	48	High School	R2000-4000	3	6	2	Married
103.	SHC	40-49 yrs	female	Housewife	SDA	17	Professional Dipl	<R1000	1	5	2	Married
104.	SHC	20-29 yrs	female	Student	SDA	4	Professional Dipl	<R1000	1	2	0	Single
105.	SHC	40-49 yrs	female	Teacher	SDA	34	Professional Dipl	R2000-4000	2	5	0	Married
106.	SHC	20-29 yrs	female	Nurse	SDA	2	Professional Dipl	R1000-2000	3	9	0	Single
107.	SHC	40-49 yrs	female	Secretary	SDA	23	High School	R2000-4000	.	3	3	Married
108.	SHC	50-59 yrs	male	Ambulance S	SDA	50	High School	R2000-4000	5	9	3	Married
109.	SHC	60-69 yrs	female	Housewife	SDA	45	High School	R1000-2000	.	.	0	Married
110.	SHC	30-39 yrs	female	Messenger	SDA	31	High School	R1000-2000	1	3	2	Separated
111.	SHC	30-39 yrs	male	Clerk	SDA	15	High School	R1000-2000	5	6	1	Married
112.	CC	20-29 yrs	male	Student	SDA	.	High School	<R1000	2	4	0	.
113.	CC	30-39 yrs	female	Secretary	SDA	16	High School	R2000-4000	1	3	1	Single Parent

Table 3.1 (continued)

A	B	C	D	E	F	G	H	I	J	K	L	M
114.	CC	40-49 yrs	female	Nursing Sis	SDA	30	Professional Dipl	R4000-6000	4	8	5	Married
115.	SHC	40-49 yrs	female	Pre School	SDA	3	High School	R1000-2000	.	.	4	Single Parent
116.	CC	70+ yrs	female	Housewife	SDA	50	High School	R1000-2000	4	6	7	Married
117.	SHC	40-49 yrs	female	Medical Practition	SDA	40	Professional Dipl	R7000+	4	5	3	Married
118.	CC	30-39 yrs	female	Quality Con	SDA	5	Bachelor Degree	R2000-4000	2	2	0	Single
119.	CC	50-59 yrs	male	Aircraft Te	SDA	38	High School	R6000-7000	2	6	5	Married
120.	CC	50-59 yrs	female	Pers. Administr	SDA	7	Bachelor Degree	R4000-6000	4	5	6	Divorced
121.	CC	40-49 yrs	male	Operations	SDA	30	Professional Dipl	R7000+	2	4	2	Married
122.	CC	40-49 yrs	female		SDA	10	High School	R1000-2000	2	6	4	Married
123.	CC	30-39 yrs	male	Marketing	SDA	.	High School	R7000+	1	3	3	Married
124.	CC	20-29 yrs	female	Marketing	SDA	12	High School	R2000-4000	2	2	0	Single
125.	CC	40-49 yrs	female	Homeworker	SDA	30	High School	R1000-2000	.	2	0	Married
126.	CC	70+ yrs	female	Housewife	SDA	28	High School	R1000-2000	1	4	2	Widow/er
127.	CC	50-59 yrs	male	Medical Tec	SDA	40	Professional Dipl	R7000+	1	6	2	Married
128.	CC	60-69 yrs	female	Retired	SDA	39	High School	R1000-2000	2	.	0	Married
129.	CC	40-49 yrs	male	SNR Manager	SDA	27	Professional Dipl	R7000+	1	2	0	Married
130.	CC	13-19 yrs	female	Scholar	SDA	.	High School	<R1000	1	2	0	Single
131.	CC	50-59 yrs	male	Sales Manager	SDA	39	Professional Dipl	R7000+	3	5	0	Married
132.	CC	50-59 yrs	male	Self Employ	SDA	45	High School	R7000+	1	3	1	Married
133.	CC	30-39 yrs	female	Personal As	SDA	10	High School	R2000-4000	2	2	0	Single
134.	CC	70+ yrs	male	Retired	SDA	56	Professional Dipl	R2000-4000	2	10	2	Married
135.	CC	40-49 yrs	female	Nursing Sis	SDA	18	Professional Dipl	R4000-6000	2	4	2	Married
136.	CC	30-39 yrs	male	Broker	SDA	8	High School	R7000+	2	2	0	Married
137.	CC	30-39 yrs	female	Housewife	SDA	22	Professional Dipl	R1000-2000	1	6	2	Married
138.	CC	20-29 yrs	female	Admin. Clerk	SDA	2	High School	R1000-2000	1	3	1	Married
139.	CC	30-39 yrs	female	Fashion Des	SDA	27	Professional Dipl	R2000-4000	1	3	3	Married
140.	CC	30-39 yrs	female	Housewife	SDA	17	Professional Dipl	<R1000	3	3	0	Married
141.	SHC	30-39 yrs	female	Home Executive	SDA	17	High School	R1000-2000	1	1	2	Married
142.	SHC	30-39 yrs	female	Merchandise	SDA	13	Professional Dipl	R7000+	4	6	0	Single
143.	SHC	30-39 yrs	female	Community A	SDA	23	Professional Dipl	R7000+	3	6	3	Married
144.	SHC	30-39 yrs	female	Housewife	SDA	1	High School	R1000-2000	6	8	3	Married
145.	SHC	40-49 yrs	female	Admin. Clerk	SDA	20	High School	R2000-4000	2	3	3	Married
146.	SHC	30-39 yrs	female	Teacher	SDA	2	Professional Dipl	R2000-4000	2	4	2	Married
147.	SHC	40-49 yrs	male	Artisan	SDA	2	High School	R6000-7000	1	3	2	Married
148.	SHC	20-29 yrs	female		SDA	.	High School	<R1000	1	5	0	Single
149.	SHC	20-29 yrs	female	Nursing Sis	SDA	25	Professional Dipl	R2000-4000	5	.	0	Single
150.	SHC	30-39 yrs	male	Medical Doc	SDA	3	Bachelor Degree	R7000+	5	9	3	Married
151.	SHC	30-39 yrs	male	Security Of	SDA	.	Bachelor Degree	R1000-2000	7	7	0	Single
152.	SHC	50-59 yrs	male	Retired	SDA	15	Professional Dipl	R2000-4000	.	.	0	Single
153.	SHC	20-29 yrs	female	Client Cons	SDA	9	Professional Dipl	R2000-4000	2	2	0	Single
154.	SHC	60-69 yrs	female	Housewife	SDA	2	Professional Dipl	<R1000	6	9	2	Married
155.	SHC	30-39 yrs	female	Domestic Worker	SDA	10	High School	<R1000	6	6	2	Single Parent
156.	SHC	40-49 yrs	female	Librarian A	SDA	24	High School	<R1000	3	4	5	Married
157.	SHC	30-39 yrs	female	Personal As	SDA	6	Professional Dipl	R4000-6000	2	2	1	Single
158.	SHC	40-49 yrs	female	Educator	SDA	12	Bachelor Degree	R1000-2000	1	3	3	Married
159.	CC	30-39 yrs	female	Teacher	SDA	19	Professional Dipl	R2000-4000	1	2	0	Single
160.	CC	70+ yrs	male	Retired	SDA	56	High School	R2000-4000	2	3	3	Married
161.	CC	60-69 yrs	female	Retired	SDA	10	High School	R1000-2000	1	4	2	Widow/er
162.	CC	60-69 yrs	male	Retired	SDA	27	High School	R4000-6000	.	.	0	Married
163.	CC	30-39 yrs	male	Sandf	SDA	14	High School	R6000-7000	3	5	2	Married
164.	CC	60-69 yrs	female	Retired	SDA	36	Professional Dipl	R2000-4000	.	.	0	Widow/er
165.	CC	60-69 yrs	male	Retired	SDA	51	Professional Dipl	R2000-4000	6	8	0	Married
166.	CC	40-49 yrs	female	Cadoperator	SDA	23	Professional Dipl	R2000-4000	3	3	3	Divorced
167.	CC	70+ yrs	female	Housewife	SDA	60	High School	<R1000	6	6	1	Widow/er
168.	CC	40-49 yrs	female	Homemaker	SDA	22	Professional Dipl	<R1000	3	6	2	Married
169.	CC	40-49 yrs	male	Teacher	SDA	27	Masters Degree	R6000-7000	1	3	0	Married
170.	CC	60-69 yrs	male	Retired	SDA	14	Professional Dipl	R2000-4000	1	6	2	Married
171.	SHC	40-49 yrs	male	Consultant	SDA	21	Professional Dipl	R4000-6000	1	.	3	Divorced
172.	SHC	60-69 yrs	male	Painter	SDA	60	High School	<R1000	4	5	0	Married
173.	SHC	40-49 yrs	male	Law Enforce	SDA	1	High School	R4000-6000	2	5	3	Divorced
174.	CC	70+ yrs	male	Retired	SDA	.	Professional Dipl	R1000-2000	4	5	6	Divorced
175.	CC	20-29 yrs	female	Student	SDA	9	Bachelor Degree	<R1000	4	6	0	Single
176.	CC	20-29 yrs	female	Student	SDA	4	High School	<R1000	3	4	0	Single
177.	CC	70+ yrs	male	Retired	SDA	.	High School	R2000-4000	.	3	0	Married
178.	CC	20-29 yrs	male	Safety Cont	SDA	13	Professional Dipl	R4000-6000	.	.	0	Single
179.	CC	50-59 yrs	male	Church Worker	SDA	25	Professional Dipl	R1000-2000	1	2	2	Divorced
180.	CC	50-59 yrs	female	Housewife	SDA	18	High School	<R1000	1	2	2	Married
181.	CC	50-59 yrs	male	Retired	SDA	32	High School	R2000-4000	3	4	2	Married
182.	CC	20-29 yrs	male	Student	SDA	5	High School	<R1000	2	3	0	Single

Table 3.1 (continued)

A	B	C	D	E	F	G	H	I	J	K	L	M
183.	CC	13-19 yrs	female	Student	SDA	.	High School	<R1000	3	4	0	Single
184.	CC	20-29 yrs	male	Scholar	SDA	2	High School	<R1000	3	4	0	Single
185.	CC	13-19 yrs	female	Learner	SDA	.	High School	<R1000	1	1	0	Single
186.	CC	30-39 yrs	female	Nurse	SDA	5	Professional Dipl	R2000-4000	5	7	0	Single
187.	CC	40-49 yrs	male	Computer Pr	SDA	.	Bachelor Degree	R7000+	2	3	0	Single
188.	CC	13-19 yrs	male	Student	SDA	.	High School	<R1000	.	.	0	Single
189.	CC	20-29 yrs	male	Student	SDA	.	Bachelor Degree	<R1000	.	.	0	Single
190.	CC	30-39 yrs	male	Unemployed	SDA	.	High School	<R1000	7	9	0	Married
191.	CC	20-29 yrs	female	Student	SDA	11	Bachelor Degree	<R1000	.	6	0	Married
192.	CC	40-49 yrs	male	Lecturer	SDA	44	Masters Degree	R4000-6000	3	4	3	Married
193.	CC	70+ yrs	female	Retired	SDA	19	High School	<R1000	4	4	3	Married
194.	CC	70+ yrs	male	Retired	SDA	16	Professional Dipl	<R1000	3	4	3	Married
195.	CC	30-39 yrs	male	Student	SDA	22	Masters Degree	R4000-6000	1	2	0	Married
196.	NTS	20-29 yrs	female	HBC student	SDA	3	High School	<R1000	1	2	0	Single
197.	NTS	20-29 yrs	female	HBC student	SDA	7	High School	<R1000	1	2	0	Single
198.	NTS	20-29 yrs	female	HBC student	Non-SDA	10	High School	<R1000	4	9	0	Single
199.	NTS	40-49 yrs	male	HBC student	Non-SDA	45	High School	<R1000	4	8	2	Married
200.	NTS	40-49 yrs	male	HBC student	Non-SDA	30	Professional Dipl	<R1000	3	4	0	Married
201.	NTS	20-29 yrs	female	HBC student	Non-SDA	15	High School	<R1000	1	5	1	Single Parent
202.	NTS	30-39 yrs	female	HBC student	Non-SDA	10	Professional Dipl	<R1000	4	7	0	Single
203.	NTS	20-29 yrs	male	HBC student	SDA	4	High School	<R1000	2	4	0	Married
204.	NTS	20-29 yrs	female	HBC student	Non-SDA	8	High School	<R1000	1	2	0	Single
205.	NTS	13-19 yrs	female	HBC student	SDA	.	High School	<R1000	1	2	0	Single
206.	NTS	20-29 yrs	male	HBC student	SDA	5	High School	<R1000	5	9	0	Separated
207.	NTS	20-29 yrs	female	HBC student	SDA	10	High School	<R1000	4	4	0	Single
208.	NTS	20-29 yrs	female	HBC student	SDA	9	Professional Dipl	R1000-2000	1	3	0	Single
209.	NTS	13-19 yrs	female	HBC student	SDA	19	High School	<R1000	1	4	0	Single
210.	ITS	30-39 yrs	female	TheoStudent	SDA	30	High School	<R1000	2	5	4	Married
211.	ITS	30-39 yrs	male	TheoStudent	SDA	5	High School	<R1000	.	.	1	Married
212.	ITS	13-19 yrs	male	TheoStudent	SDA	6	High School	<R1000	2	5	0	Single
213.	ITS	40-49 yrs	male	TheoStudent	SDA	1	High School	<R1000	7	7	1	Married
214.	ITS	30-39 yrs	male	TheoStudent	SDA	15	Professional Dipl	<R1000	1	2	1	Married
215.	ITS	30-39 yrs	male	TheoStudent	SDA	15	High School	<R1000	2	.	2	Married
216.	ITS	20-29 yrs	male	TheoStudent	SDA	10	High School	<R1000	2	3	0	Single
217.	ITS	20-29 yrs	male	TheoStudent	SDA	2	High School	<R1000	1	2	0	Single
218.	ITS	20-29 yrs	male	TheoStudent	SDA	5	Bachelor Degree	<R1000	1	3	2	Single Parent
219.	ITS	13-19 yrs	male	TheoStudent	SDA	6	High School	<R1000	2	1	0	Single
220.	ITS	20-29 yrs	male	TheoStudent	SDA	24	Professional Dipl	<R1000	1	3	0	Single
221.	ITS	20-29 yrs	male	TheoStudent	SDA	4	High School	<R1000	.	.	0	Single
222.	ITS	30-39 yrs	male	TheoStudent	SDA	17	High School	<R1000	3	4	2	Married
223.	ITS	20-29 yrs	male	TheoStudent	Non-SDA	.	High School	<R1000	.	.	0	Single
224.	ITS	40-49 yrs	male	TheoStudent	SDA	29	Professional Dipl	<R1000	1	8	1	Divorced
225.	ITS	13-19 yrs	male	TheoStudent	SDA	.	High School	<R1000	2	4	0	Single
226.	ITS	20-29 yrs	male	TheoStudent	SDA	9	High School	<R1000	3	5	0	Single
227.	ITS	20-29 yrs	male	TheoStudent	SDA	9	Professional Dipl	<R1000	2	3	0	Single
228.	ITS	20-29 yrs	male	TheoStudent	SDA	1	High School	<R1000	.	1	0	Single
229.	ITS	20-29 yrs	male	TheoStudent	SDA	4	High School	<R1000	6	7	0	Single
230.	ITS	20-29 yrs	male	TheoStudent	SDA	1	High School	<R1000	2	4	0	Single
231.	ITS	20-29 yrs	female	TheoStudent	SDA	9	High School	<R1000	2	2	0	Single
232.	ITS	20-29 yrs	male	TheoStudent	SDA	4	Bachelor Degree	R2000-4000	1	2	1	Married
233.	ITS	20-29 yrs	male	TheoStudent	SDA	9	High School	<R1000	1	3	0	Single
234.	ITS	40-49 yrs	male	TheoStudent	SDA	14	Bachelor Degree	R6000-7000	2	2	3	Married
235.	ITS	30-39 yrs	male	TheoStudent	SDA	2	Professional Dipl	R4000-6000	2	15	1	Single
236.	ITS	30-39 yrs	female	TheoStudent	SDA	36	Masters Degree	<R1000	7	7	2	Divorced
237.	ITS	20-29 yrs	male	TheoStudent	SDA	1	High School	<R1000	1	2	0	Single
238.	ITS	30-39 yrs	male	TheoStudent	SDA	18	High School	R2000-4000	5	9	0	Married
239.	ITS	30-39 yrs	male	TheoStudent	SDA	23	High School	<R1000	1	7	3	Married
240.	2TS	40-49 yrs	male	TheoStudent	SDA	21	High School	<R1000	3	7	3	Married
241.	2TS	20-29 yrs	male	TheoStudent	SDA	6	High School	R1000-2000	2	3	0	Single
242.	2TS	30-39 yrs	male	TheoStudent	SDA	13	High School	<R1000	2	3	0	Married
243.	2TS	20-29 yrs	male	TheoStudent	SDA	7	High School	<R1000	7	7	0	Single
244.	2TS	20-29 yrs	male	TheoStudent	SDA	7	High School	<R1000	2	3	0	Single
245.	2TS	20-29 yrs	male	TheoStudent	SDA	9	High School	<R1000	1	2	0	Single
246.	2TS	13-19 yrs	male	TheoStudent	SDA	7	High School	<R1000	2	2	0	Single
247.	2TS	20-29 yrs	male	TheoStudent	SDA	12	High School	<R1000	6	8	0	Single
248.	2TS	20-29 yrs	male	TheoStudent	SDA	12	High School	<R1000	2	4	0	Single
249.	3TS	30-39 yrs	male	TheoStudent	SDA	4	Professional Dipl	<R1000	4	7	0	Married
250.	3TS	20-29 yrs	male	TheoStudent	SDA	13	Professional Dipl	<R1000	1	1	0	Single
251.	3TS	20-29 yrs	male	TheoStudent	SDA	9	High School	<R1000	2	3	0	Single

Table 3.1 (continued)												
A	B	C	D	E	F	G	H	I	J	K	L	M
252.	3TS	20-29 yrs	male	TheoStudent	SDA	7	Professional Dipl	<R1000	1	4	0	Single
253.	3TS	20-29 yrs	male	TheoStudent	SDA	8	High School	<R1000	6	7	0	Single
254.	3TS	13-19 yrs	male	TheoStudent	SDA	8	Professional Dipl	<R1000	2	3	0	Single
255.	3TS	20-29 yrs	male	TheoStudent	SDA	10	High School	R1000-2000	3	5	0	Single
256.	3TS	20-29 yrs	female	TheoStudent	SDA	20	High School	<R1000	1	1	0	Single
257.	3TS	30-39 yrs	male	TheoStudent	SDA	19	High School	<R1000	1	3	1	Married
258.	4TS	20-29 yrs	male	TheoStudent	SDA	5	High School	<R1000	2	4	0	Single
259.	4TS	20-29 yrs	male	TheoStudent	SDA	5	High School	R2000-4000	1	3	0	Single
260.	4TS	20-29 yrs	male	TheoStudent	SDA	6	High School	R1000-2000	1	5	0	Single
261.	4TS	20-29 yrs	male	TheoStudent	SDA	16	High School	<R1000	1	4	1	Married
262.	4TS	20-29 yrs	male	TheoStudent	SDA	11	High School	<R1000	2	2	0	Single
263.	4TS	20-29 yrs	male	TheoStudent	SDA	5	High School	<R1000	1	3	0	Single
264.	4TS	30-39 yrs	male	TheoStudent	SDA	23	Professional Dipl	<R1000	3	6	3	Married
265.	4TS	20-29 yrs	male	TheoStudent	SDA	13	High School	<R1000	1	5	0	Single
266.	4TS	40-49 yrs	male	TheoStudent	SDA	25	Bachelor Degree	R1000-2000	3	6	4	Married

* KEY TO VARIABLES:

- A = Numbering.
- B = Organizational structure or group:
 - CC = Cape Conference.
 - SHC = Southern Hope Conference.
 - NTS = Non-Theology student at Helderberg College.
 - 1TS = 1st year Theology student at Helderberg College.
 - 2TS = 2nd year Theology student at Helderberg College.
 - 3TS = 3rd year Theology student at Helderberg College.
 - 4TS = 4th year Theology student at Helderberg College.
- C = Age.
- D = Gender.
- E = Occupation.
- F = Church affiliation.
- G = Membership years since baptism.
- H = Academic level.
- I = Income level.
- J = Birth order in family of origin.
- K = Number of children in family of origin.
- L = Number of children in own family.
- M = Marital Status.

3.2 Demographic Frequencies for the SDA Sample

The SDA sample totaled 257 of the 266 respondents that indicated their denominational affiliation as SDA. The remaining nine either indicated another denomination or left the answer blank. Frequencies for the SDA group are reported upon according to the following demographic variables: the Cape Conference (CC), the Southern Hope Conference (SHC), the Non-Theology students (NTS), and the Theology students (TS). Frequencies for the Theology students will be given as a total group, as well as in their separate years (1-4).

The first section deals with the sub-groups within the total SDA group, represented in column B of Table 3.1.

3.2.1 Sub-Groups

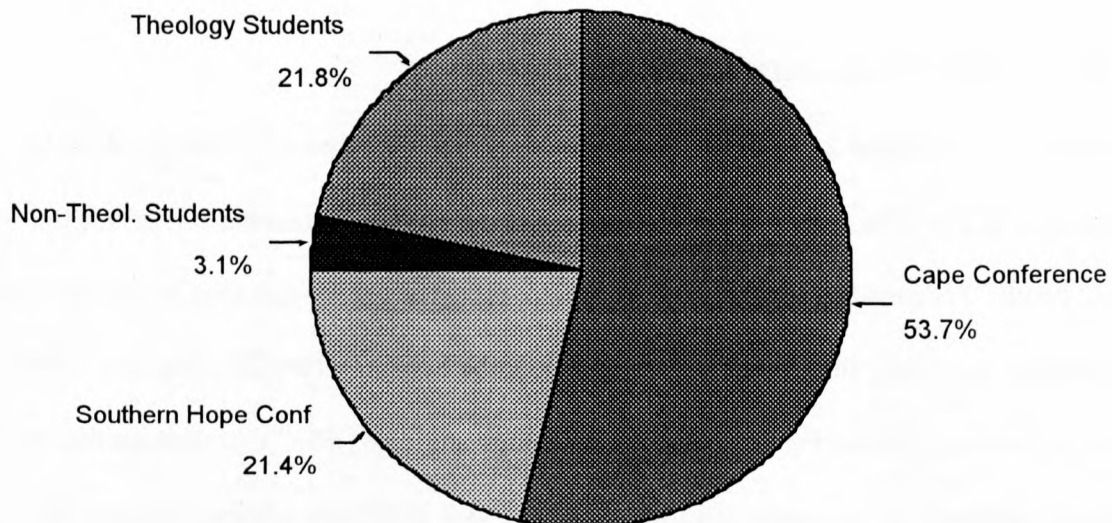
The single largest group were lay members from Cape Conference churches. Southern Hope Conference members and Theology students make up about the same number, with a few non-Theology students. This is represented in Table 3-2 and Figure 3-1.

Table 3-2:

Conferences, Theology Students and other Students				
	N	Percent	Valid Percent	Cumulative Percent
Cape Conference	138	53.7	53.7	53.7
Southern Hope Conference	55	21.4	21.4	75.1
Non-Theology Students	8	3.1	3.1	78.2
Theology Students	56	21.8	21.8	100.0
Total	257	100.0	100.0	

Figure 3-1:

Conferences, Theology Students and other Students



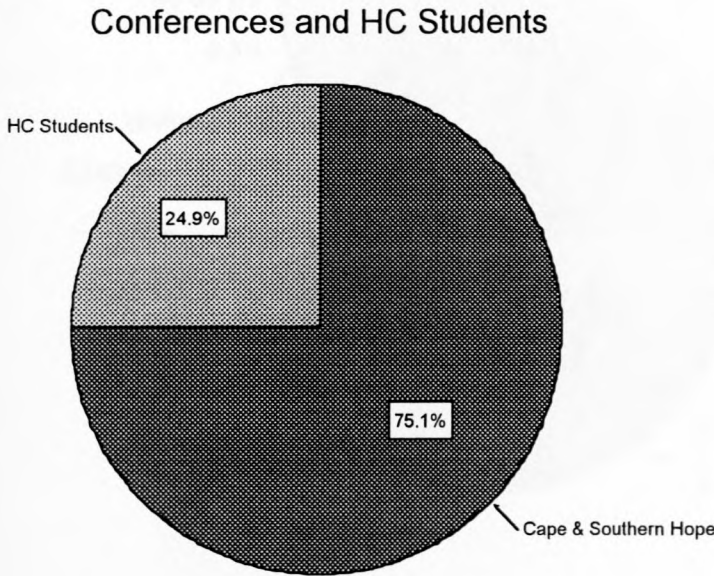
The greatest number of respondents came from the Cape Conference, which traditionally has a white membership, but it did have a few coloured and black members at the time when this

research was conducted. The other Conference, the Southern Hope Conference, has a membership primarily of black and coloured members. Lastly, there is a student group consisting mainly of Theology students who are studying at Helderberg College, Somerset West. The 56 Theology students come from different backgrounds and ethnic groups in South Africa, including seven international students – one from Angola, one from Zambia, one from Swaziland, one from Lesotho (non-SDA), one from Austria, and two from Finland. This is represented in Table 3-3 and Figure 3-2.

Table 3-3:

Conferences and HBC Students				
	N	Percent	Valid Percent	Cumulative Percent
Cape & Southern Hope Conferences	193	75.1	75.1	75.1
HC Students	64	24.9	24.9	100.0
Total	257	100.0	100.0	

Figure 3-2:

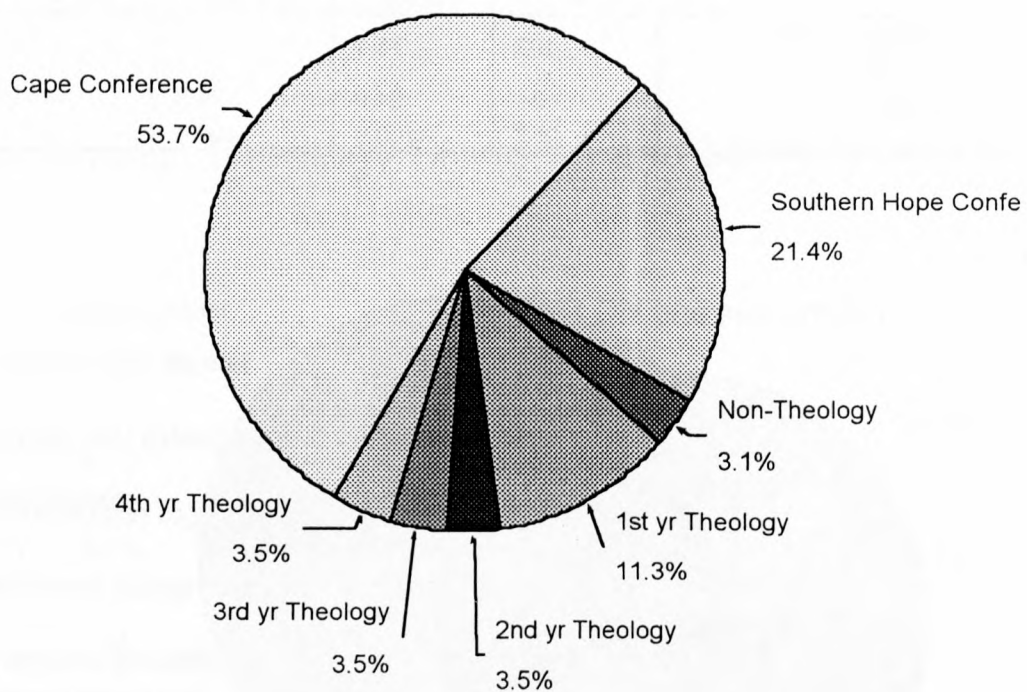


The pie chart clearly indicates that approximately 75% of respondents are from the regular churches in the conference structure, whereas about 25% are students attending an undergraduate college.

The frequencies for all the groups that were studied, are represented in Table 3-4 and Figure 3-3.

Table 3-4:**Conferences and Students by Years**

	N	Percent	Valid Percent	Cumulative Percent
Cape Conference	138	53.7	53.7	53.7
Southern Hope Conference	55	21.4	21.4	75.1
4th Yr Theology Students	9	3.5	3.5	78.6
3rd Yr Theology Students	9	3.5	3.5	82.1
2nd Yr Theology Students	9	3.5	3.5	85.6
1st Yr Theology Students	29	11.3	11.3	96.9
Non-Theology Students	8	3.1	3.1	100.0
Total	257	100.0	100.0	

Figure 3-3:**Non-Theology, Theology by years, CC, SHC**

3.2.2 Age

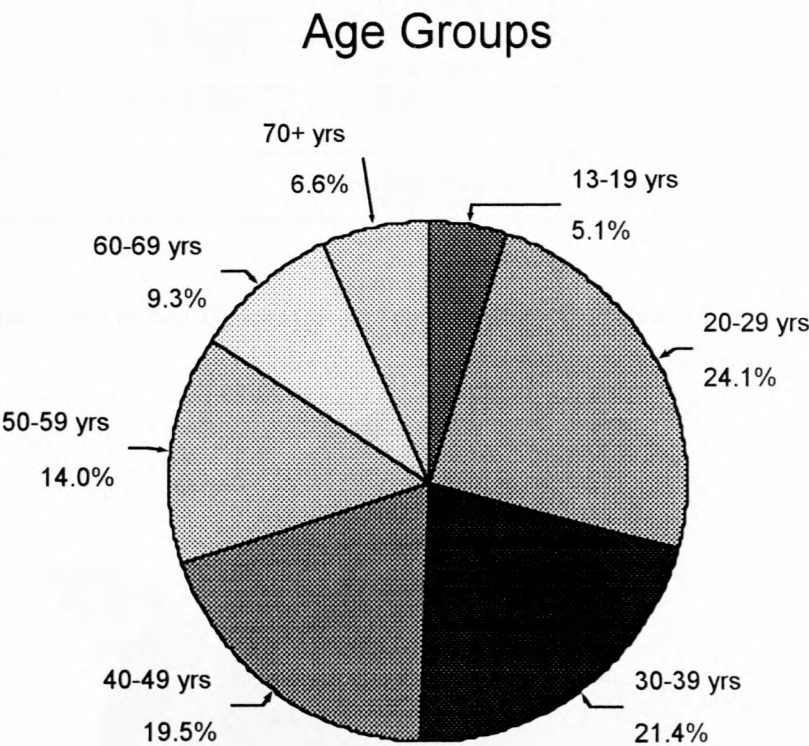
I have divided the age variable for the total sample into seven groups to indicate the age spread across the whole sample. It is important to demonstrate an even spread with a normal

curve, to prevent the results from being skewed and not representative of the total population. This is represented in Table 3-5 and Figure 3-4.

Table 3-5:

Age Groups				
	N	Percent	Valid Percent	Cumulative Percent
13-19 yrs	13	5.1	5.1	5.1
20-29 yrs	62	24.1	24.1	29.2
30-39 yrs	55	21.4	21.4	50.6
40-49 yrs	50	19.5	19.5	70.0
50-59 yrs	36	14.0	14.0	84.0
60-69 yrs	24	9.3	9.3	93.4
70+ yrs	17	6.6	6.6	100.0
Total	257	100.0	100.0	

Figure 3-4:



The largest number of respondents fall into the 20-60 age bracket.

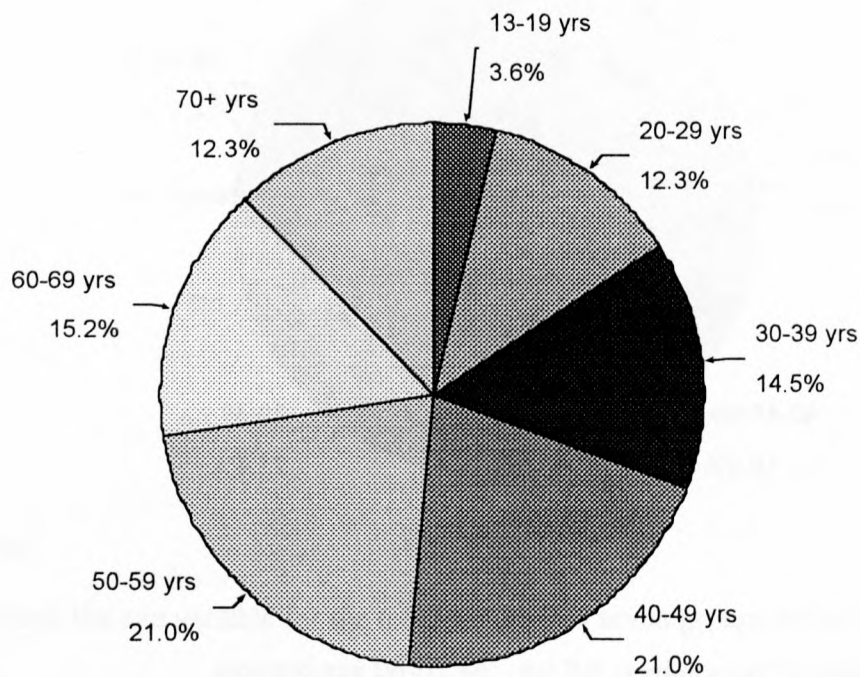
The frequencies for age for the CC are represented in Table 3-6 and Figure 3-5.

Table 3-6:

Age Groups * CC Cape Conference Crosstabulation

			CC	
			Cape Conference	Total
Age Groups	1 13-19 yrs	Count	5	5
		% of Total	3.6%	3.6%
	2 20-29 yrs	Count	17	17
		% of Total	12.3%	12.3%
	3 30-39 yrs	Count	20	20
		% of Total	14.5%	14.5%
	4 40-49 yrs	Count	29	29
		% of Total	21.0%	21.0%
	5 50-59 yrs	Count	29	29
		% of Total	21.0%	21.0%
	6 60-69 yrs	Count	21	21
		% of Total	15.2%	15.2%
	7 70+ yrs	Count	17	17
		% of Total	12.3%	12.3%
Total		Count	138	138
		% of Total	100.0%	100.0%

Figure 3-5: Pie Chart of Age Groups for the Cape Conference

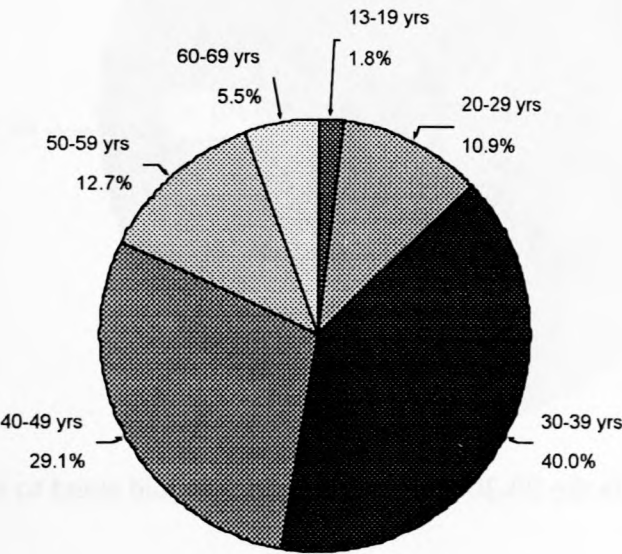


The largest group here is the 40-60 age bracket which comprises 42%. The 60-70+ age group comprises 27.5%, which is much larger than in the total sample (Figure 3-4) where it was only 15.9%, which is probably due to the large number of students. The age frequencies for the Southern Hope Conference are represented in Table 3-7 and Figure 3-6.

Table 3-7:

Age Groups * SHC Southern Hope Conference Crosstabulation				
			SHC	
			Southern Hope Conference	Total
Age Groups	1 13-19 yrs	Count	1	1
		% of Total	1.8%	1.8%
	2 20-29 yrs	Count	6	6
		% of Total	10.9%	10.9%
	3 30-39 yrs	Count	22	22
		% of Total	40.0%	40.0%
	4 40-49 yrs	Count	16	16
		% of Total	29.1%	29.1%
	5 50-59 yrs	Count	7	7
		% of Total	12.7%	12.7%
	6 60-69 yrs	Count	3	3
		% of Total	5.5%	5.5%
Total		Count	55	55
		% of Total	100.0%	100.0%

Figure 3-6: Pie Chart of Age Groups for the Southern Hope Conference



Here nearly 60% falls into the 30-50 age group, with no one above seventy. This indicates a younger group than the CC.

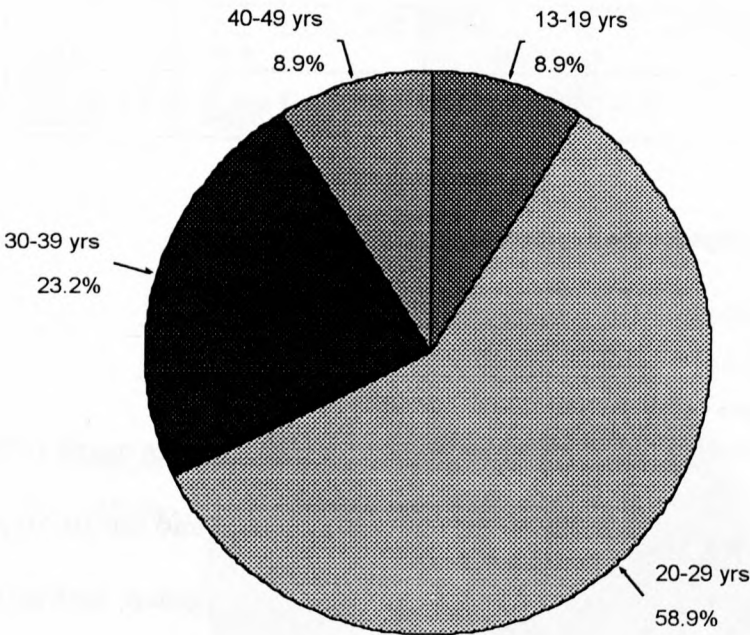
The age frequencies for the Theology students are represented in Table 3-8 and Figure 3-7.

Table 3-8:

Age Groups * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	Total
			Theology Students	
Age Groups	1 13-19 yrs	Count	5	5
		% of Total	8.9%	8.9%
	2 20-29 yrs	Count	33	33
		% of Total	58.9%	58.9%
	3 30-39 yrs	Count	13	13
		% of Total	23.2%	23.2%
	4 40-49 yrs	Count	5	5
		% of Total	8.9%	8.9%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 3-7: Pie Chart of Age Groups for the Theology Students



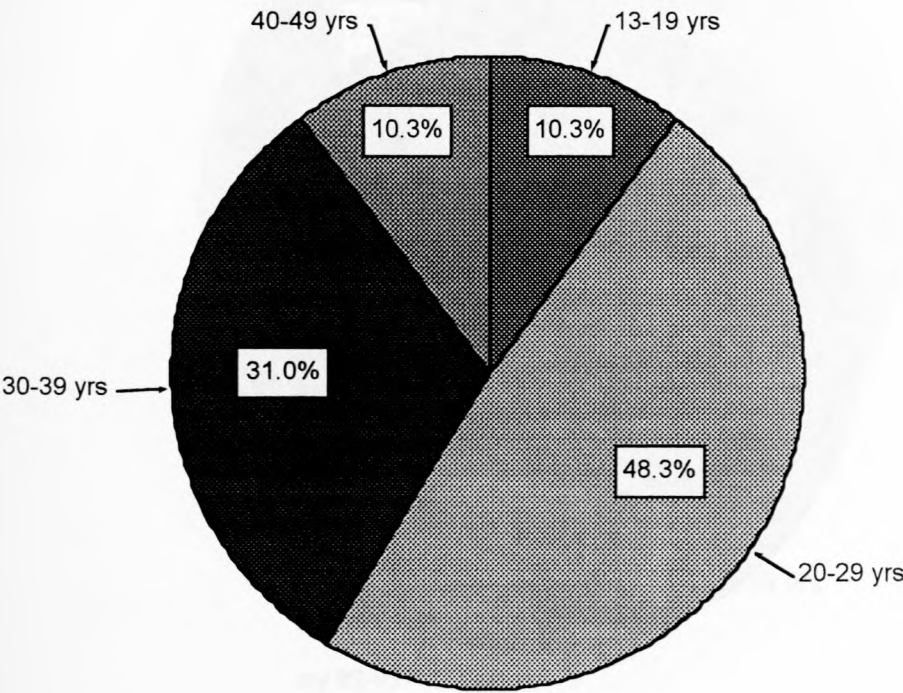
The largest age group here falls in the 20-30 age bracket, which would stand to reason for a college student group.

Age frequencies for Theology students in their separate years of study (1-4 years), are as follows, starting with the first year students (Cf. Tables 3-9 – 3.12 and Figures 3.9 – 3.12).

Table 3-9:

Age Groups * FIRST_YR First Year Theology Students Crosstabulation				
			Theology Students	Total
			First Year	
Age Groups	1 13-19 yrs	Count	3	3
		% of Total	10.3%	10.3%
	2 20-29 yrs	Count	14	14
		% of Total	48.3%	48.3%
	3 30-39 yrs	Count	9	9
		% of Total	31.0%	31.0%
	4 40-49 yrs	Count	3	3
		% of Total	10.3%	10.3%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 3-8: Pie Chart of Age Groups for the First Year Theology Students



Nearly 50% fall into the 20-30 age bracket and nearly 80% fall into the 20-40 age bracket.

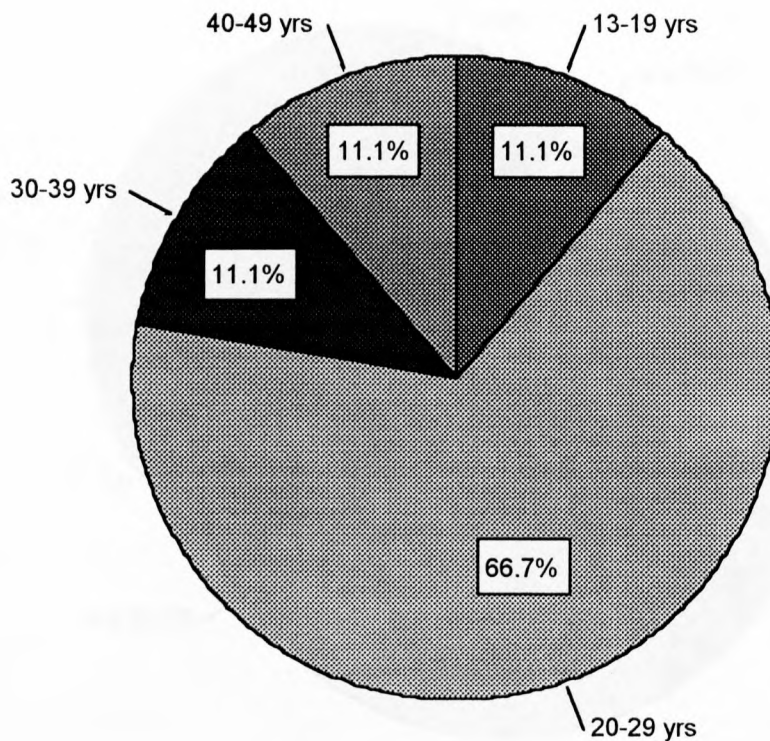
Age frequencies for the second year Theology students are represented in Table 3.10 and Figure 3.9.

Table 3-10:

**Age Groups * SECONDYR Second Year Theology Students
Crosstabulation**

			Theology Students	Total
			Second Year	
Age Groups	1 13-19 yrs	Count	1	1
		% of Total	11.1%	11.1%
	2 20-29 yrs	Count	6	6
		% of Total	66.7%	66.7%
	3 30-39 yrs	Count	1	1
		% of Total	11.1%	11.1%
	4 40-49 yrs	Count	1	1
		% of Total	11.1%	11.1%
Total	Count	9	9	
	% of Total	100.0%	100.0%	

Figure 3-9: Pie Chart of Age Groups for the Second Year Theology Students



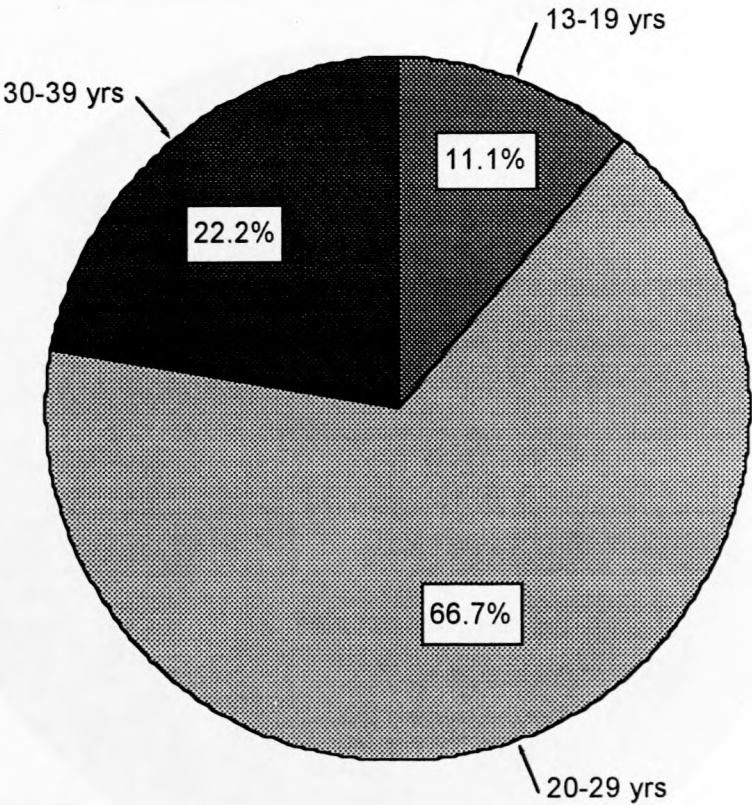
Of the 2TS group 66.7% fall in the 20-30 year age bracket, and are represented in Table 3-11 and Figure 3-10.

Table 3-11:

Age Groups * THIRD_YR Third Year Theology Students
Crosstabulation

			Theology Students	Total
			Third Year	
Age Groups	1 13-19 yrs	Count	1	1
		% of Total	11.1%	11.1%
	2 20-29 yrs	Count	6	6
		% of Total	66.7%	66.7%
	3 30-39 yrs	Count	2	2
		% of Total	22.2%	22.2%
Total	Count	9	9	
	% of Total	100.0%	100.0%	

Figure 3-10: Pie Chart of Age Groups for the Third Year Theology Students



Here too, 66.7% fall into the 20-30 year age group.

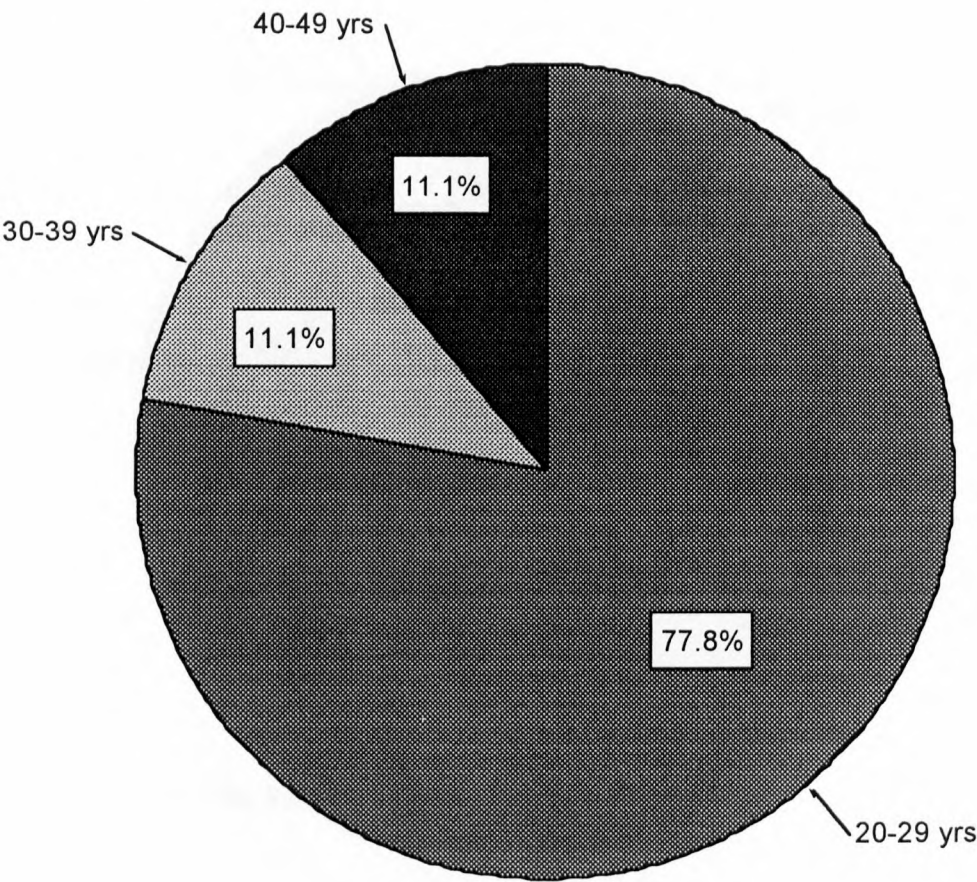
Frequencies for the 4TS group are represented in Table 3-12 and Figure 3-11.

Table 3-12:

Age Groups * FOURTHYR Fourth Year Theology Students
Crosstabulation

			Theology Students	Total
			Fourth Year	
Age Groups	2 20-29 yrs	Count	7	7
		% of Total	77.8%	77.8%
	3 30-39 yrs	Count	1	1
		% of Total	11.1%	11.1%
	4 40-49 yrs	Count	1	1
		% of Total	11.1%	11.1%
Total	Count	9	9	
	% of Total	100.0%	100.0%	

Figure 3-11: Pie Chart of Age Groups for the Fourth Year Theology Students



Of the 4TS group 77.8% fall into the 20-30 year age bracket.

The age frequencies for the Non-Theology student group are represented in Table 3-13

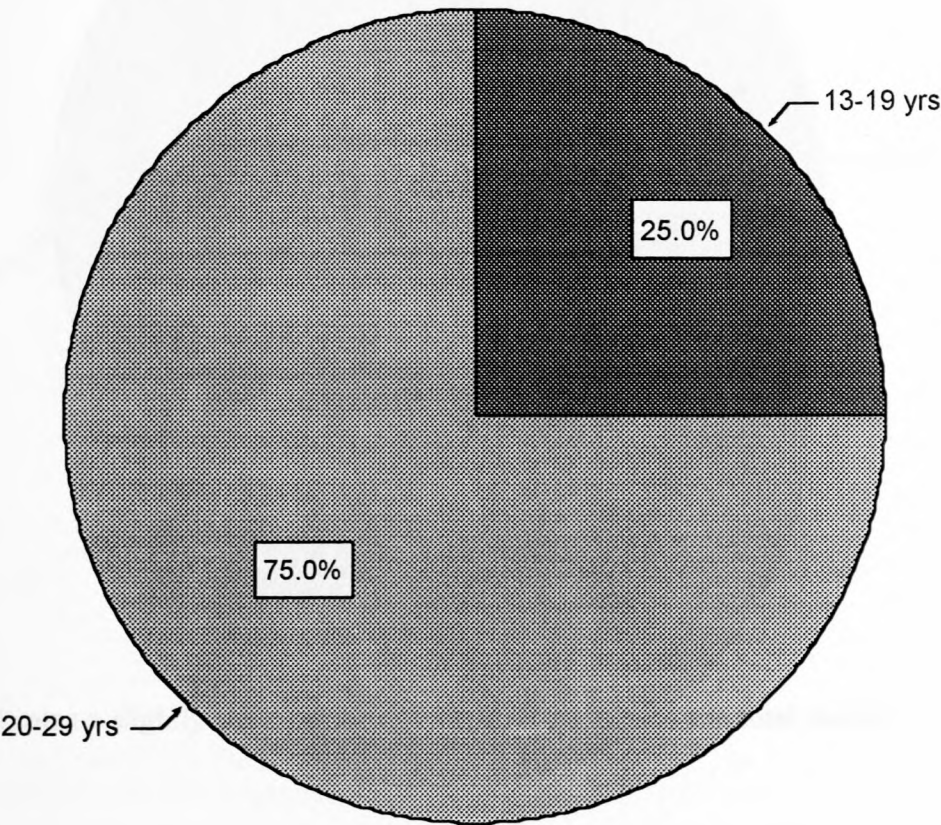
Figure 3-12.

Table 3-13:

Age Groups * NON_THEO Non-Theology HC Students
Crosstabulation

			Non-Theology HC Students	
			Students	Total
Age Groups	1 13-19 yrs	Count	2	2
		% of Total	25.0%	25.0%
	2 20-29 yrs	Count	6	6
		% of Total	75.0%	75.0%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 3-12: Pie Chart of Age Groups for the Non-Theology Students



Of this group 75% were in the 20-29 years group.

3.2.3 Gender

The gender variable is presented by referring to Tables 3-14 to 3-22 and Figures 3-13 to 3-21.

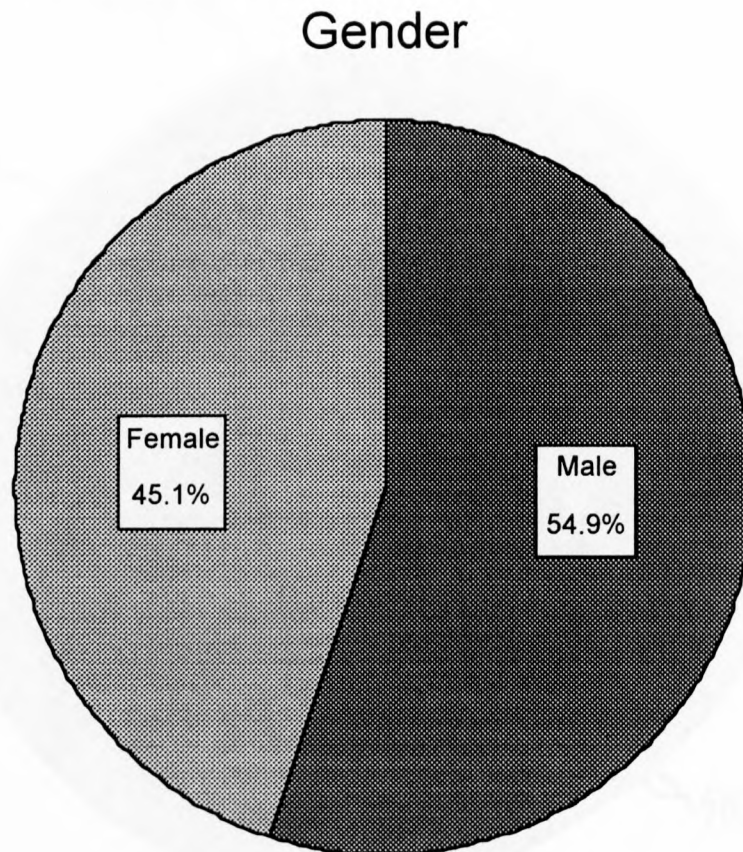
The total sample indicates a somewhat larger male than female percentage of respondents.

This is represented in Table 3-14 and Figure 3-13.

Table 3-14:

Gender				
	N	Percent	Valid Percent	Cumulative Percent
Male	141	54.9	54.9	54.9
Female	116	45.1	45.1	100.0
Total	257	100.0	100.0	

Figure 3-13: Pie Chart of Gender for the Total SDA Sample



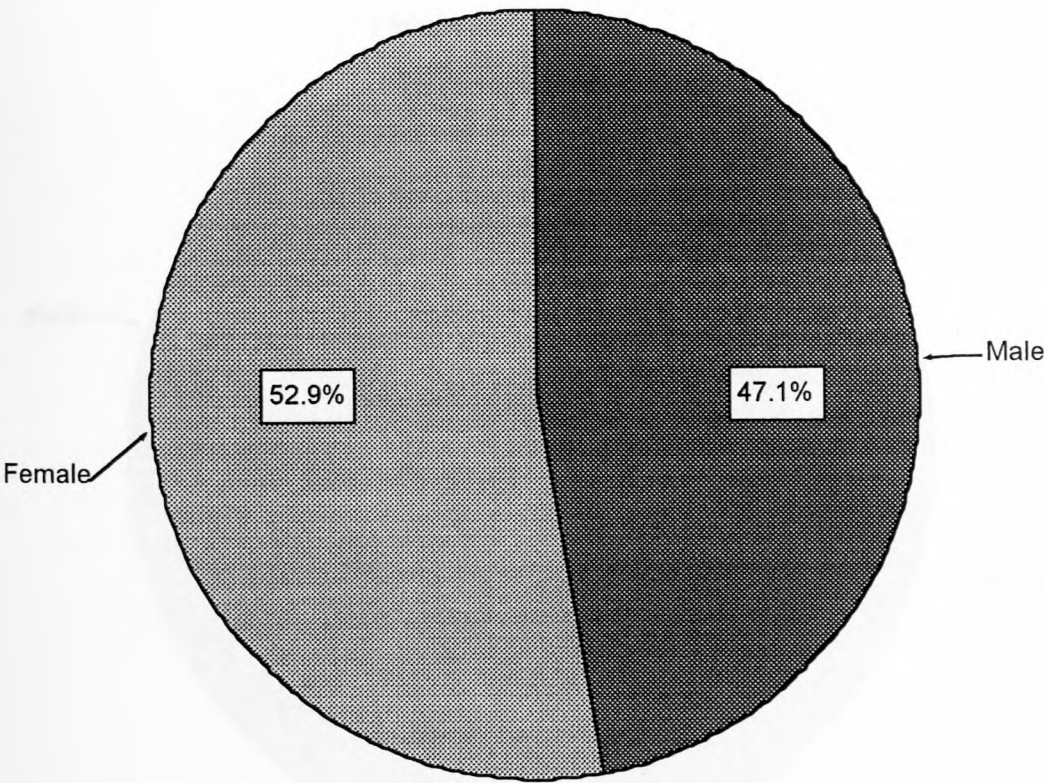
The gender profile for the Cape Conference is represented in Table 3-15 and Figure 3-14.

Table 3-15:

Gender * CC Cape Conference Crosstabulation

			CC	
			Cape Conference	Total
GENDER 1 Male	Count		65	65
	% of Total		47.1%	47.1%
2 Female	Count		73	73
	% of Total		52.9%	52.9%
Total	Count		138	138
	% of Total		100.0%	100.0%

Figure 3-14: Pie Chart of Gender for the Cape Conference



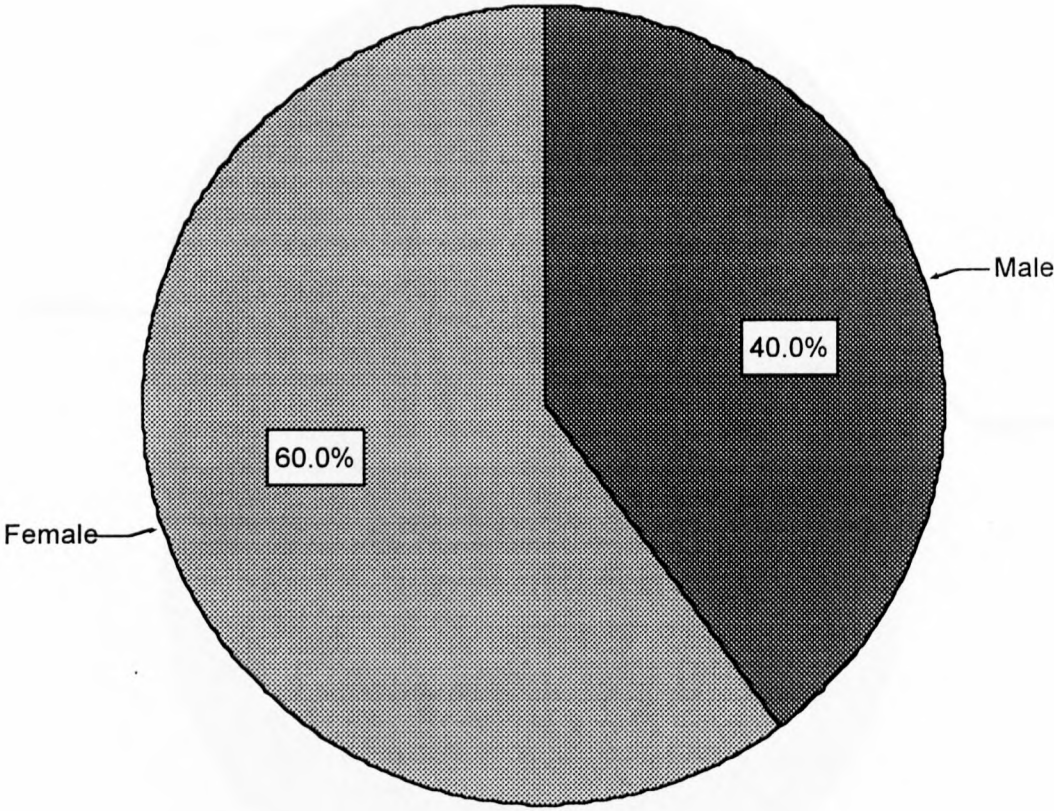
The CC indicates a slightly larger female response in contrast to the total sample.

The Southern Hope Conference gender profile of respondents is represented in Table 3-16 and Figure 3-15.

Table 3-16:

Gender * SHC Southern Hope Conference Crosstabulation				
			SHC	Total
			Southern Hope Conference	
GENDER	1 Male	Count	22	22
		% of Total	40.0%	40.0%
	2 Female	Count	33	33
		% of Total	60.0%	60.0%
Total	Count		55	55
	% of Total		100.0%	100.0%

Figure 3-15: Pie Chart of Gender for the Southern Hope Conference



The SHC profile indicates that 20% more females filled in the questionnaires than males. This percentage is also larger than that of the total sample.

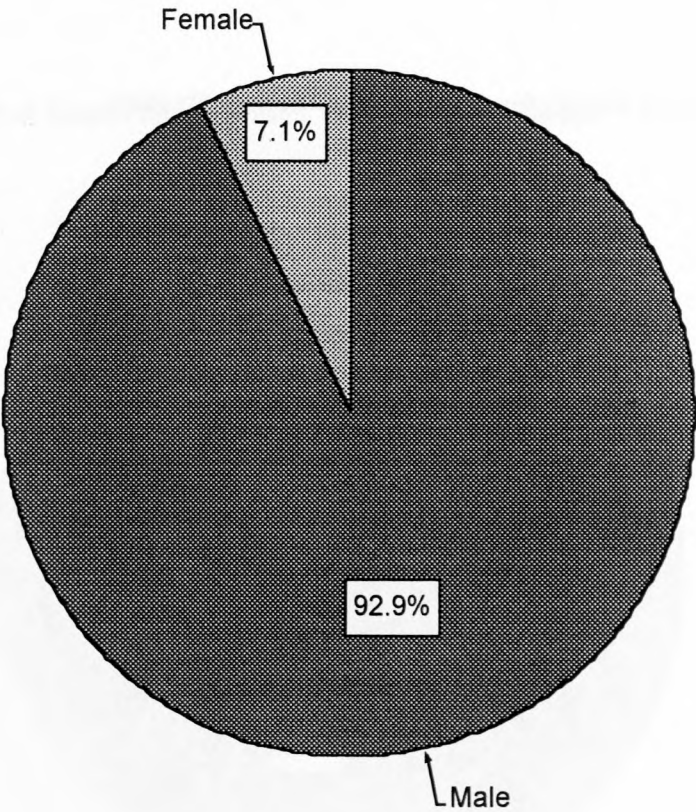
The gender profile for Theology students is represented in Table 3-17 and Figure 3-16.

Table 3-17:

Gender * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	
			Theology Students	Total
GENDER	1 Male	Count	52	52
		% of Total	92.9%	92.9%
	2 Female	Count	4	4
		% of Total	7.1%	7.1%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 3-16: Pie Chart of Gender for the Theology Students



Only 7.1% , or four of the Theology students were females. This has been the norm for some years now. Only a few female students risk taking the ministerial course each year, even though job opportunities for female pastors have not yet become acceptable practice in the Adventist Church in Southern Africa.

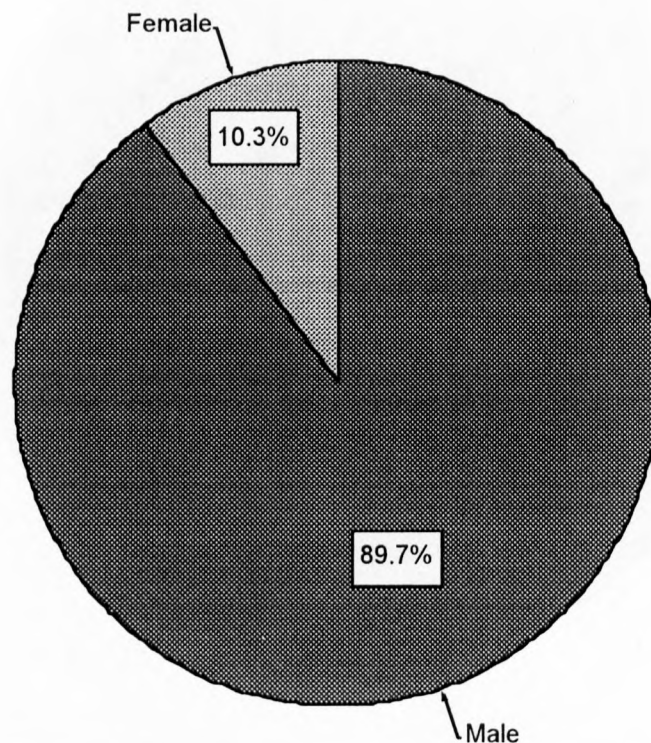
The gender profile for first year Theology students is represented in Table 3-18 and Figure 3-17.

Table 3-18:

**Gender * FIRST_YR First Year Theology Students
Crosstabulation**

			Theology Students	
			First Year	Total
GENDER	1 Male	Count	26	26
		% of Total	89.7%	89.7%
	2 Female	Count	3	3
		% of Total	10.3%	10.3%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 3-17: Pie Chart of Gender for the First Year Theology Students



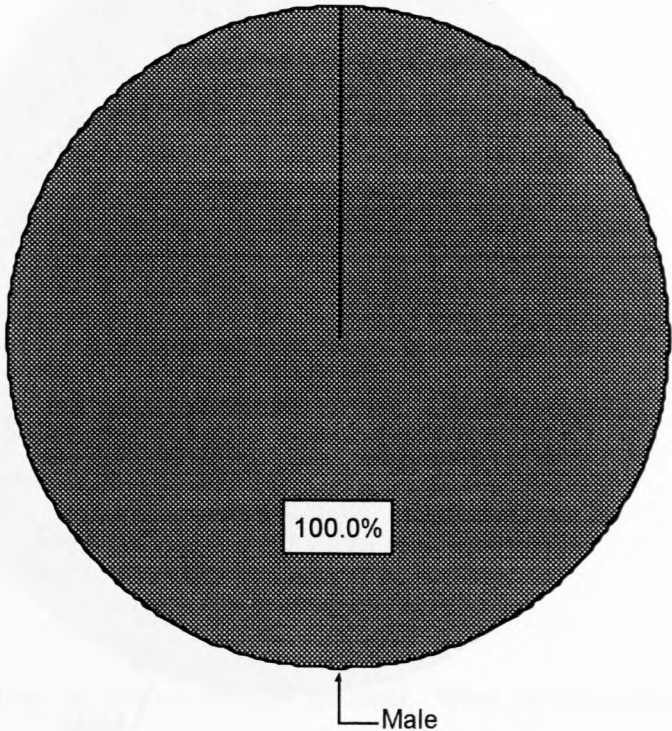
Note that three of the four female students in the total student sample were in their first year of study during the time this survey was taken in 1998/99.

The gender profile for the second year Theology students is represented in Table 3-19 and Figure 3-18.

Table 3-19:

Gender * SECONDYR Second Year Theology Students Crosstabulation				
			Theology Students	Total
			Second Year	
GENDER	1 Male	Count	9	9
		% of Total	100.0%	100.0%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 3-18: Pie Chart of Gender for the Second Year Theology Students



There were no female students in the 2TS group at the time of this research.

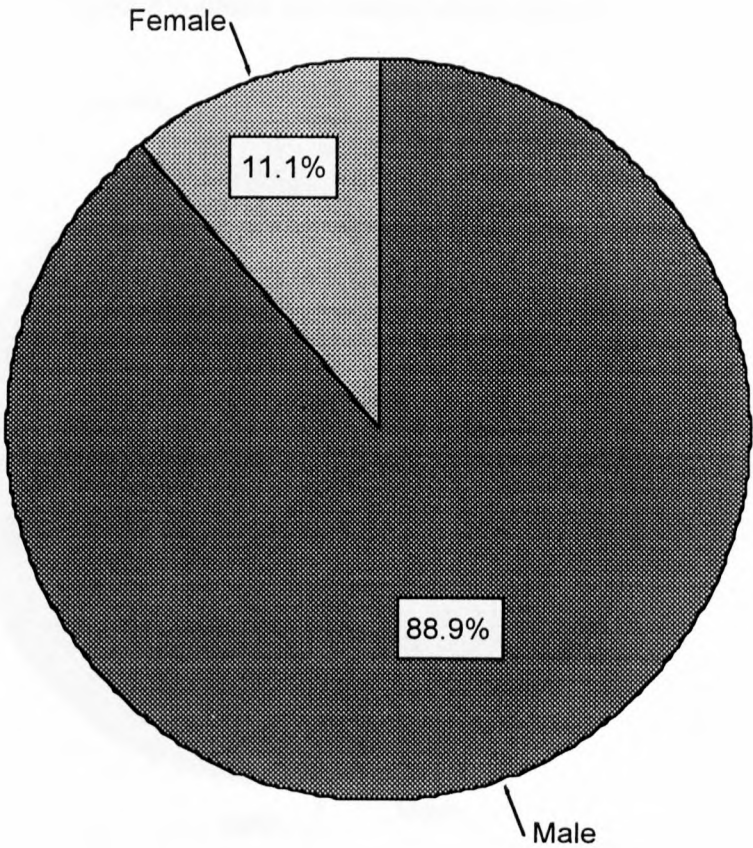
The third year TS group is represented in Table 3-20 and Figure 3-19.

Table 3-20:

Gender * THIRD_YR Third Year Theology Students
Crosstabulation

			Theology Students	
			Third Year	Total
GENDER	1 Male	Count	8	8
		% of Total	88.9%	88.9%
	2 Female	Count	1	1
		% of Total	11.1%	11.1%
Total	Count		9	9
	% of Total		100.0%	100.0%

Figure 3-19: Pie Chart of Gender for the Third Year Theology Students



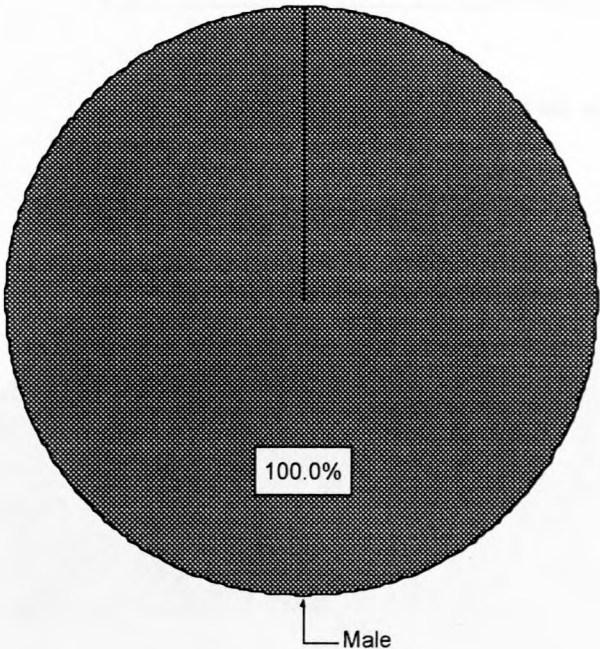
In the 3TS group there was one female student.

The gender profile for the fourth year Theology students is represented in Table 3-21 and Figure 3-20.

Table 3-21:
Gender * FOURTHYR Fourth Year Theology Students
Crosstabulation

			Theology Students	Total
			Fourth Year	
GENDER	1 Male	Count	9	9
		% of Total	100.0%	100.0%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 3-20: Pie Chart of Gender for the Fourth Year Theology Students



In the 4TS group there are also no female students. What significance can there be from the frequencies above? One possible assumption is that three female students in the first year and only one in the third, indicates that only one female student registered and remained in the study programme over the three to four years prior to 1999. A prima facie assumption for

this phenomenon is that a decision was taken at the 1995 SDA General Conference session in the Hague, Netherlands, not to ordain female pastors like their male counterparts.

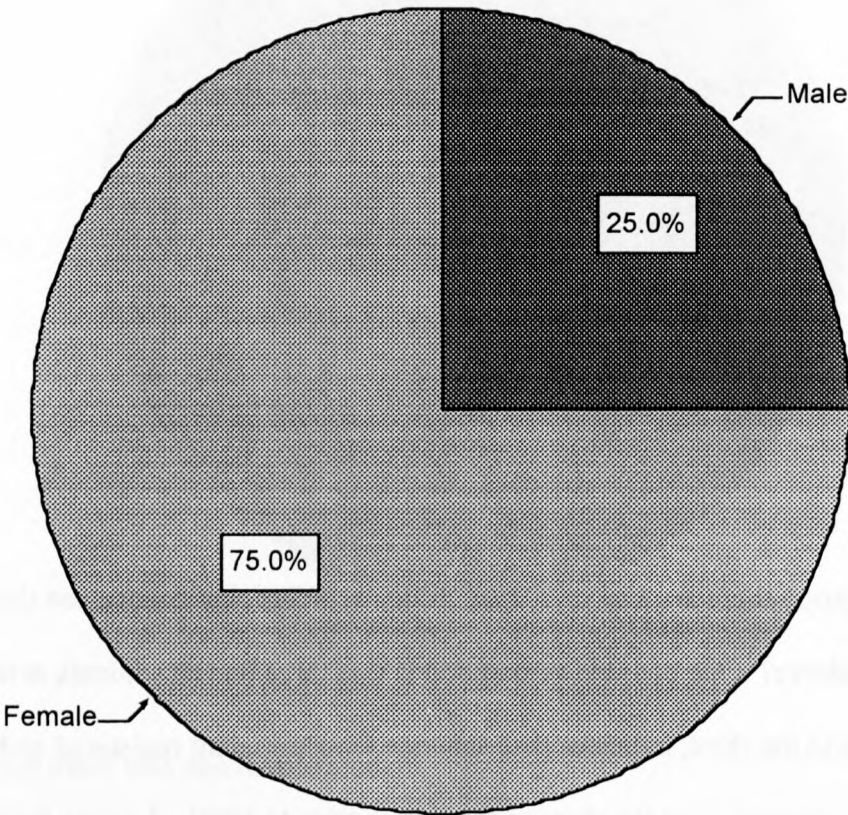
The gender profile for Non-Theology students is represented in Table 3-22 and Figure 3-21.

Table 3-22:

Gender * NON_THEO Non-Theology HC Students
Crosstabulation

			Non-Theology HC Students	
			Students	Total
GENDER	1 Male	Count	2	2
		% of Total	25.0%	25.0%
	2 Female	Count	6	6
		% of Total	75.0%	75.0%
Total	Count		8	8
	% of Total		100.0%	100.0%

Figure 3-21: Pie Chart of Gender for the Non-Theology Students



The gender profile for NTS indicates that six of the eight students (N=8) were female. This should not be understood as a correct indication of gender ratio of the rest of the student body.

3.2.4 Baptized membership

This is an important variable, because it indicates the extent of the exposure of the SDA faith in the lives of the respondents. This is important in order to give an accurate portrayal of SDA belief as held by members of the SDA denomination. This is represented in Table 3-23 and Figure 3-22.

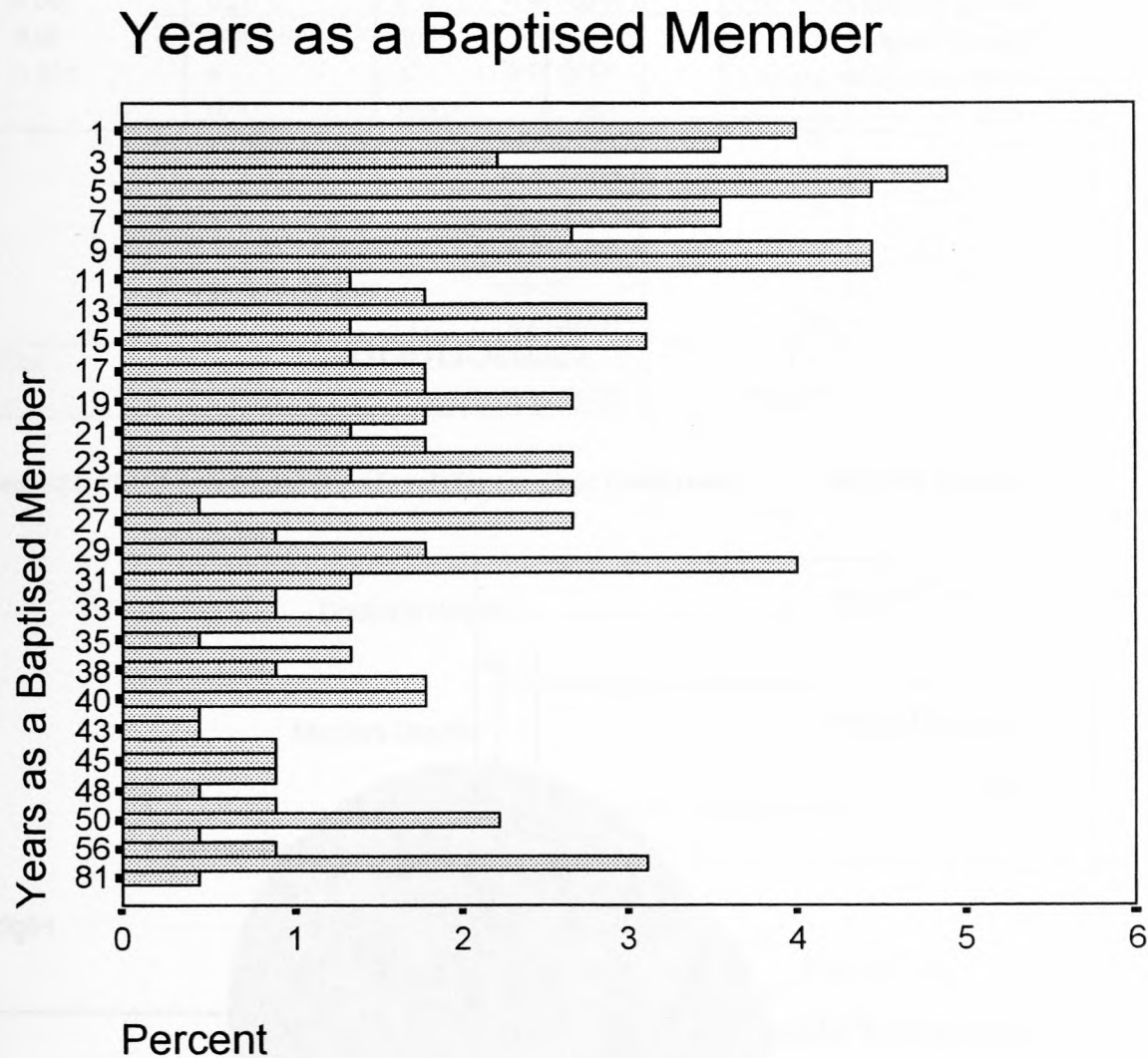
Table 3-23:

Years as a Baptised Member

	N	Percent	Valid Percent	Cumulative Percent
1	9	3.5	4.0	4.0
2	8	3.1	3.6	7.6
3	5	1.9	2.2	9.8
4	11	4.3	4.9	14.7
5	10	3.9	4.4	19.1
6	8	3.1	3.6	22.7
7	8	3.1	3.6	26.2
8	6	2.3	2.7	28.9
9	10	3.9	4.4	33.3
10	10	3.9	4.4	37.8
11	3	1.2	1.3	39.1
12	4	1.6	1.8	40.9
13	7	2.7	3.1	44.0
14	3	1.2	1.3	45.3
15	7	2.7	3.1	48.4
16	3	1.2	1.3	49.8
17	4	1.6	1.8	51.6
18	4	1.6	1.8	53.3
19	6	2.3	2.7	56.0
20	4	1.6	1.8	57.8
21	3	1.2	1.3	59.1
22	4	1.6	1.8	60.9
23	6	2.3	2.7	63.6
24	3	1.2	1.3	64.9
25	6	2.3	2.7	67.6
26	1	.4	.4	68.0
27	6	2.3	2.7	70.7
28	2	.8	.9	71.6
29	4	1.6	1.8	73.3
30	9	3.5	4.0	77.3
31	3	1.2	1.3	78.7
32	2	.8	.9	79.6
33	2	.8	.9	80.4
34	3	1.2	1.3	81.8
35	1	.4	.4	82.2
36	3	1.2	1.3	83.6
38	2	.8	.9	84.4
39	4	1.6	1.8	86.2
40	4	1.6	1.8	88.0
41	1	.4	.4	88.4
43	1	.4	.4	88.9
44	2	.8	.9	89.8
45	2	.8	.9	90.7
46	2	.8	.9	91.6
48	1	.4	.4	92.0
49	2	.8	.9	92.9
50	5	1.9	2.2	95.1
51	1	.4	.4	95.6
56	2	.8	.9	96.4
60	7	2.7	3.1	99.6
81	1	.4	.4	100.0
Total	225	87.5	100.0	
Missing	32	12.5		
Total	257	100.0		

Most respondents (64.9%) have been baptized members for less than 25 years, but there seems to be an even spread of representation of nearly every number from one to sixty.

Figure 3-22:



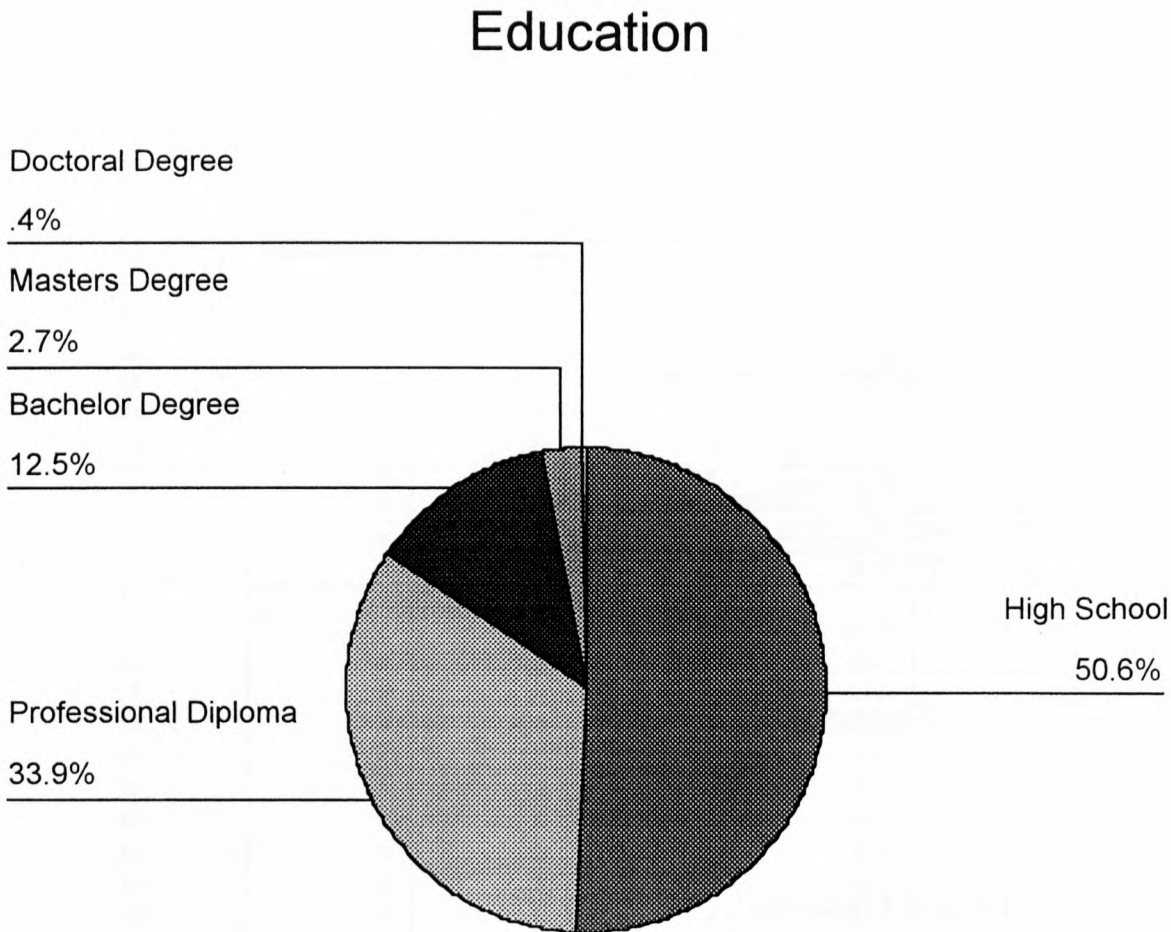
3.2.5 Level of Education

Approximately half of the total number of respondents do not have post-school qualifications. This is represented in Table 3-24 and Figure 3-23.

Table 3-24:

Education				
	N	Percent	Valid Percent	Cumulative Percent
High School	130	50.6	50.6	50.6
Professional Diploma	87	33.9	84.4	84.4
Bachelor Degree	32	12.5	12.5	96.9
Masters Degree	7	2.7	2.7	99.6
Doctoral Degree	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 3-23:



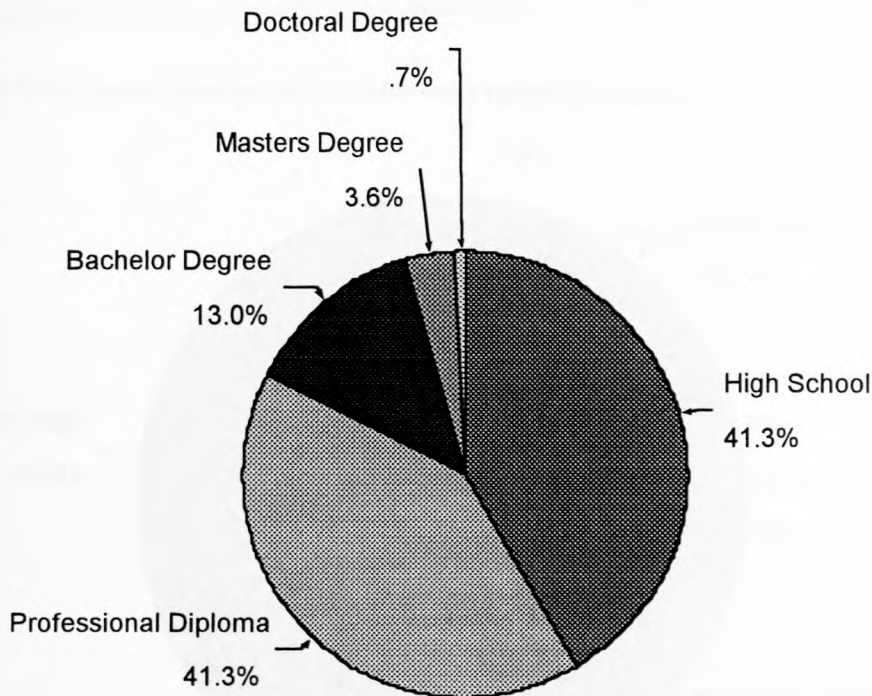
Due to the fact that the total sample has a large portion of students, it would be important to indicate the education levels in the separate groups. The first one is the Cape Conference, which is represented in Table 3-25 and Figure 3-24.

Table 3-25:

Education * CC Cape Conference Crosstabulation

			CC	Total
			Cape Conference	
Education	1 High School	Count	57	57
		% of Total	41.3%	41.3%
	2 Professional Diploma	Count	57	57
		% of Total	41.3%	41.3%
	3 Bachelor Degree	Count	18	18
		% of Total	13.0%	13.0%
	4 Masters Degree	Count	5	5
		% of Total	3.6%	3.6%
	5 Doctoral Degree	Count	1	1
		% of Total	.7%	.7%
Total	Count	138	138	
	% of Total	100.0%	100.0%	

Figure 3-24: Pie Chart of Education Levels for the Cape Conference



The indication here is that 58.6% of the respondents in the CC have a post-school qualification.

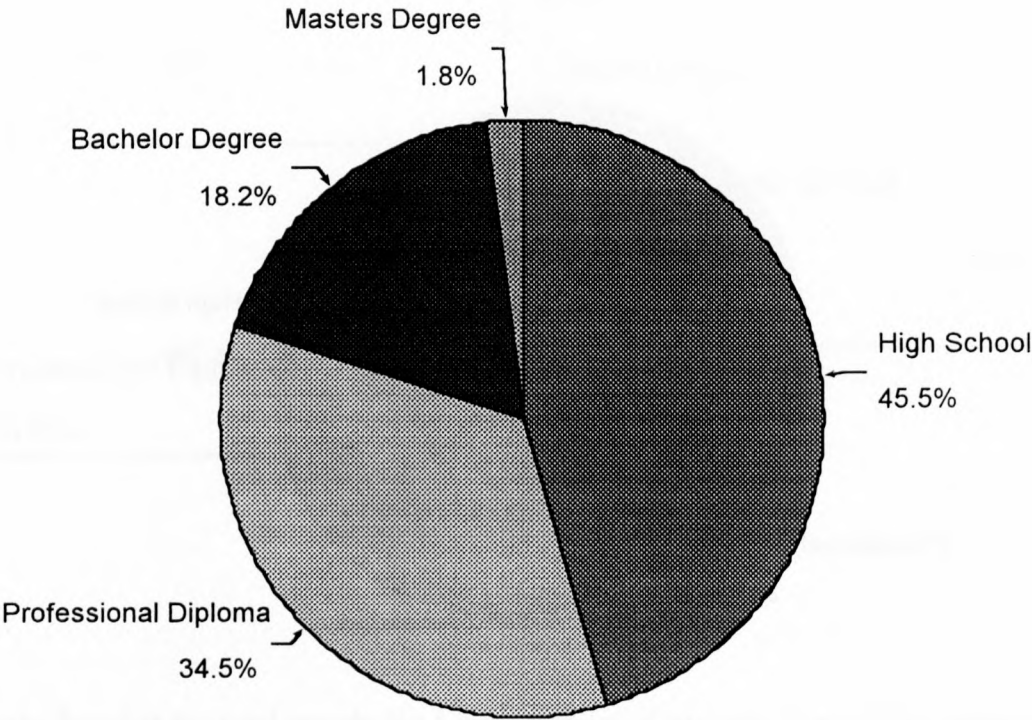
The education level frequencies for the Southern Hope Conference is represented in Table 3-26 and Figure 3-25.

Table 3-26:

Education * SHC Southern Hope Conference Crosstabulation

			SHC	Total
			Southern Hope Conference	
Education	1 High School	Count	25	25
		% of Total	45.5%	45.5%
	2 Professional Diploma	Count	19	19
		% of Total	34.5%	34.5%
	3 Bachelor Degree	Count	10	10
		% of Total	18.2%	18.2%
	4 Masters Degree	Count	1	1
		% of Total	1.8%	1.8%
Total		Count	55	55
		% of Total	100.0%	100.0%

Figure 3-25: Pie Chart of Education Levels for the Southern Hope Conference



In the SHC 54.5% achieved post-school qualifications. The SHC group has more bachelor level degrees than the CC, which has more diplomas and masters level degrees.

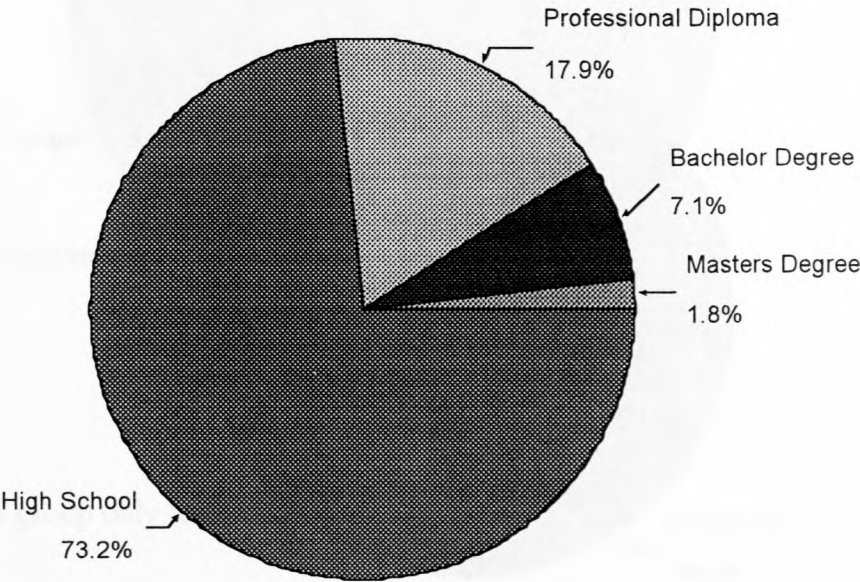
The Education level frequencies for the students start with the Theology students. This is represented in Table 3-27 and Figure 3-26.

Table 3-27:

Education * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	Total
			Theology Students	
Education	1 High School	Count	41	41
		% of Total	73.2%	73.2%
	2 Professional Diploma	Count	10	10
		% of Total	17.9%	17.9%
	3 Bachelor Degree	Count	4	4
		% of Total	7.1%	7.1%
	4 Masters Degree	Count	1	1
		% of Total	1.8%	1.8%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 3-26: Pie Chart of Education Levels for the Theology Students



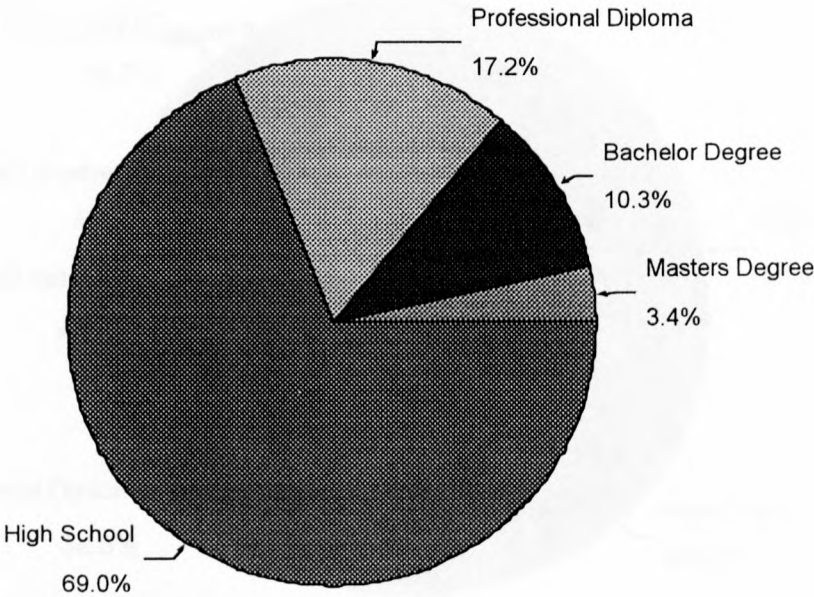
Of the TS group 26.8% have post-school qualifications.

The first year Theology students' profile is represented in Table 3-28 and Figure 3-27.

Table 3-28:

Education * FIRST_YR First Year Theology Students Crosstabulation				
			Theology Students	Total
			First Year	
Education	1 High School	Count	20	20
		% of Total	69.0%	69.0%
	2 Professional Diploma	Count	5	5
		% of Total	17.2%	17.2%
	3 Bachelor Degree	Count	3	3
		% of Total	10.3%	10.3%
	4 Masters Degree	Count	1	1
		% of Total	3.4%	3.4%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 3-27: Pie Chart of Education Levels for First Year Theology Students



Of the ITS group 30.9% have post-school qualifications.

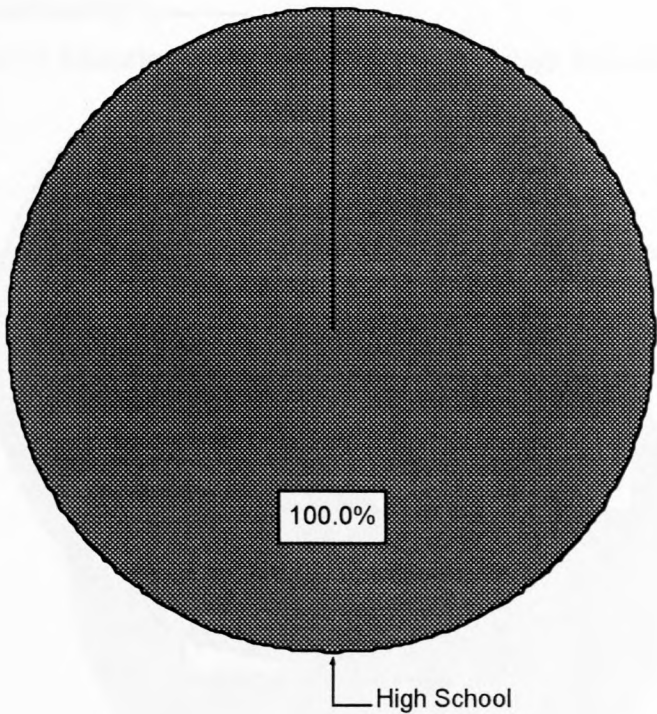
The education profile for the second year Theology students is represented in Table 3-29 and Figure 3-28.

Table 3-29:

Education * SECONDYR Second Year Theology Students
Crosstabulation

				Theology Students	
				Second Year	Total
Education	1 High School	Count		9	9
		% of Total		100.0%	100.0%
Total			Count	9	9
			% of Total	100.0%	100.0%

Figure 3-28: Pie Chart of Education Levels for Second Year Theology Students



The total 2TS group only have a high school qualification.

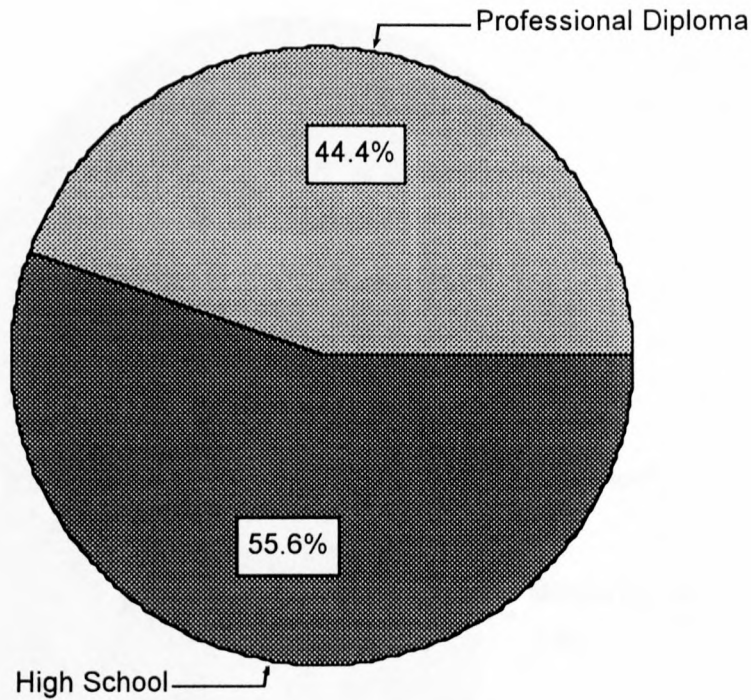
The education profile for the third year Theology student group is represented in Table 3-30 and Figure 3-29.

Table 3-30:

Education * THIRD_YR Third Year Theology Students Crosstabulation

			Theology Students	Total
			Third Year	
Education	1 High School	Count	5	5
		% of Total	55.6%	55.6%
	2 Professional Diploma	Count	4	4
		% of Total	44.4%	44.4%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 3-29: Pie Chart of Education Levels for Third Year Theology Students



Of the 3TS group 44.4% have a post-school qualification, which is the largest of all the Theology student groups.

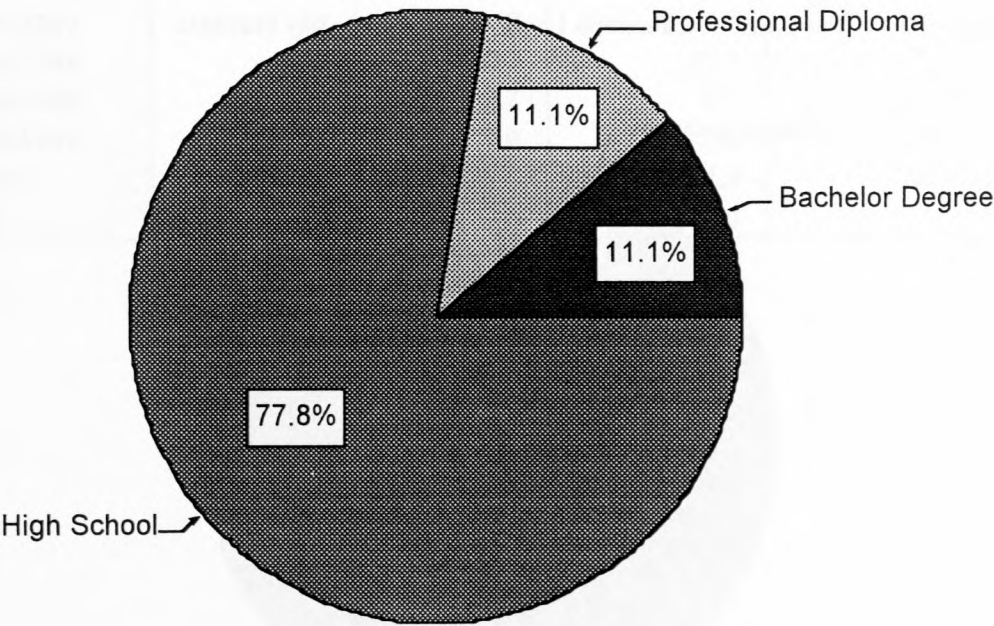
The education level profile of the fourth year Theology students is represented in Table 3-31 and Figure 3-30.

Table 3-31:

Education * FOURTHYR Fourth Year Theology Students Crosstabulation

			Theology Students	Total
			Fourth Year	
Education	1 High School	Count	7	7
		% of Total	77.8%	77.8%
	2 Professional Diploma	Count	1	1
		% of Total	11.1%	11.1%
	3 Bachelor Degree	Count	1	1
		% of Total	11.1%	11.1%
Total	Count	9	9	
	% of Total	100.0%	100.0%	

Figure 3-30: Pie Chart of Education Levels for Fourth Year Theology Students



Of the 4TS group only 77.8% have a high school qualification.

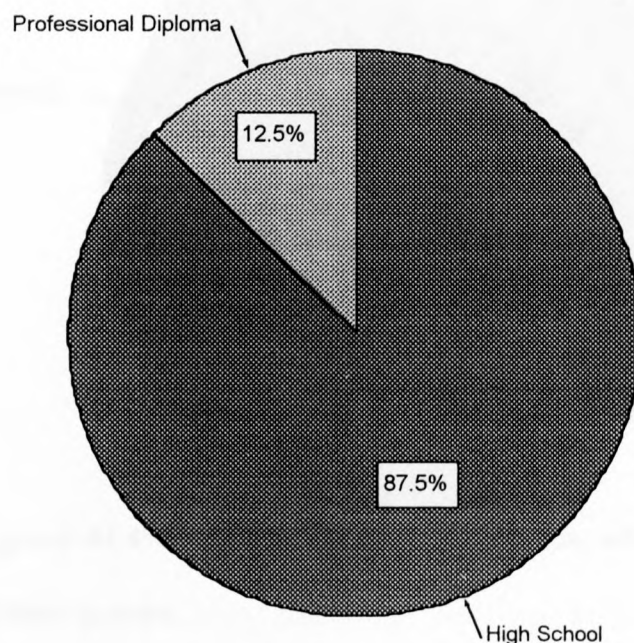
What is the significance of this comparison? For one, it indicates that the largest group probably chose to take up this course directly, or soon after their matric year at school. It also indicates that 26.8% of the TS group had other qualifications before coming to study for the ministry, which indicates a probable change of vocational direction.

The education level of the Non-Theology student group is represented in Table 3-32 and Figure 3-31.

Table 3-32:

Education * NON_THEO Non-Theology HC Students Crosstabulation				
			Non-Theology HC Students	
			Students	Total
Education 1 High School	Count		7	7
	% of Total		87.5%	87.5%
2 Professional Diploma	Count		1	1
	% of Total		12.5%	12.5%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 3-31: Pie Chart of Education Levels for Non-Theology Students



Most of this group (87.5%) have a high school qualification only.

3.2.6 Level of Income

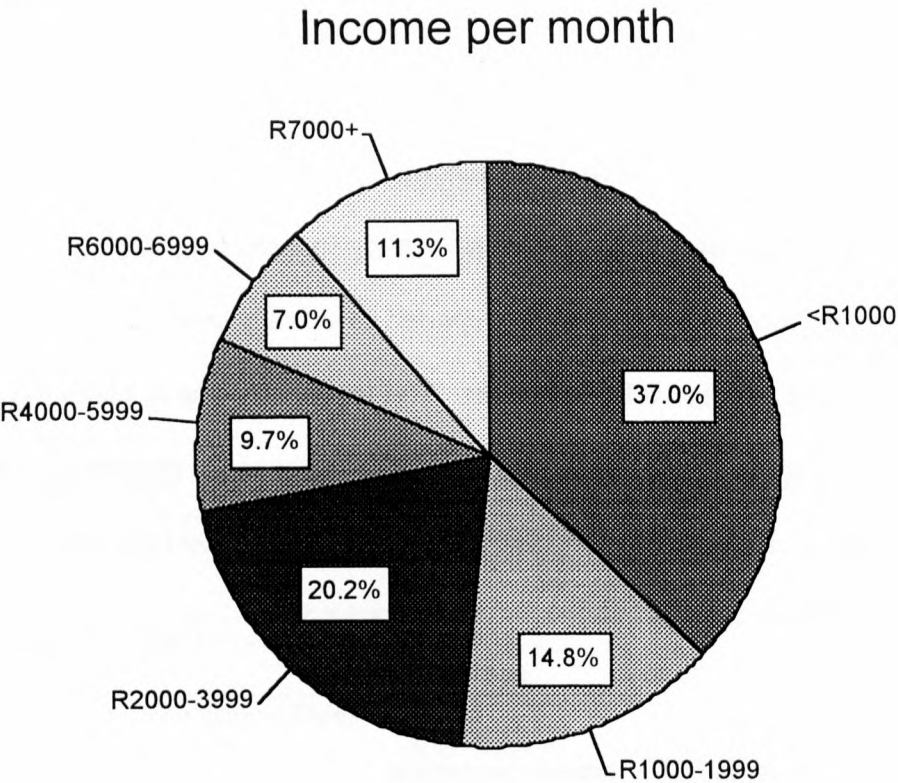
Level of income is an important variable in order to avoid skewed results when comparing it with other variables like self-actualization. If too many of the participants were jobless or on an unrealistically low income level, it could influence the results. Level of income is also important for similar studies in the future when attempting to make meaningful comparisons with this research. All income frequencies are reported as monthly income. The largest bracket of income is the less than R1 000 bracket. This is probably due to the fact that a large part of the sample are students and young people, who have not as yet entered the job market. The next largest section are the middle income group who earn R2 000 to R4 000 per month. Statistics on income is represented in Table 3-33 and Figure 3-32.

Table 3-33:

Income per month

	N	Percent	Valid Percent	Cumulative Percent
<R1000	95	37.0	37.0	37.0
R1000-1999	38	14.8	14.8	51.8
R2000-3999	52	20.2	20.2	72.0
R4000-5999	25	9.7	9.7	81.7
R6000-6999	18	7.0	7.0	88.7
R7000+	29	11.3	11.3	100.0
Total	257	100.0	100.0	

Figure 3-32:



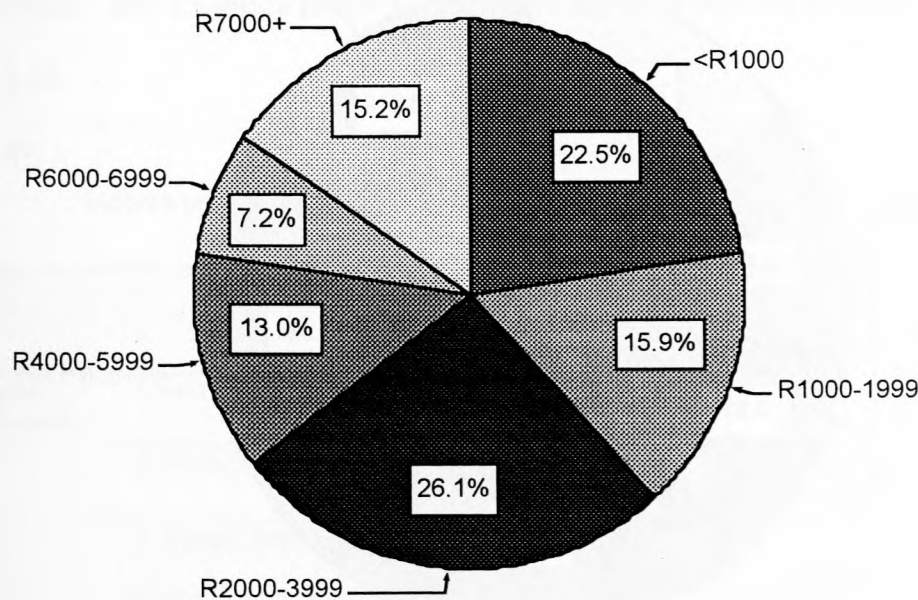
The income levels for the Cape Conference are represented in Table 3-34 and Figure 3-33.

Table 3-34:

Income per month * CC Cape Conference Crosstabulation

			CC	
			Cape Conference	Total
Income per month	1 <R1000	Count	31	31
		% of Total	22.5%	22.5%
	2 R1000-1999	Count	22	22
		% of Total	15.9%	15.9%
	3 R2000-3999	Count	36	36
		% of Total	26.1%	26.1%
	4 R4000-5999	Count	18	18
		% of Total	13.0%	13.0%
	5 R6000-6999	Count	10	10
		% of Total	7.2%	7.2%
	6 R7000+	Count	21	21
		% of Total	15.2%	15.2%
Total		Count	138	138
		% of Total	100.0%	100.0%

Figure 3-33: Pie Chart of Income Levels for the Cape Conference



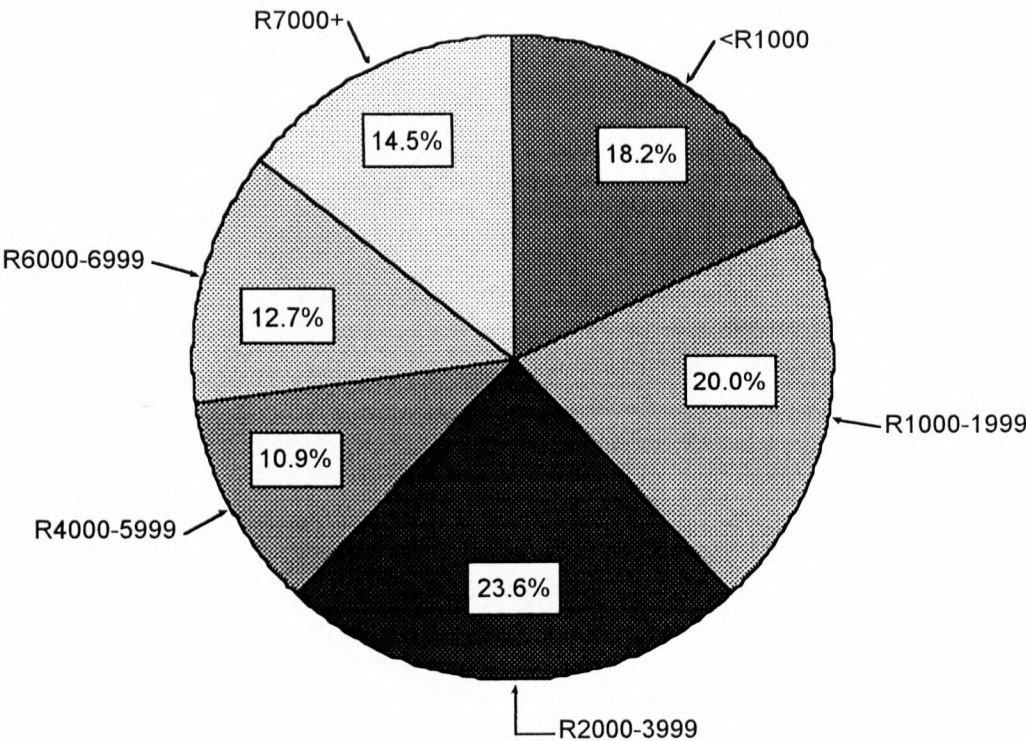
The level of income for the Southern Hope Conference is represented in Table 3-35 and Figure 3-34.

Table 3-35:

Income per month * SHC Southern Hope Conference
Crosstabulation

			SHC	
			Southern Hope Conference	Total
Income per month	1 <R1000	Count	10	10
		% of Total	18.2%	18.2%
	2 R1000-1999	Count	11	11
		% of Total	20.0%	20.0%
	3 R2000-3999	Count	13	13
		% of Total	23.6%	23.6%
	4 R4000-5999	Count	6	6
		% of Total	10.9%	10.9%
	5 R6000-6999	Count	7	7
		% of Total	12.7%	12.7%
	6 R7000+	Count	8	8
		% of Total	14.5%	14.5%
Total			55	55
			100.0%	100.0%

Figure 3-34: Pie Chart of Income Levels for the Southern Hope Conference



Both CC and SHC groups are quite similar with a rather even spread over the six income levels. If one, however, compared the sum of the three lowest and the three highest income levels of both conferences, the following surprising feature comes to light in Table 3-36.

Table 3-36: Income Comparison Between the CC and SHC

GROUP	<R4 000	>R4 000
Cape Conference	65%	35%
Southern Hope Conference	62%	38%

Table 3-36 indicates that the income levels for both conferences are very similar. There is no large gap or disparity of income between the two constituencies indicating one to be richer and the other poorer.

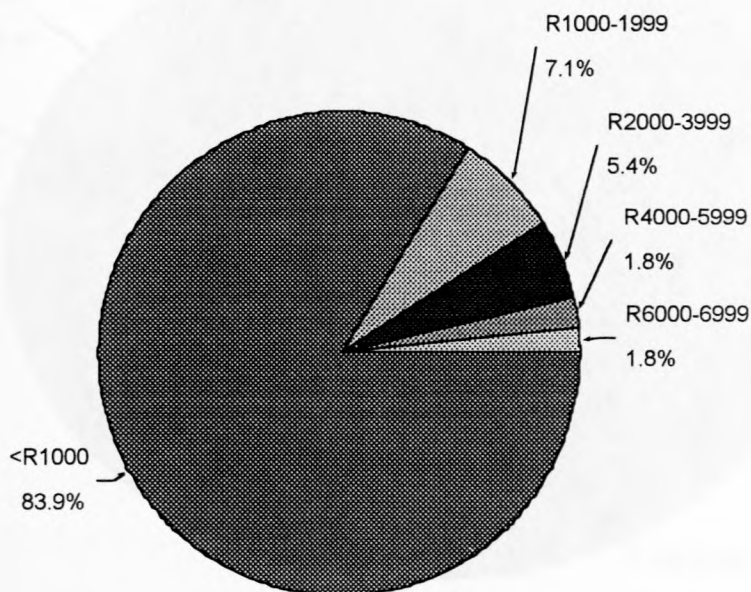
The Theology student income levels are rather low, as one can imagine. Students do not have large incomes. There are, however, some of them that work part-time or get an income from other sources. The TS group profile for income levels is represented in Table 3-37 and Figure 3-35.

Table 3-37:

**Income per month * THEOLOGY Theology Students
Crosstabulation**

			THEOLOGY	
			Theology Students	Total
Income per month	1 <R1000	Count	47	47
		% of Total	83.9%	83.9%
	2 R1000-1999	Count	4	4
		% of Total	7.1%	7.1%
	3 R2000-3999	Count	3	3
		% of Total	5.4%	5.4%
	4 R4000-5999	Count	1	1
		% of Total	1.8%	1.8%
	5 R6000-6999	Count	1	1
		% of Total	1.8%	1.8%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 3-35: Pie Chart of Income Levels for the Theology Students



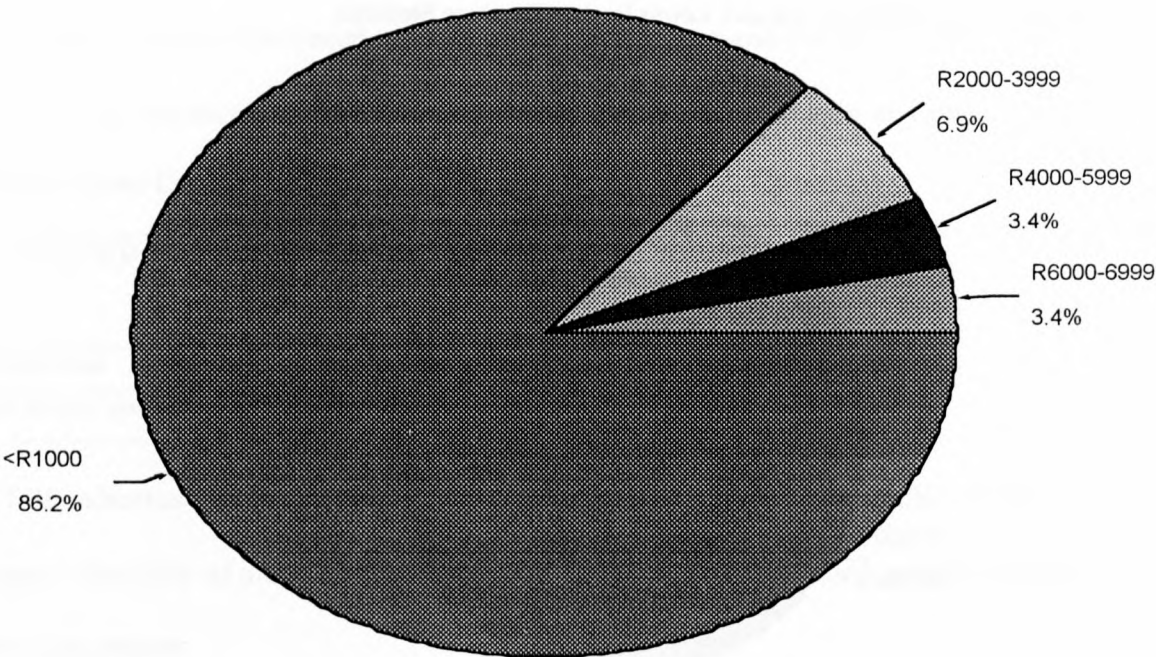
As one can expect nearly 84% of the TS group has an income of between nothing and R999. A breakdown of income levels in years of study, is as follows. The level of income for first year Theology students is represented in Table 3-38 and Figure 3-36.

Table 3-38:

Income per month * FIRST_YR First Year Theology Students
Crosstabulation

			Theology Students	Total
			First Year	
Income per month	1 <R1000	Count	25	25
		% of Total	86.2%	86.2%
	3 R2000-3999	Count	2	2
		% of Total	6.9%	6.9%
	4 R4000-5999	Count	1	1
		% of Total	3.4%	3.4%
	5 R6000-6999	Count	1	1
		% of Total	3.4%	3.4%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 3-36: Pie Chart of Income Levels for First Year Theology Students

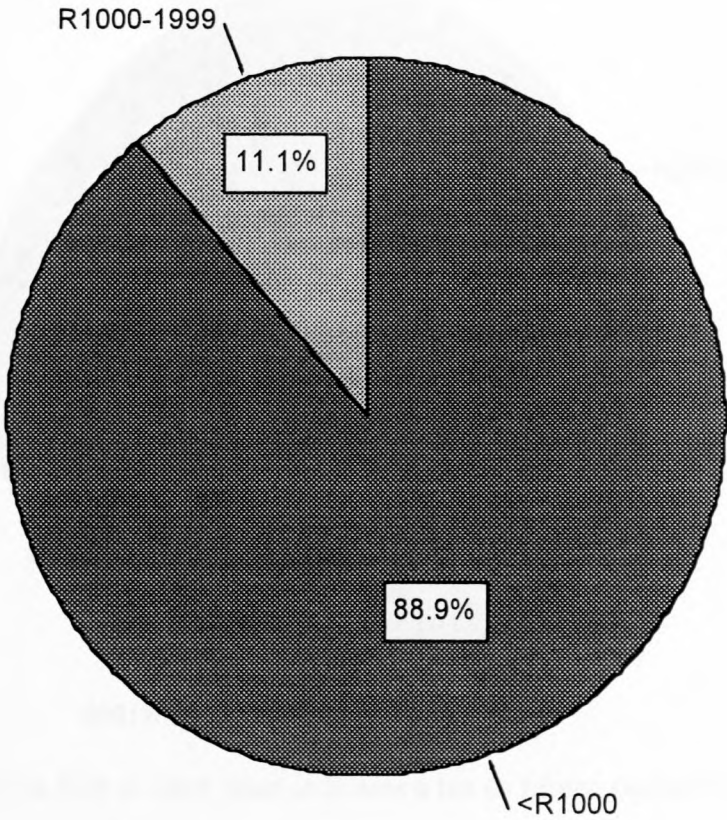


The levels of income for the second year Theology student group is represented in Table 3-39 and Figure 3-37.

Table 3-39:

Income per month * SECONDYR Second Year Theology Students Crosstabulation				
			Theology Students	
			Second Year	Total
Income per month	1 <R1000	Count	8	8
		% of Total	88.9%	88.9%
	2 R1000-1999	Count	1	1
		% of Total	11.1%	11.1%
Total			9	9
			100.0%	100.0%

Figure 3-37: Pie Chart of Income Levels for Second Year Theology Students



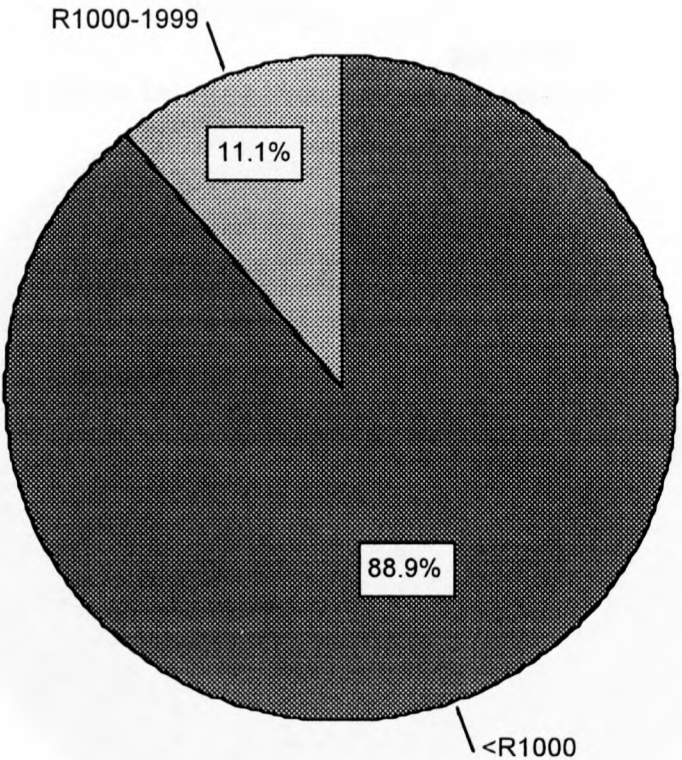
The levels of income for the third year Theology student group is represented in Table 3-40 and Figure 3-38.

Table 3-40:

INC Income per month * THIRD_YR Third Year Theology Students
Crosstabulation

			Theology Students	
			Third Year	Total
Income per month	1 <R1000	Count	8	8
		% of Total	88.9%	88.9%
	2 R1000-1999	Count	1	1
		% of Total	11.1%	11.1%
Total	Count		9	9
	% of Total		100.0%	100.0%

Figure 3-38: Pie Chart of Income Levels for Third Year Theology Students



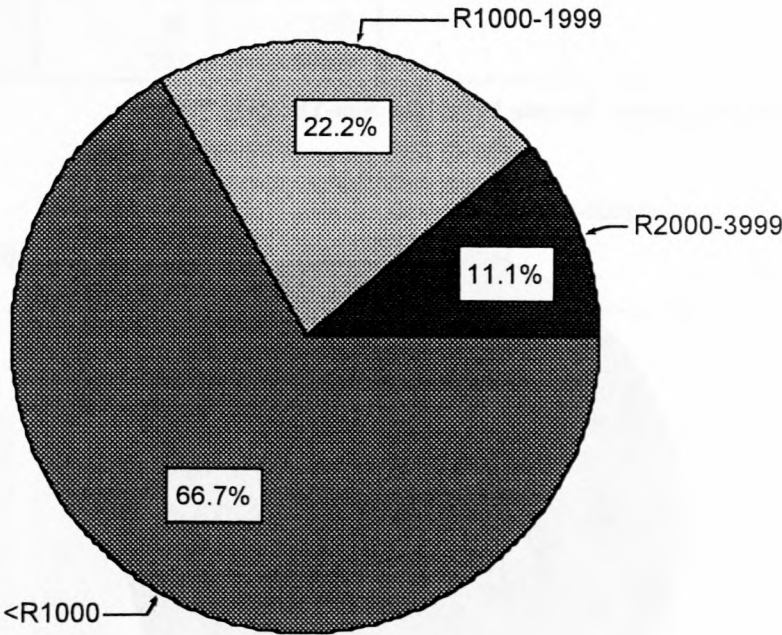
The levels of income for the fourth year Theology student group is represented in Table 3-41 and Figure 3-39.

Table 3-41:

Income per month * FOURTHYR Fourth Year Theology Students
Crosstabulation

			Theology Students	Total
			Fourth Year	
Income per month	1 <R1000	Count	6	6
		% of Total	66.7%	66.7%
	2 R1000-1999	Count	2	2
		% of Total	22.2%	22.2%
	3 R2000-3999	Count	1	1
		% of Total	11.1%	11.1%
Total	Count	9	9	
	% of Total	100.0%	100.0%	

Figure 3-39: Pie Chart of Income Levels for Fourth Year Theology Students



The earning levels of the first to third years indicates a ten to fifteen percent that earn above R1 000. The fourth years indicate a third of the group (33.3%) as earning more than a thousand rand per month. This is probably due to the fact that wives of students help with the

income and that some students do get married during their student years. It could also be that some students find that by the final year their funds are running low, and that they have to earn something in order to complete their studies.

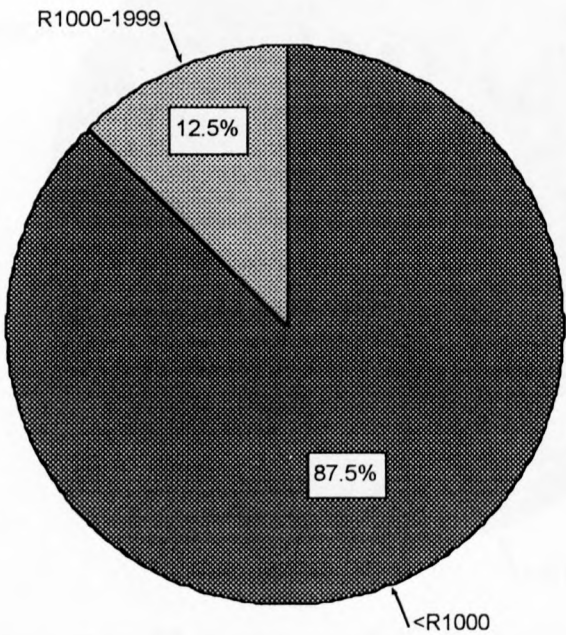
The income level for Non-Theology students is represented in Table 3-42 and Figure 3-40.

Table 3-42:

Income per month * NON_THEO Non-Theology HC Students
Crosstabulation

			Non-Theology HC Students	
			Students	Total
Income per month	1 <R1000	Count	7	7
		% of Total	87.5%	87.5%
	2 R1000-1999	Count	1	1
		% of Total	12.5%	12.5%
Total	Count		8	8
	% of Total		100.0%	100.0%

Figure 3-40: Pie Chart of Income Levels for Non-Theology Students



Once again, due to the fact that the NTS group is very small, it is not representative of all of the Non-Theology students in the College.

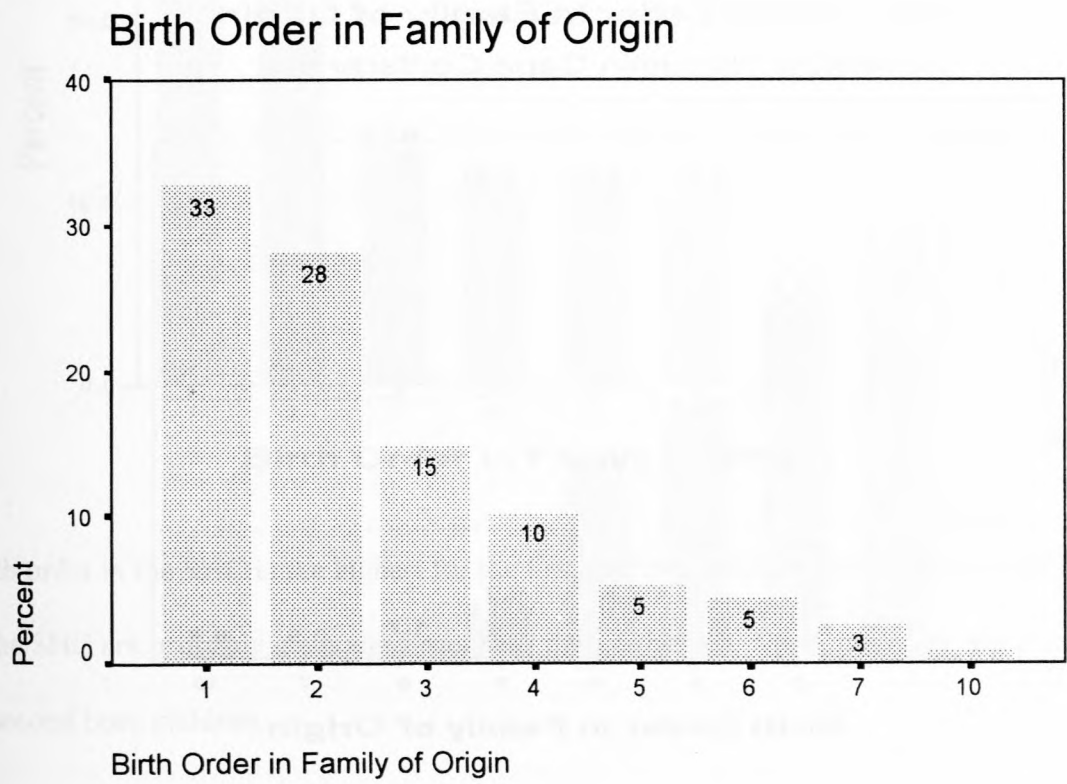
3.2.7 Birth Order

Of the respondents who filled in the questionnaires for this research 32.9% happened to be first-born children in their family of birth. According to the valid percentage it is nearly one third of the total sample. This is represented in Table 3-43 and Figure 3-41.

Table 3-43:

Birth Order in Family of Origin				
	N	Percent	Valid Percent	Cumulative Percent
1	73	28.4	32.9	32.9
2	63	24.5	28.4	61.3
3	33	12.8	14.9	76.1
4	23	8.9	10.4	86.5
5	12	4.7	5.4	91.9
6	10	3.9	4.5	96.4
7	6	2.3	2.7	99.1
10	2	.8	.9	100.0
Total	222	86.4	100.0	
Missing	35	13.6		
Total	257	100.0		

Figure 3-41:



The birth order number in the total sample tapers off from first-born to the seventh born, with two respondents indicating that they were the tenth born persons in their families. The first two percentages are close (32.9% and 28.4%), but then there is a drastic drop to the third born child and further on. This indicates that most participants were first or second born children. The following Tables and Figures present the relevant data for the different groups in the total sample.

The Cape Conference indicates a similar pattern to the total sample. This is represented in Table 3-44 and Figure 3-42.

Table 3-44:

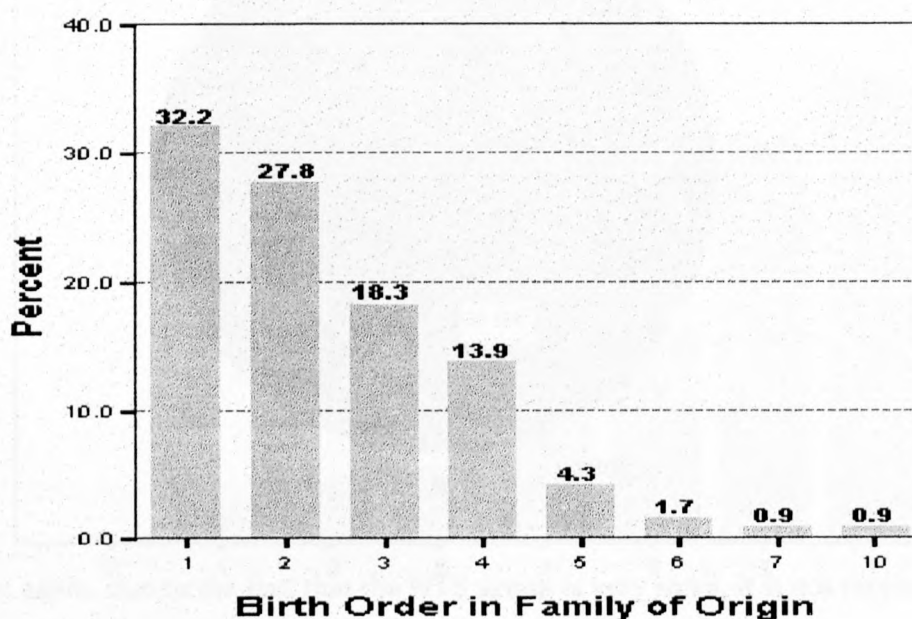
Cape Conference: Birth Order in Family of Origin Crosstabulation

	Birth Order in Family of Origin								Total
	1	2	3	4	5	6	7	10	
Count	37	32	21	16	5	2	1	1	115
% within CC	32.2%	27.8%	18.3%	13.9%	4.3%	1.7%	.9%	.9%	100.0%

Figure 3-42:

CC: Birth Order in Family of Origin

Statistics : % within Cape Conference



The sum of the percentages for the first four positions of birth are higher for the CC (92.2%) than for the total sample (86.4%) and then they taper off drastically for the rest.

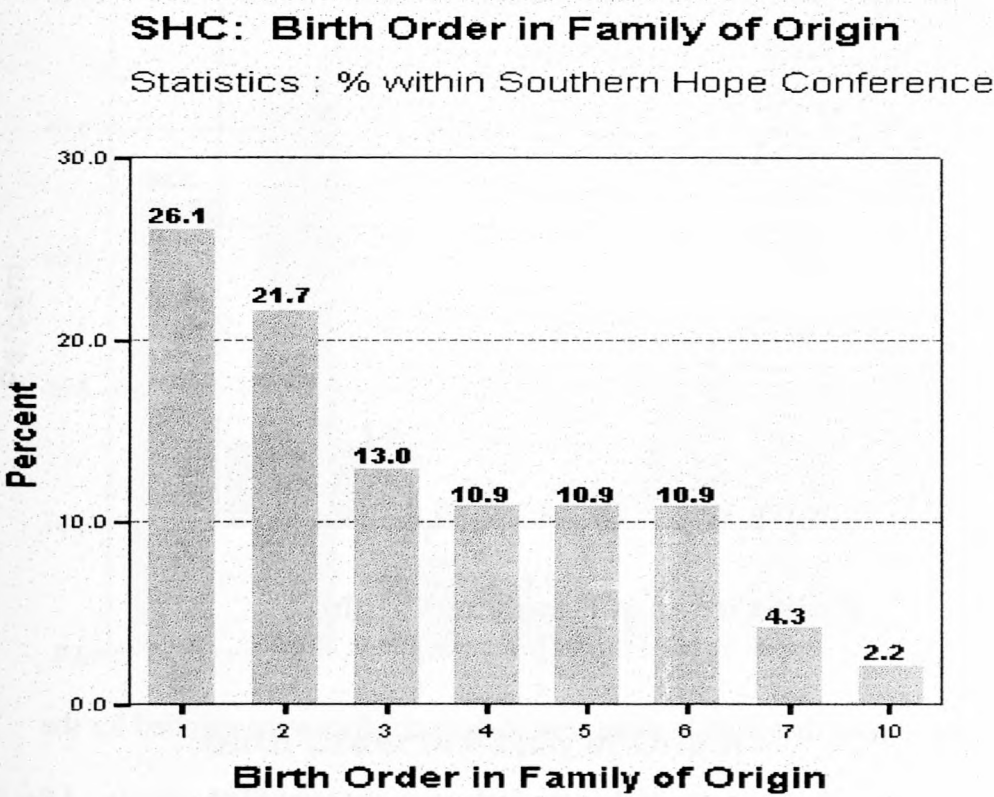
The birth order frequencies for the Southern Hope Conference are represented in Table 3-45 and Figure 3-43.

Table 3-45:

Southern Hope Conference: Birth Order in Family of Origin Crosstabulation

	Birth Order in Family of Origin								Total
	1	2	3	4	5	6	7	10	
Count	12	10	6	5	5	5	2	1	46
% within SHC	26.1%	21.7%	13.0%	10.9%	10.9%	10.9%	4.3%	2.2%	100.0%

Figure 3-43:



Birth order in the SHC is the highest for the first six born children, indicating that the families in the SHC are probably generally larger than that of the CC. Most, however, were still first or second born children.

The birth order frequencies for the Theology students are represented in Table 3-46 and Figure 3-44.

Table 3-46:

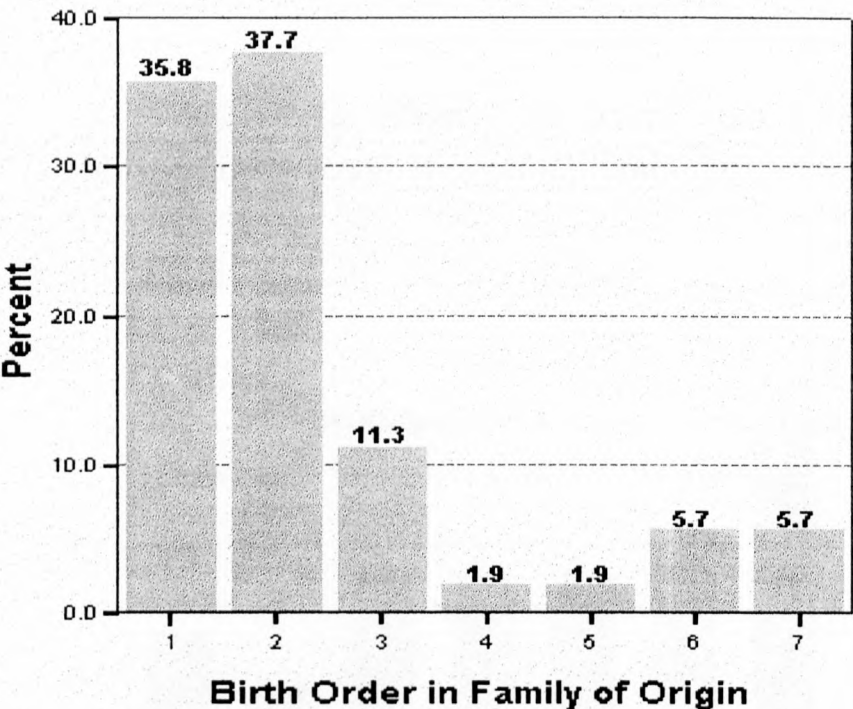
Theology Students: Birth Order in Family of Origin Crosstabulation

	Birth Order in Family of Origin							Total
	1	2	3	4	5	6	7	
Count	19	20	6	1	1	3	3	53
% within Theology Students	35.8%	37.7%	11.3%	1.9%	1.9%	5.7%	5.7%	100.0%

Figure 3-44:

TS: Birth Order in Family of Origin

Statistics : % within Theology Students



It is interesting to note that slightly more second-born children were enrolled for the Theology course than first-borns, which is the highest on the total SDA sample. After the high first and second-born students, it tapers off drastically. It is also interesting to note that there are more sixth and seventh born students than fourth and fifth born students.

The birth order frequencies for the Theology students in their respective years of study, starting with the first year Theology students are represented in Table 3-47 and Figure 3-45.

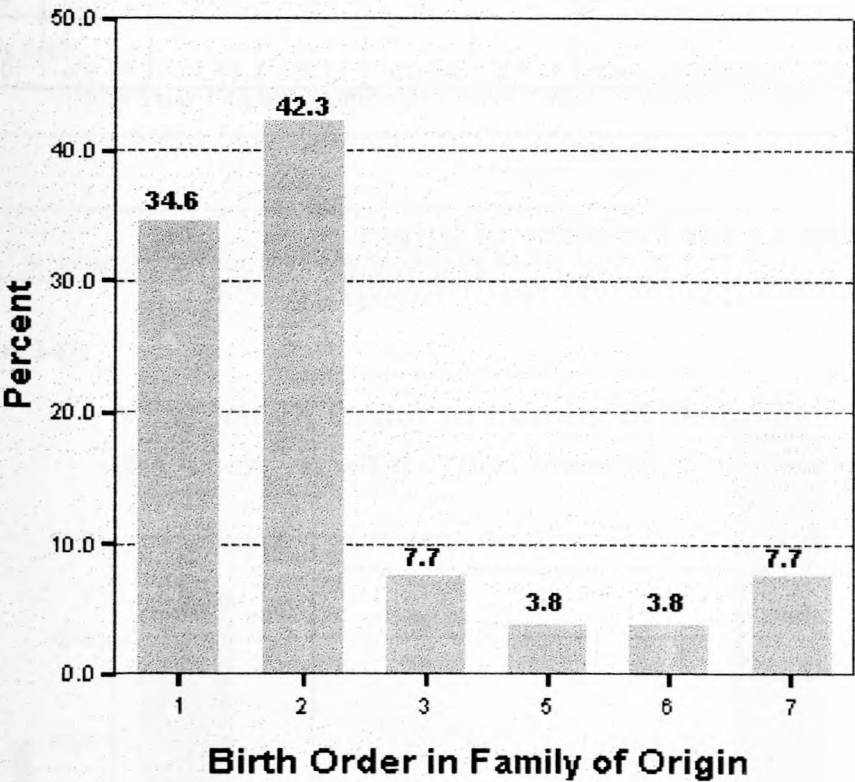
Table 3-47:

First Year Theology Students: Birth Order in Family of Origin Crosstabulation

	Birth Order in Family of Origin						Total
	1	2	3	5	6	7	
Count	9	11	2	1	1	2	26
% within First Year Theology Students	34.6%	42.3%	7.7%	3.8%	3.8%	7.7%	100.0%

Figure 3-45:

1TS: Birth Order in Family of Origin
Statistics : % within First Year Theology Students



The 1TS group indicate a similar pattern to the whole Theology student group. The significant number of second born students among the first and second year students stands in contrast to the third and fourth year students. According to birth order theory first-born people have natural leadership qualities and generally feel a greater sense of responsibility.

They tend to be “perfectionistic, reliable, conscientious, list maker, well organized, critical, serious, scholarly” (Leman, 1985:11). This sounds like the description of the SJ temperament, to be studied in a later chapter in this research, which make up 70% of the SDA sample.

The birth order frequencies for the second year Theology students are represented in Table 3-48 and Figure 3-46.

Table 3-48:

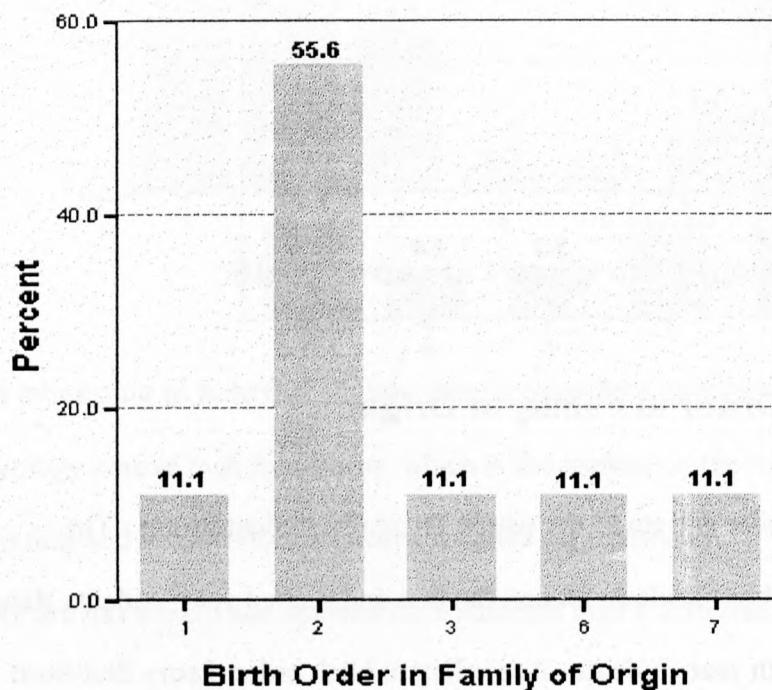
Second Year Theology Students: Birth Order in Family of Origin Crosstabulation

	Birth Order in Family of Origin					Total
	1	2	3	6	7	
Count	1	5	1	1	1	9
% within Second Year Theology Students	11.1%	55.6%	11.1%	11.1%	11.1%	100.0%

Figure 3-46:

2TS: Birth Order in Family of Origin

Statistics : % within Second Year Theology Students



The second year students indicate the highest percentage of second-born persons of any of the Theology student groups. It is also significant that the first-borns do not feature any higher than the third, sixth or seventh born persons. This must truly be an exception and not the rule. Looking at birth order, Leman says that second born persons often take on the role of mediator, avoid conflict, are independent, have many friends, and are loyal to the peer group (1985:11). Comparing the temperaments of the Theology students, it is significant that extraversion dominates all the years, except the second year students. This means that most first-born persons in this grouping tend more toward extraversion than introversion. The birth order frequencies for the third year Theology students are represented in Table 3-49 and Figure 3-47.

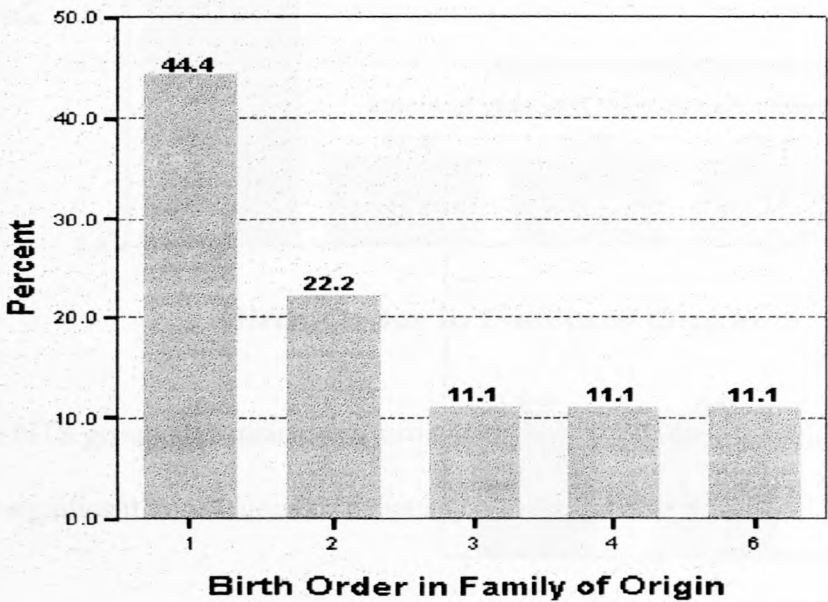
Table 3-49:

Third Year Theology Students: Birth Order in Family of Origin Crosstabulation

	Birth Order in Family of Origin					Total
	1	2	3	4	6	
Count	4	2	1	1	1	9
% within Third Year Theology Students	44.4%	22.2%	11.1%	11.1%	11.1%	100.0%

Figure 3-47:

3TS: Birth Order in Family of Origin
 Statistics : % within Third Year Theology Students



The 3TS group once again indicates a similarity to the total sample with the first-born group as the highest. The second-born group is half that of the first and the third is half that of the second-born group. First-born persons dominate in the third and fourth year groups. Leman (1985:53) says, first-borns are natural rescuers, and this trait would be a logical reason for taking on the ministry as a vocation. They have a paternal instinct, which probably comes from having to look after and baby-sit their younger siblings. Their critical and perfectionistic traits are also probably due to the fact that first-borns often have to take the most criticism and exacting demands due to the unrealistic and often naïve parental attempt to raise a perfect first-born, in order to prove their parental competency.

The birth order frequencies for the fourth-born group are represented in Table 3-50 and Figure 3-48.

Table 3-50:

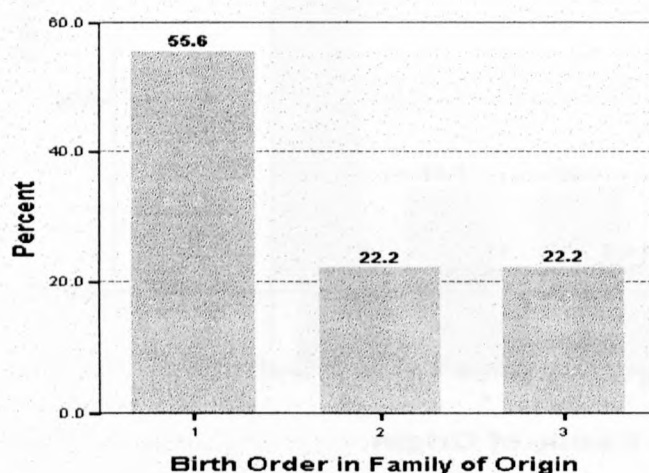
Fourth Year Theology Students: Birth Order in Family of Origin Crosstabulation

	Birth Order in Family of Origin			Total
	1	2	3	
Count	5	2	2	9
% within Fourth Year Theology Students	55.6%	22.2%	22.2%	100.0%

Figure 3-48:

4TS: Birth Order in Family of Origin

Statistics : % within Fourth Year Theology Students



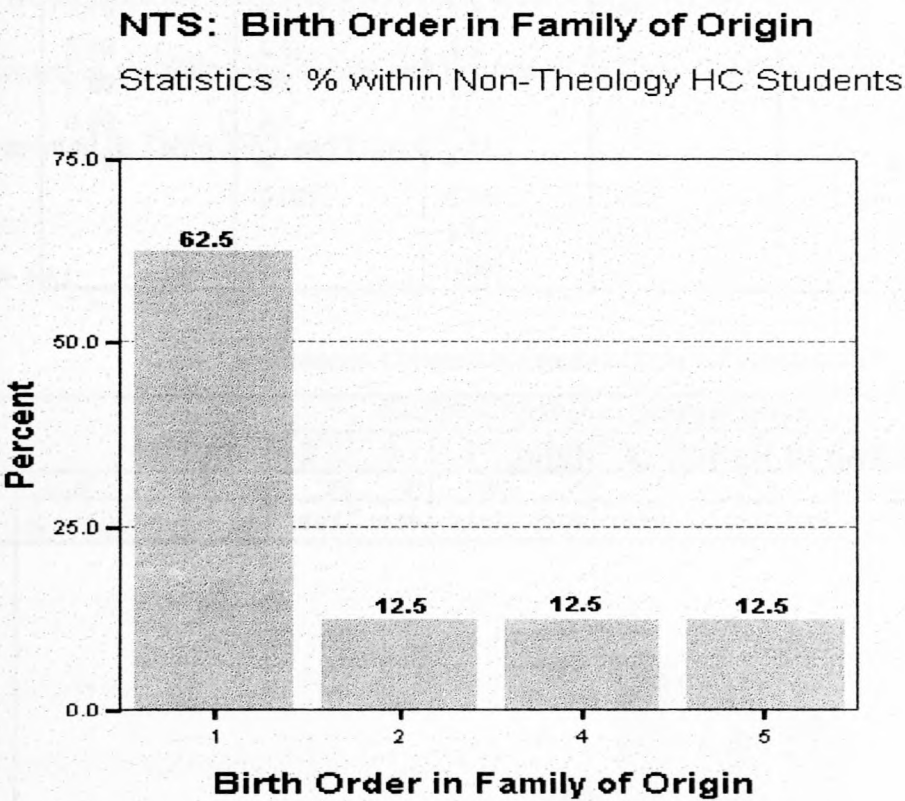
The 4TS group is very similar to the 3TS with the first-borns being the largest component of the group.

The birth order frequencies for the Non-Theology students are represented in Table 3-51 and Figure 3-49.

Table 3-51:

Non-Theology HC Students: Birth Order in Family of Origin Crosstabulation					
	Birth Order in Family of Origin				Total
	1	2	4	5	
Count	5	1	1	1	8
% within Non-Theology HC Students	62.5%	12.5%	12.5%	12.5%	100.0%

Figure 3-49:



The NTS group also indicates a strong first-born group, but the number is too small to draw any significant conclusions or make any meaningful comparisons.

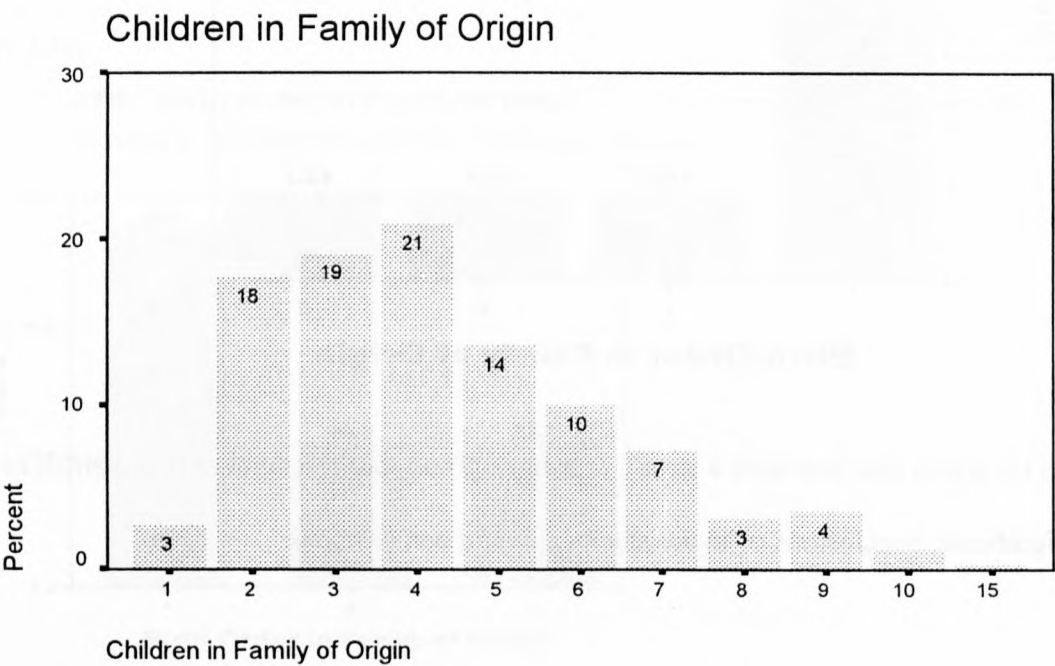
3.2.8 Family of Origin Size

This variable was included to give some indication of the family size of origin and to enable a comparison with the respondent's present family size. This is represented in Table 3-52 and Figure 3-50.

Table 3-52:

Children in Family of Origin				
	N	Percent	Valid Percent	Cumulative Percent
1	6	2.3	2.7	2.7
2	39	15.2	17.7	20.5
3	42	16.3	19.1	39.5
4	46	17.9	20.9	60.5
5	30	11.7	13.6	74.1
6	22	8.6	10.0	84.1
7	16	6.2	7.3	91.4
8	7	2.7	3.2	94.5
9	8	3.1	3.6	98.2
10	3	1.2	1.4	99.5
15	1	.4	.5	100.0
Total	220	85.6	100.0	
Missing	37	14.4		
Total	257	100.0		

Figure 3-50:



Whereas most of the participants in the total sample are first-born persons, only 2.7% of them come from one-child families. The most come from families with four (20.9%), then three (19.1%), and two (17.7%) children, respectively. Only one participant indicated that he/she came from a family of 15 children. When comparing this with the respondent's own families, the highest percentage (49.4%) indicated that they have no children. This is in spite of the fact that only approximately 33% indicated that they were single. The next highest percentage is for two (20.6%), then three (14%) and then one child (7.4%). And whereas four was the highest percentage (20.9%) in the family of origin, here in their own families, the percentage for those with four children was only 3.9%.

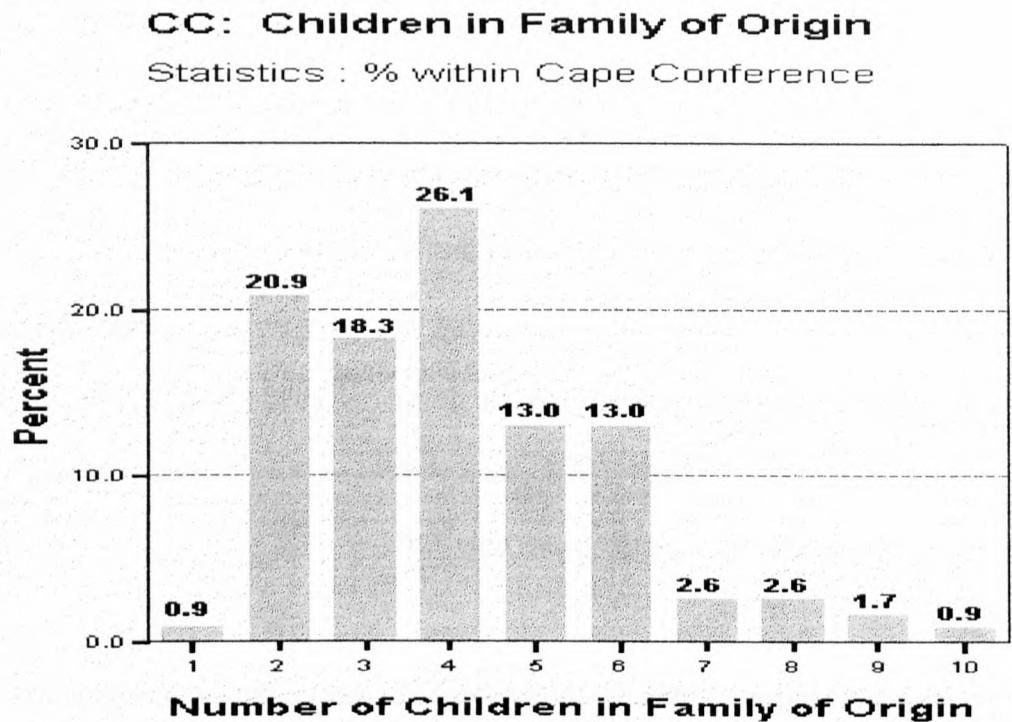
The frequencies for the groups within the total sample, for size of family of origin, are presented in the following Tables and Figures. The Cape Conference group's frequencies are represented in Table 3-53 and Figure 3-51.

Table 3-53:

Cape Conference: Children in Family of Origin Crosstabulation

	FAMSIZE Children in Family of Origin										Total
	1	2	3	4	5	6	7	8	9	10	
Count	1	24	21	30	15	15	3	3	2	1	115
% within CC	.9%	20.9%	18.3%	26.1%	13.0%	13.0%	2.6%	2.6%	1.7%	.9%	100.0%

Figure 3-51:



The highest number of children in the family of birth for the CC was four (26.1%), then two (20.9%), and three (18.3%), respectively. Only one respondent indicated that he/she grew up as a single child. The highest percentage in their own families, indicate no children (44.9%, in spite of only 22.2% being single), two children (25.4%), and four children is only ranked sixth at 3.6%.

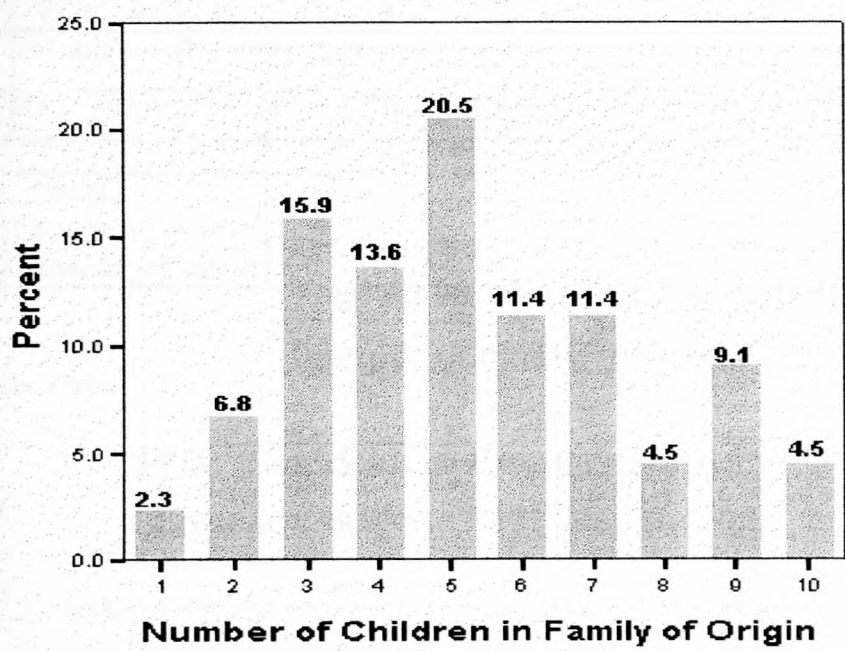
The frequencies for the number of children in the family of origin for the Southern Hope Conference group are represented in Table 3-54 and Figure 3-52.

Table 3-54:

Southern Hope Conference: Children in Family of Origin Crosstabulation											
	FAMSIZE Children in Family of Origin										Total
	1	2	3	4	5	6	7	8	9	10	
Count	1	3	7	6	9	5	5	2	4	2	44
% within SHC	2.3%	6.8%	15.9%	13.6%	20.5%	11.4%	11.4%	4.5%	9.1%	4.5%	100.0%

Figure 3-52:

SHC: Children in Family of Origin
Statistics : % within Southern Hope Conference



In the SHC sample the highest number of children was five (20.5%), then three (15.9%), then four (13.6%), then six and seven (11.4% each), and nine (9.1%), then only two (6.8%), respectively. Here too, like in the CC group only one person indicated that he/she was an only child. What is significant, however, is that the families of origin are generally larger than those in the CC.

The frequencies for the number of children in the family of origin for the Theology student group are represented in Table 3-55 and Figure 3-53.

Table 3-55:

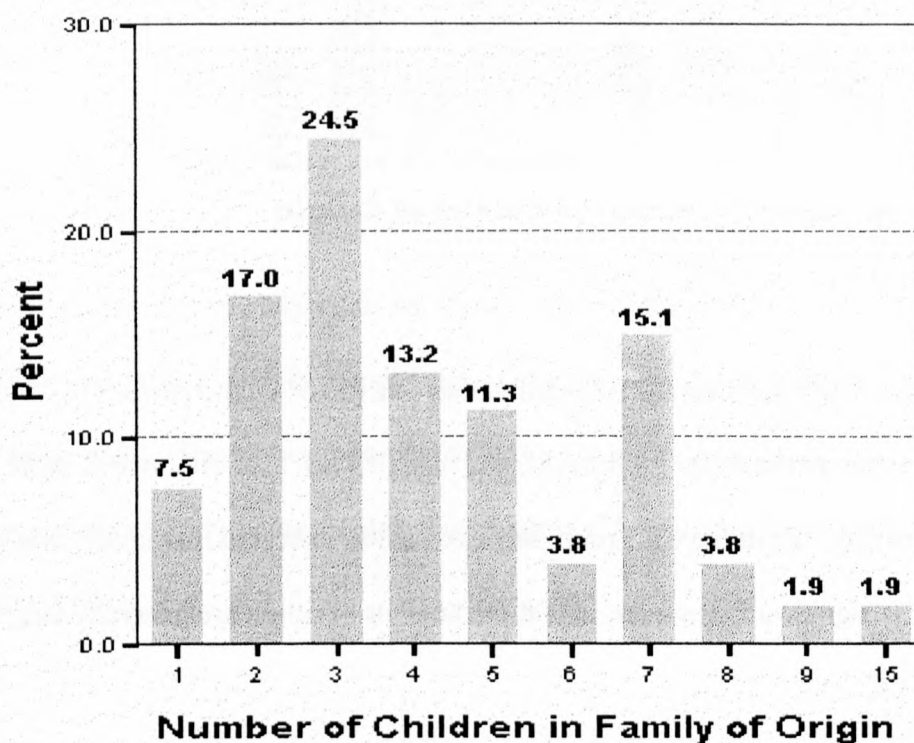
Theology Students: Children in Family of Origin Crosstabulation

	FAMSIZE Children in Family of Origin										Total
	1	2	3	4	5	6	7	8	9	15	
Count	4	9	13	7	6	2	8	2	1	1	53
% within Theology Students	7.5%	17.0%	24.5%	13.2%	11.3%	3.8%	15.1%	3.8%	1.9%	1.9%	100.0%

Figure 3-53:

TS: Children in Family of Origin

Statistics : % within Theology Students



Here one has quite a different sequence of family sizes to the previous ones. The highest number is three (24.5%), then two (17%), then seven (15.1%), then four (13.2%) and five (11.3%). The person coming from a family of fifteen children is also indicated as a Theology student.

The frequencies for the number of children in the family of origin for the ITS group are represented in Table 3-56 and Figure 3-54.

Table 3-56:

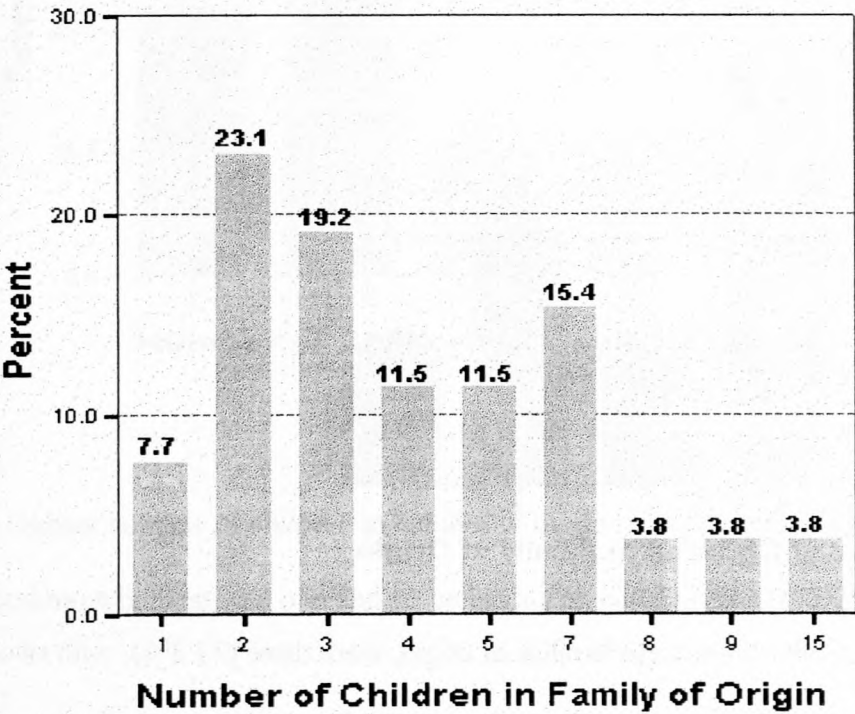
First Year Theology Students: Children in Family of Origin Crosstabulation

	FAMSIZE Children in Family of Origin									Total
	1	2	3	4	5	7	8	9	15	
Count	2	6	5	3	3	4	1	1	1	26
% within First Yea Theology Student	7.7%	23.1%	19.2%	11.5%	11.5%	15.4%	3.8%	3.8%	3.8%	100.0%

Figure 3-54:

1TS: Children in Family of Origin

Statistics : % within First Year Theology Students



The highest numbers of children in these families were two (23.1%), then three (19.2%), then seven (15.4%), with four and five having an equal number (11.5%).

The frequencies for the number of children in the family of origin for the 2TS group are represented in Table 3-57 and Figure 3-55.

Table 3-57:

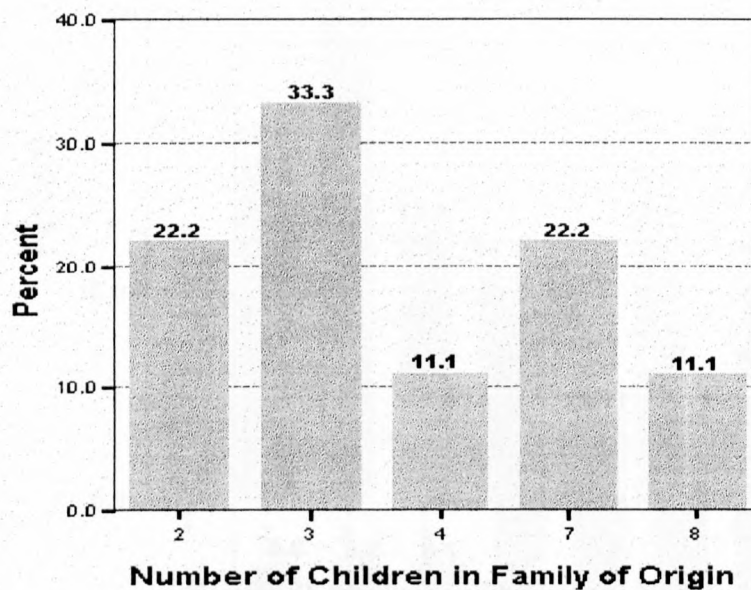
Second Year Theology Students: Children in Family of Origin Crosstabulation

	FAMSIZE Children in Family of Origin					Total
	2	3	4	7	8	
Count	2	3	1	2	1	9
% within Second Year Theolo Students	22.2%	33.3%	11.1%	22.2%	11.1%	100.0%

Figure 3-55:

2TS: Children in Family of Origin

Statistics : % within Second Year Theology Students



The largest number of children in these families of origin, were three (33.3%), with two and seven having an equal number (22.2%). No single child families were recorded.

The frequencies for the number of children in the family of origin for the 3TS group are represented in Table 3-58 and Figure 3-56.

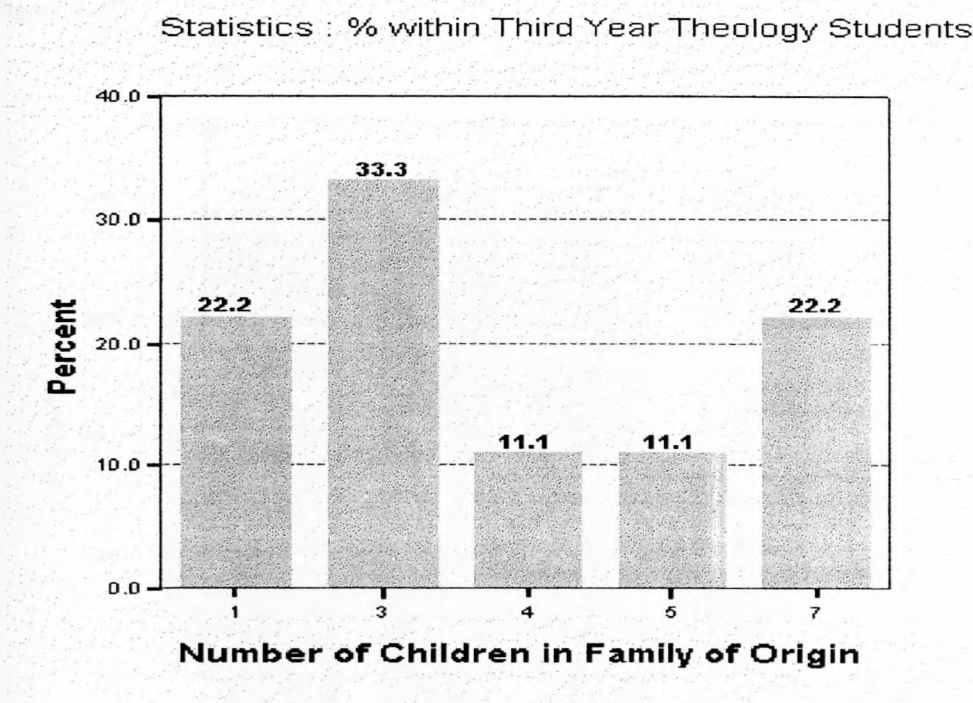
Table 3-58:

Third Year Theology Students: Children in Family of Origin Crosstabulation

	FAMSIZE Children in Family of Origin					Total
	1	3	4	5	7	
Count	2	3	1	1	2	9
% within Third Year Theology Students	22.2%	33.3%	11.1%	11.1%	22.2%	100.0%

Figure 3-56:

3TS: Children in Family of Origin
Statistics : % within Third Year Theology Students



The highest number of children in families of origin reported here, were three (33.3%). The second most highest was one and seven having an equal number (22.2%).

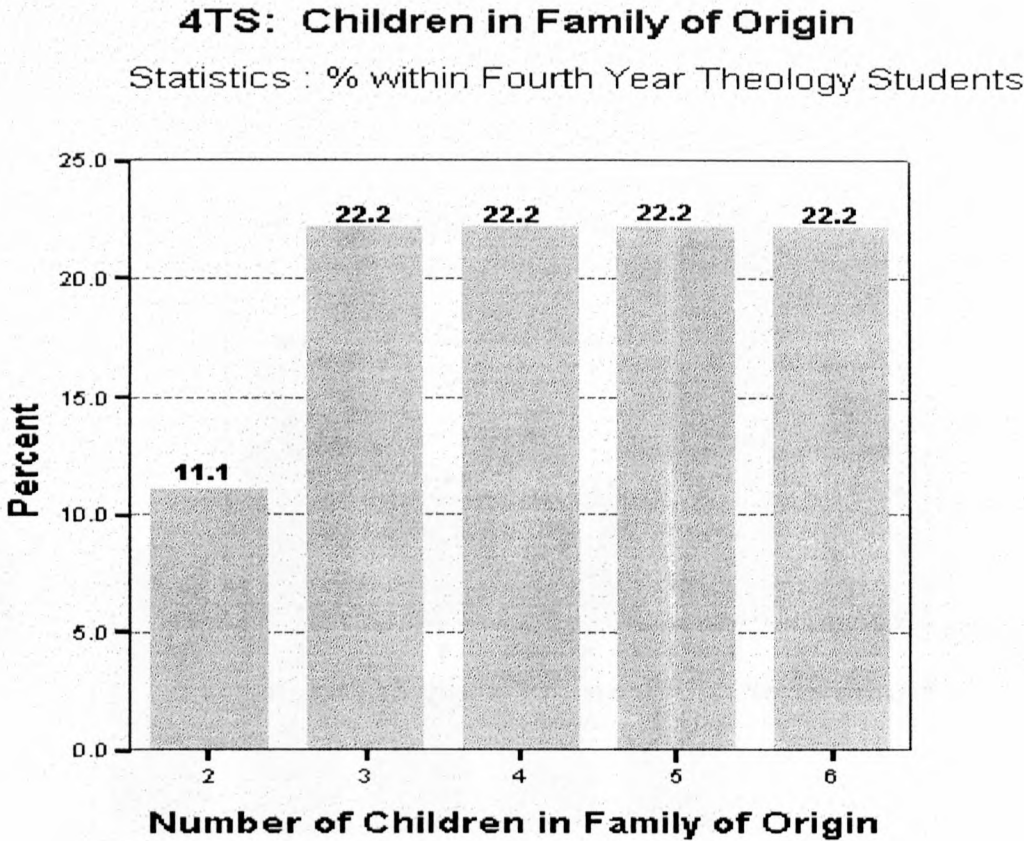
The frequencies for the number of children in the family of origin for the 4TS group are represented in Table 3-59 and Figure 3-57.

Table 3-59:

Fourth Year Theology Students: Children in Family of Origin Crosstabulation

	FAMSIZE Children in Family of Origin					Total
	2	3	4	5	6	
Count	1	2	2	2	2	9
% within Fourth Year Theology Students	11.1%	22.2%	22.2%	22.2%	22.2%	100.0%

Figure 3-57:



Here the families with three, four, five and six children were recorded the highest by an equal number of respondents (22.2%). Families with only two children were the lowest (11.1%) and there were no single child families.

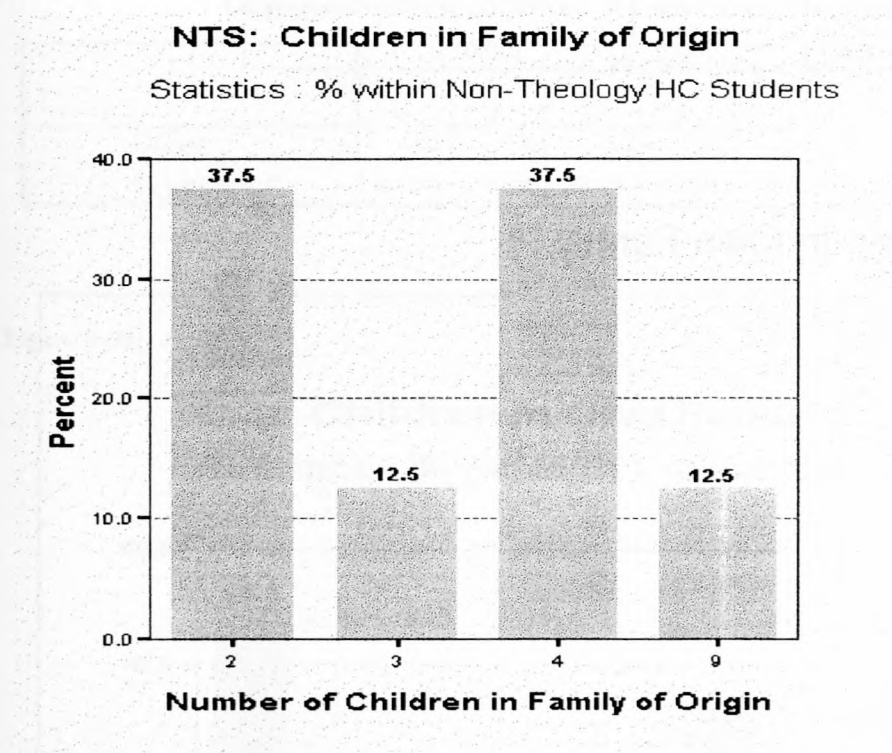
The frequencies for the number of children in the family of origin for the NTS group are represented in Table 3-60 and Figure 3-58.

Table 3-60:

Non-Theology HC Students: Children in Family of Origin Crosstabulation

	FAMSIZE Children in Family of Origin				Total
	2	3	4	9	
Count	3	1	3	1	8
% within Non-Theology HC Students	37.5%	12.5%	37.5%	12.5%	100.0%

Figure 3-58:



The highest number of respondents came from two and four child families (both 37.5%), followed by three and nine child families (both 12.5%).

3.2.9 Own Family Size

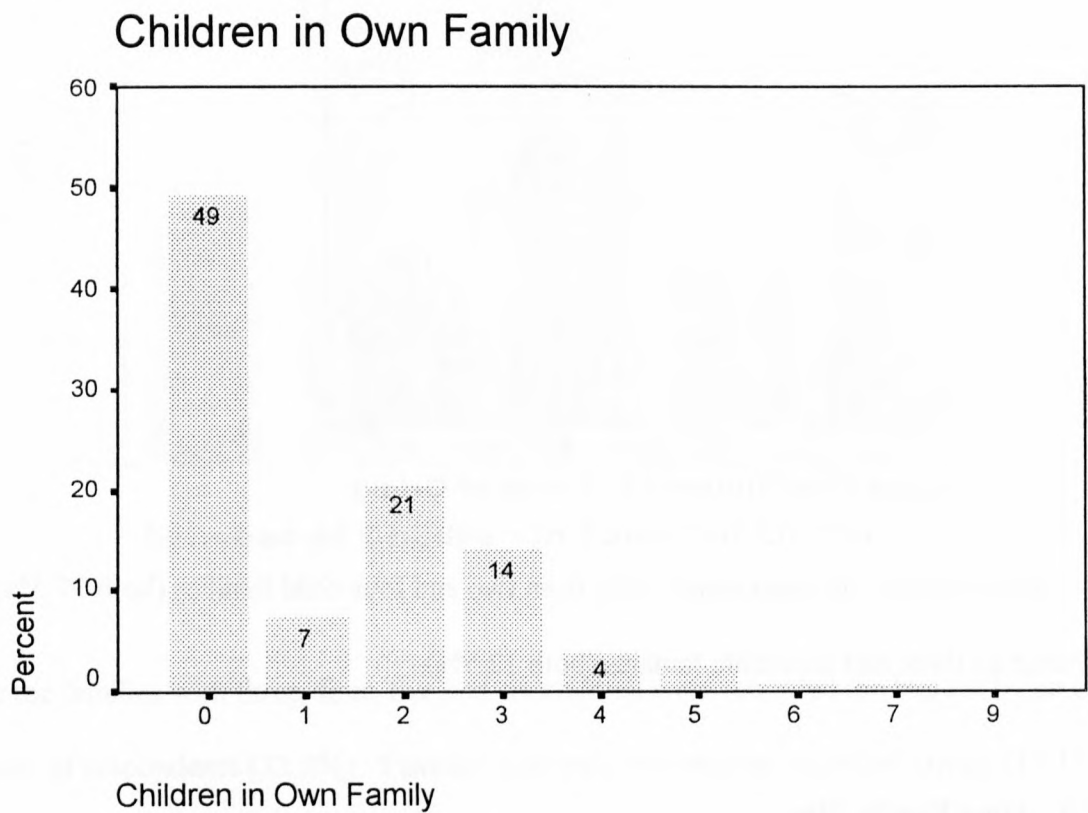
Nearly half of the respondents indicated that they have no children. This is probably due to the large number of students and therefore unmarried participants in this survey. This is represented in Table 3-61 and Figure 3-59.

Children in Own Family:

Table 3-61:

Children in Own Family				
	N	Percent	Valid Percent	Cumulative Percent
0	127	49.4	49.4	49.4
1	19	7.4	7.4	56.8
2	53	20.6	20.6	77.4
3	36	14.0	14.0	91.4
4	10	3.9	3.9	95.3
5	7	2.7	2.7	98.1
6	2	.8	.8	98.8
7	2	.8	.8	99.6
9	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 3-59:



As already indicated, nearly fifty percent of respondents have no children. Of the other fifty percent, the greatest number of respondents had two children (20.6%), followed by three,

one, four, five, six, seven and nine, respectively. Generally then, one can conclude that most respondents have smaller families than their birth families.

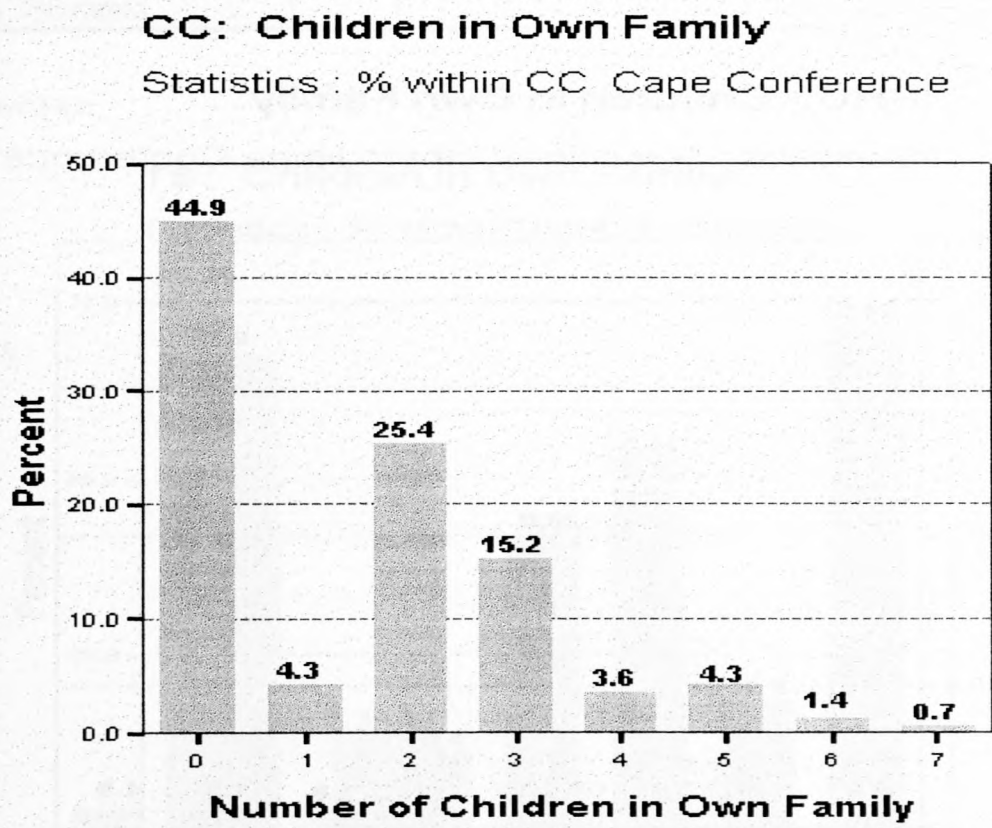
What do the groups within the total sample indicate? The frequencies for number of children in one's own family in the Cape Conference group, are represented in Table 3-62 and Figure 3-60.

Table 3-62:

Cape Conference: Children in Own Family Crosstabulation

	Children in Own Family								Total
	0	1	2	3	4	5	6	7	
Count	62	6	35	21	5	6	2	1	138
% within CC	44.9%	4.3%	25.4%	15.2%	3.6%	4.3%	1.4%	.7%	100.0%

Figure 3-60:



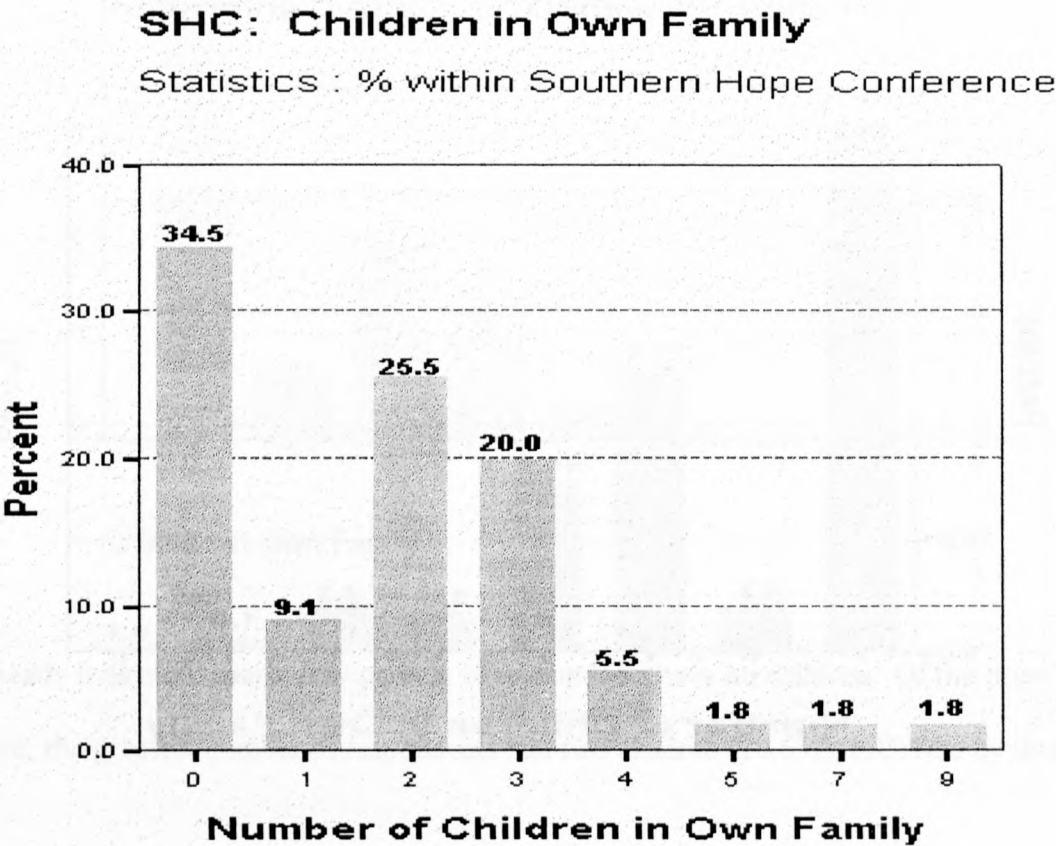
Of respondents in the CC group, 44.9% indicated that they have no children. This same group also indicated (as reported in the next section), that only 22.2% are single, therefore 22.8% who were either married, separated, divorced, or widowed, had no children. Most respondents indicated that they had two children (25.4%), followed by those with three children (15.2%).

The frequencies for number of children in one’s own family in the Southern Hope Conference group, are represented in Table 3-63 and Figure 3-61.

Table 3-63:

Southern Hope Conference: Children in Own Family Crosstabulation									
	Children in Own Family								Total
	0	1	2	3	4	5	7	9	
Count	19	5	14	11	3	1	1	1	55
% within SHC	34.5%	9.1%	25.5%	20.0%	5.5%	1.8%	1.8%	1.8%	100.0%

Figure 3-61:



The SHC has less families than the CC with no children (34.5%). The respondents in the SHC group indicated that two children families feature the highest (25.5%), which is virtually the same as the CC. Thereafter follows families with three children (20%), then one (9.1%) and four (5.5%), respectively. The SHC group indicated that it had somewhat larger families than the CC.

The frequencies for number of children in one’s own family in the TS group, are represented in Table 3-64 and Figure 3-62.

Table 3-64:

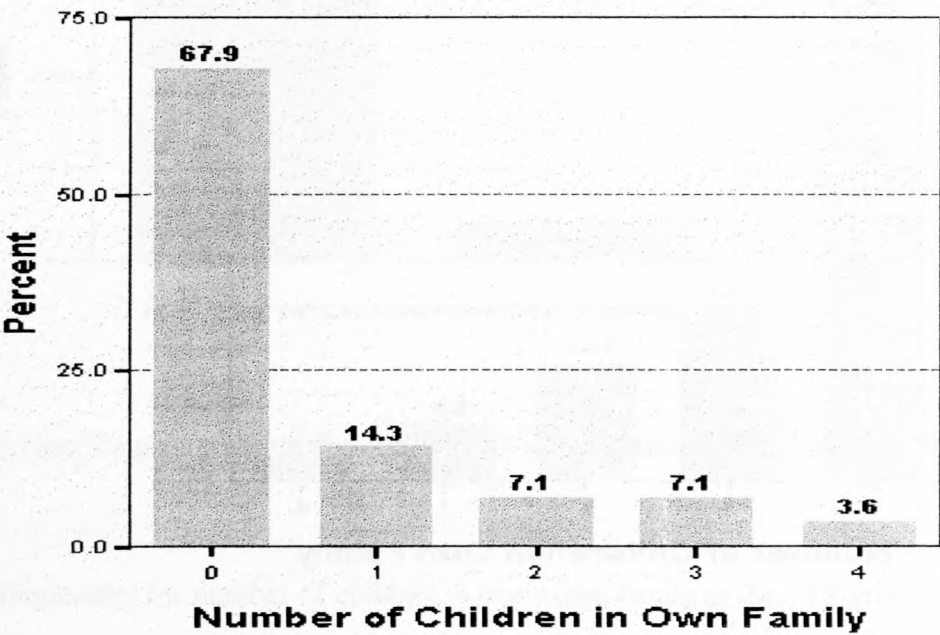
Theology Students: Children in Own Family Crosstabulation

	Children in Own Family					Total
	0	1	2	3	4	
Count	38	8	4	4	2	56
% within Theology Students	67.9%	14.3%	7.1%	7.1%	3.6%	100.0%

Figure 3-62:

TS: Children in Own Family

Statistics : % within Theology Students



In this group 67.9% have no children. The highest number have one child (14.3%), followed by an equal number who have two or three children (7.1%). These results can be expected from a student population.

The frequencies for number of children in one's own family in the ITS group, are represented in Table 3-65 and Figure 3-63.

Table 3-65:

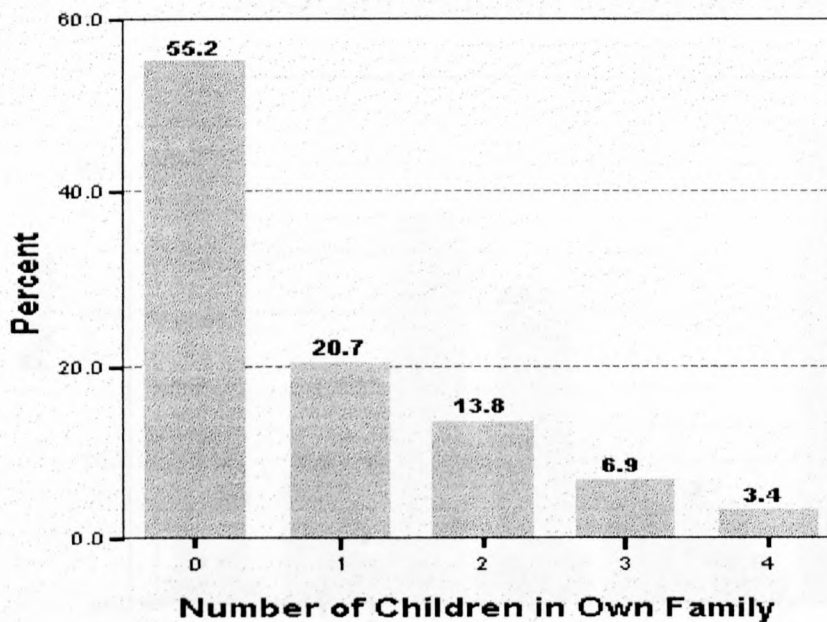
First Year Theology Students: Children in Own Family Crosstabulation

	Children in Own Family					Total
	0	1	2	3	4	
Count	16	6	4	2	1	29
% within First Year Theology Students	55.2%	20.7%	13.8%	6.9%	3.4%	100.0%

Figure 3-63:

1TS: Children in Own Family

Statistics : % within First Year Theology Students



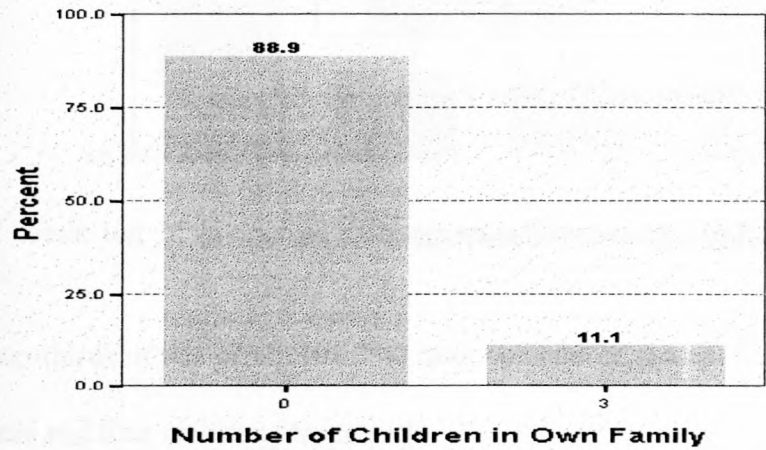
Of those students that do have children, most have only one (20.7%), then two (13.8%), three (6.9%) and four (3.4%) respectively.

The frequencies for number of children in one’s own family in the 2TS group, are represented in Table 3-66 and Figure 3-64.

Table 3-66:
Second Year Theology Students: Children in Own Family
Crosstabulation

	Children in Own Family		Total
	0	3	
Count	8	1	9
% within Second Year Theology Students	88.9%	11.1%	100.0%

Figure 3-64:
2TS: Children in Own Family
Statistics : % within Second Year Theology Students



In this case the group has no children, except for one student who has three children.

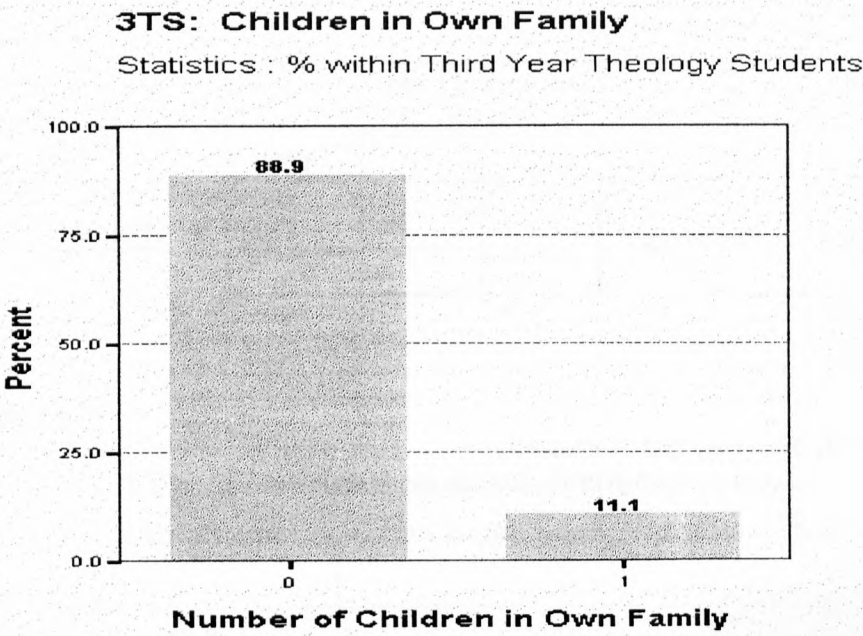
The frequencies for number of children in one’s own family in the 3TS group, are represented in Table 3-67 and Figure 3-65.

Table 3-67:

Third Year Theology Students: Children in Own Family
Crosstabulation

	Children in Own Family		Total
	0	1	
Count	8	1	9
% within Third Year Theology Students	88.9%	11.1%	100.0%

Figure 3-65:



This group is similar to the 2TS group, except that one student has one child, not three. The rest have no children.

The frequencies for number of children in one's own family in the 4TS group, are represented in Table 3-68 and Figure 3-66.

Table 3-68:

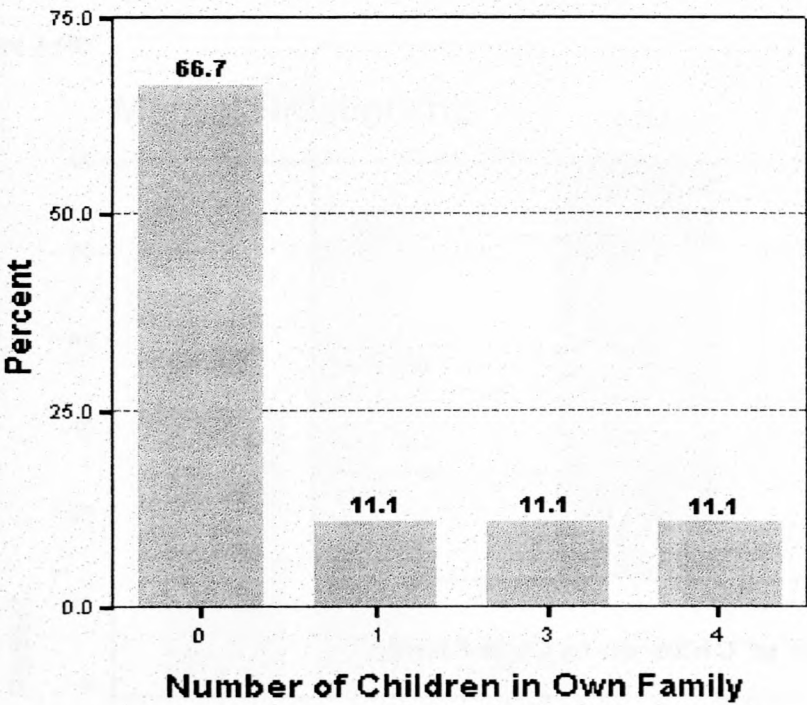
Fourth Year Theology Students: Children in Own Family Crosstabulation

	Children in Own Family				Total
	0	1	3	4	
Count	6	1	1	1	9
% within Fourth Year Theology Students	66.7%	11.1%	11.1%	11.1%	100.0%

Figure 3-66:

4TS: Children in Own Family

Statistics : % within Fourth Year Theology Students



Two-thirds of this group (66.7%) have no children, except for three students who have one, three and four children respectively.

The frequencies for number of children in one’s own family in the NTS group, are represented in Table 3-69 and Figure 3-67.

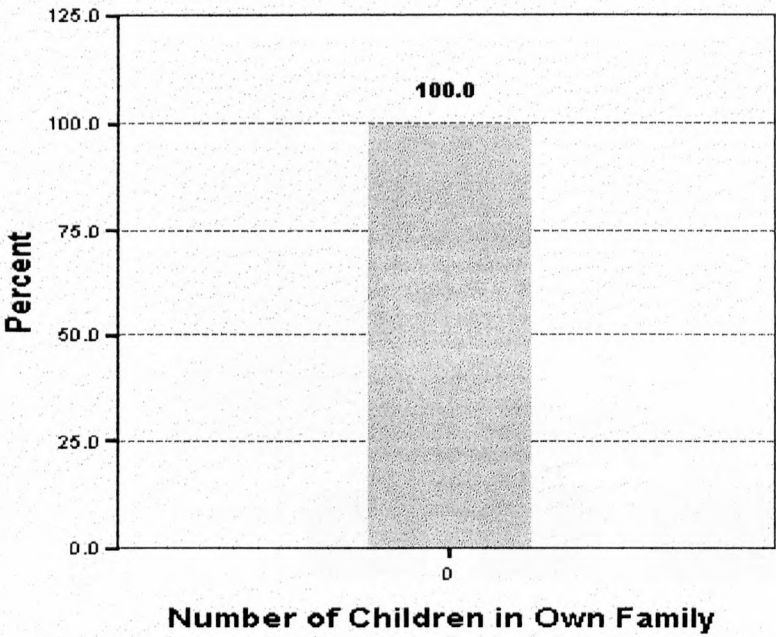
Table 3-69:

Non-Theology HC Students: Children in Own Family
Crosstabulation

	Children in Own Family	Total
	0	
Count	8	8
% within Non-Theology HC Students	100.0%	100.0%

Figure 3-67:

NTS: Children in Own Family
Statistics : % within Non-Theology HC Students



No one in this group has children.

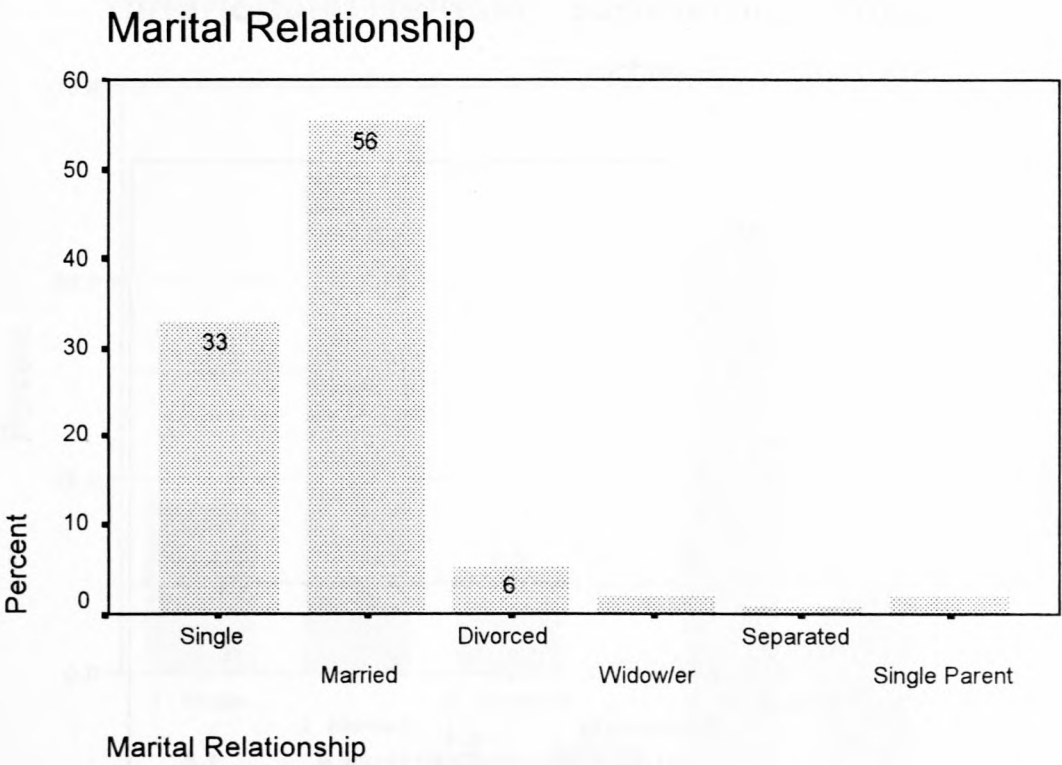
3.2.10 Marital Relationship

The marital status of the total group of respondents is represented in Table 3-70 and Figure 3-68.

Table 3-70:

Marital Relationship					
		N	Percent	Valid Percent	Cumulative Percent
	Single	84	32.7	33.1	33.1
	Married	141	54.9	55.5	88.6
	Divorced	14	5.4	5.5	94.1
	Widow/er	6	2.3	2.4	96.5
	Separated	3	1.2	1.2	97.6
	Single Parent	6	2.3	2.4	100.0
	Total	254	98.8	100.0	
Missing		3	1.2		
Total		257	100.0		

Figure 3-68:



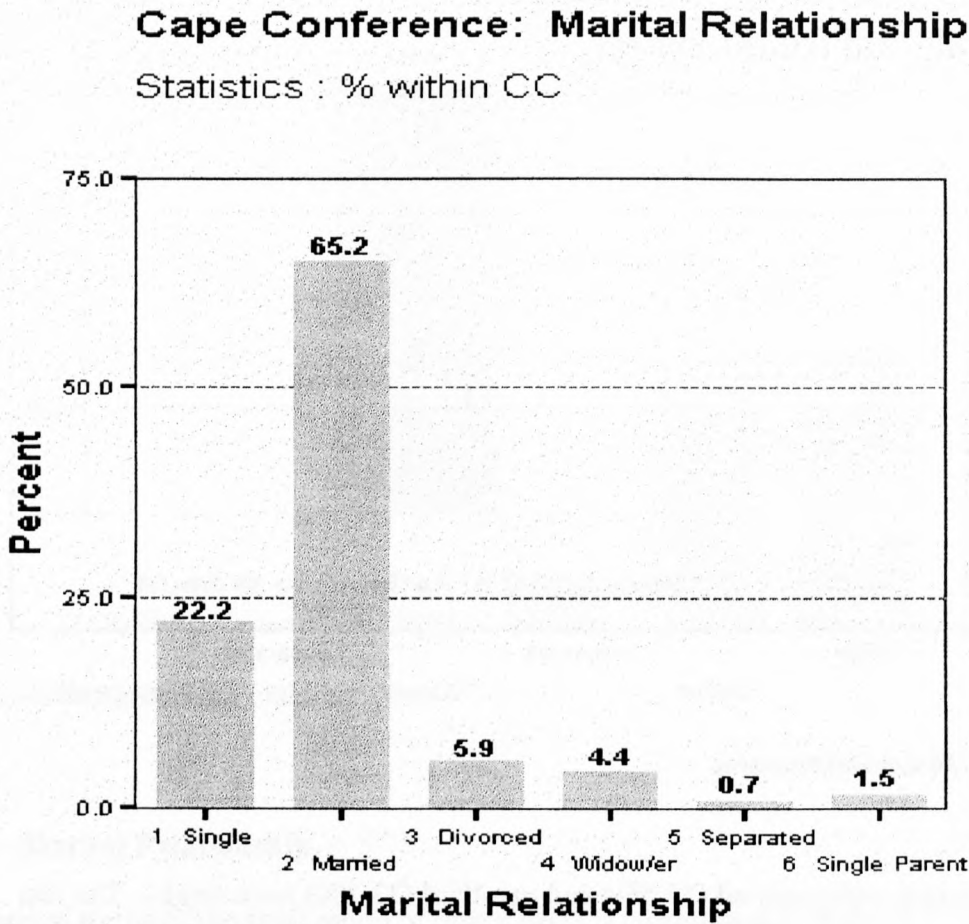
Most of the group were married (55.5%) and one-third (33.1%) were single. The rest (11.4%) were either divorced (5.5%), widowed (2.4%), single parents (2.4%), and/or separated (1.2%).

The frequencies for the groups within the total sample are presented in the following Tables and Figures. Firstly, the Cape Conference is represented in Table 3-71 and Figure 3-69.

Table 3-71:

Cape Conference: Marital Relationship Crosstabulation							
	Marital Relationship						Total
	1 Single	2 Married	3 Divorced	4 Widow/er	5 Separated	6 Single Parent	
Count	30	88	8	6	1	2	135
% within CC	22.2%	65.2%	5.9%	4.4%	.7%	1.5%	100.0%

Figure 3-69:



This sample of respondents indicates nearly two-thirds (65.2%) being married, 22.2% single and the rest (12.6%) being divorced, widowed, single parents or separated.

The frequencies for marital status for the Southern Hope Conference are represented in Table 3-72 and Figure 3-70.

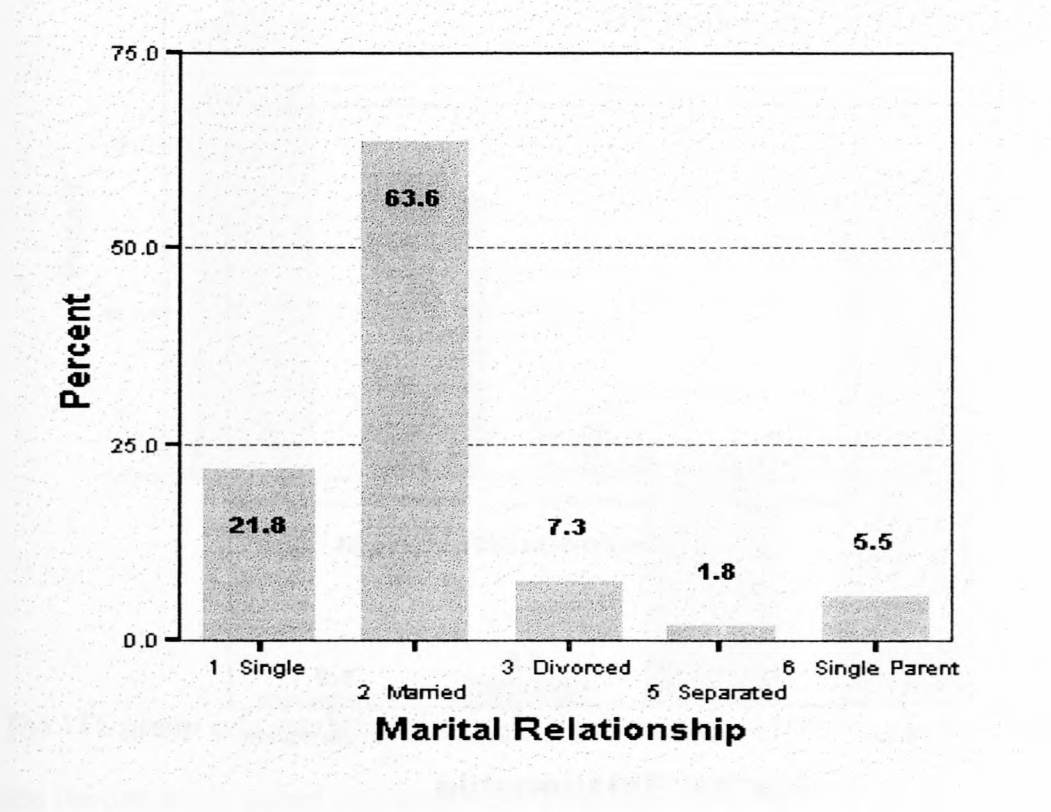
Table 3-72:

Southern Hope Conference: Marital Relationship Crosstabulation

	MARRIED Marital Relationship					Total
	1 Single	2 Married	3 Divorced	5 Separated	6 Single Parent	
Count	12	35	4	1	3	55
% within SHC	21.8%	63.6%	7.3%	1.8%	5.5%	100.0%

Figure 3-70:

Southern Hope Conference: Marital Relationship Statistics : % within SHC



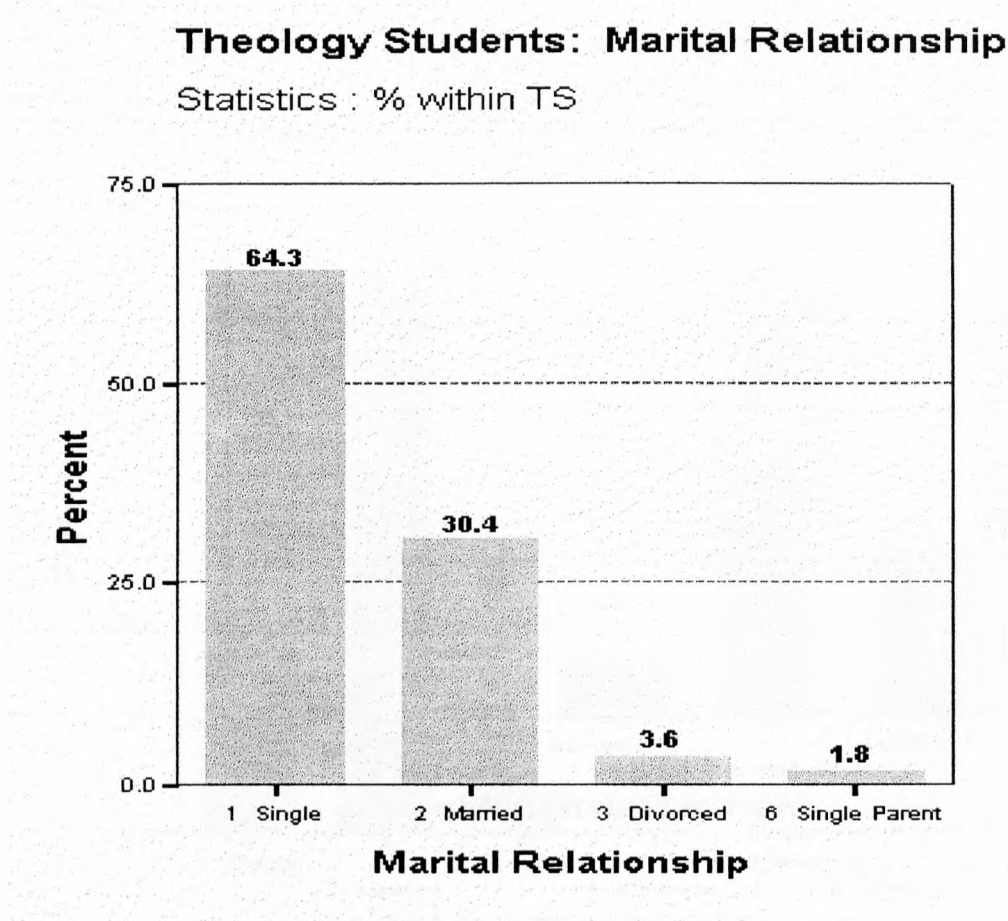
The percentages for the SHC are remarkably close to that of the CC, especially for the married and single categories. The percentages for the divorced, separated and single parent categories are slightly higher than in the CC group. The widow/er category is not indicated at all, which does not seem to be a true reflection of the SHC population.

The frequencies for marital status for the Theology students are represented in Table 3-73 and Figure 3-71.

Table 3-73:

Theology Students: Marital Relationship Crosstabulation					
	MARRIED Marital Relationship				Total
	1 Single	2 Married	3 Divorced	6 Single Parent	
Count	36	17	2	1	56
% within Theology Students	64.3%	30.4%	3.6%	1.8%	100.0%

Figure 3-71:



Nearly two-thirds of the TS group are single (64.3%) and 30.4% are married. There are two divorced students and one single parent. The widow/er and separated categories do not feature.

The frequencies for marital status for the 1TS are represented in Table 3-74 and Figure 3-72.

Table 3-74:

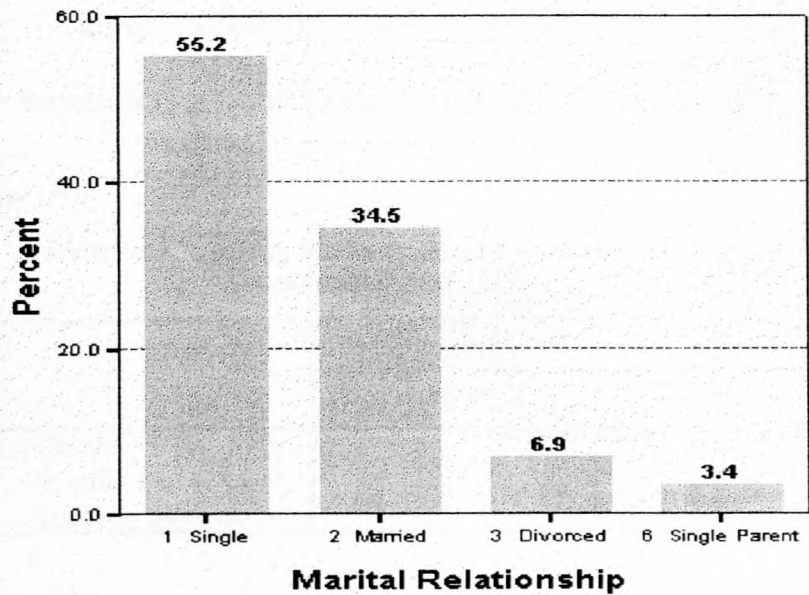
First Year Theology Students: Marital Relationship Crosstabulation

	MARRIED Marital Relationship				Total
	1 Single	2 Married	3 Divorced	6 Single Parent	
Count	16	10	2	1	29
% within First Year Theology Students	55.2%	34.5%	6.9%	3.4%	100.0%

Figure 3-72:

First Year Theology Students: Marital Relationship

Statistics : % within 1TS



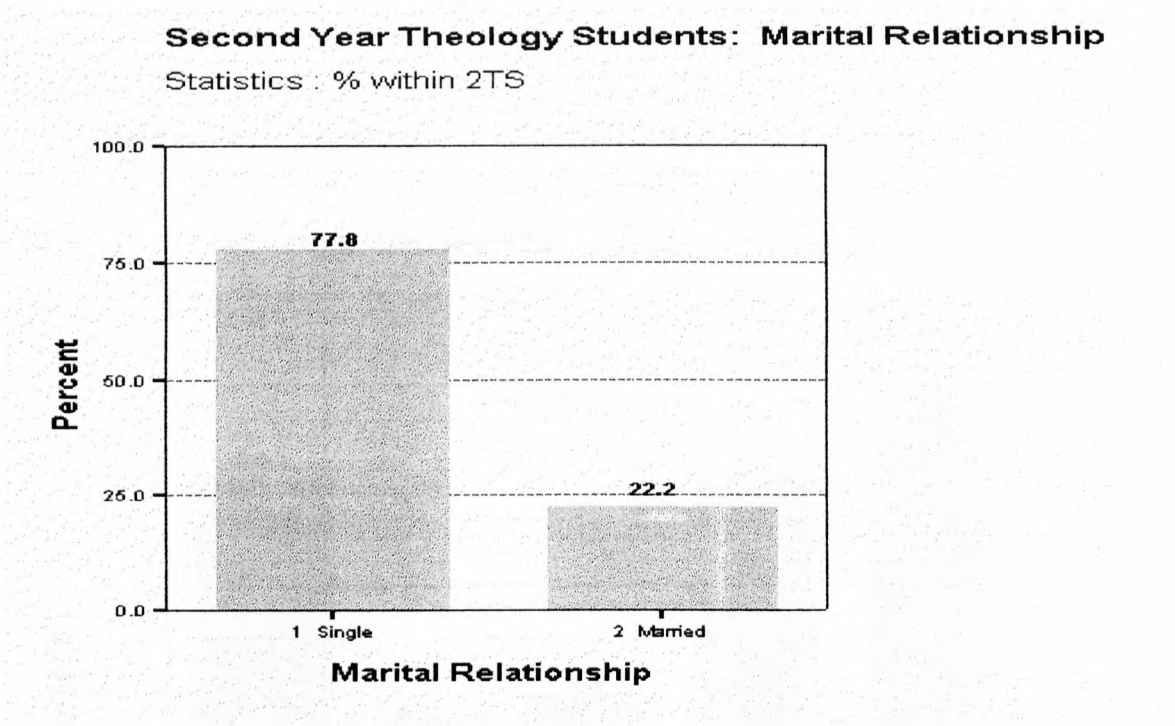
The 1TS group indicates that more than a third are married (34.5%). Both the two divorcees and the one single parent indicated in the TS group, are in the 1TS group.

The frequencies for marital status for the 2TS are represented in Table 3-75 and Figure 3-73.

Table 3-75:

	MARRIED Marital Relationship		Total
	1 Single	2 Married	
Count	7	2	9
% within Second Year Theology Students	77.8%	22.2%	100.0%

Figure 3-73:

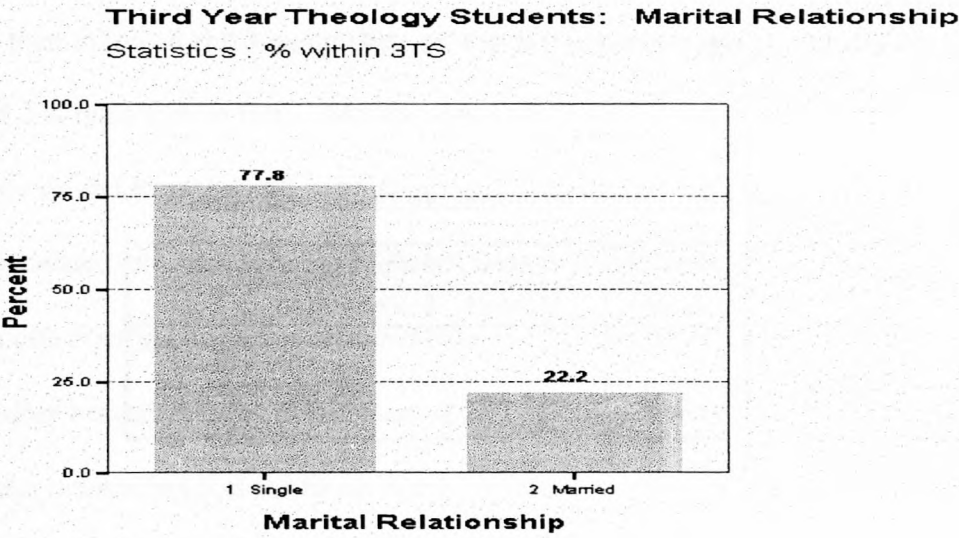


In this group less than a quarter (22.2%) are married. The rest (77.8%) are single. The frequencies for marital status for the 3TS are represented in Table 3-76 and Figure 3-74.

Table 3-76:

	MARRIED Marital Relationship		Total
	1 Single	2 Married	
Count	7	2	9
% within Third Year Theology Students	77.8%	22.2%	100.0%

Figure 3-74:



The 3TS group indicates the same categories and the same percentages as the 2TS group.

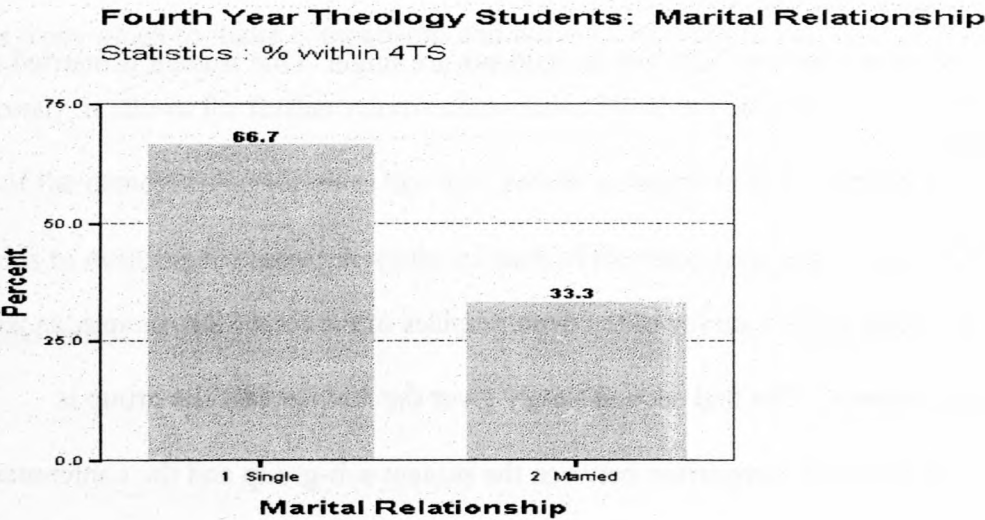
The frequencies for marital status for the 4TS are represented in Table 3-77 and Figure 3-75.

Table 3-77:

Fourth Year Theology Students: Marital Relationship
Crosstabulation

	MARRIED Marital Relationship		Total
	1 Single	2 Married	
Count	6	3	9
% within Fourth Year Theology Students	66.7%	33.3%	100.0%

Figure 3-75:

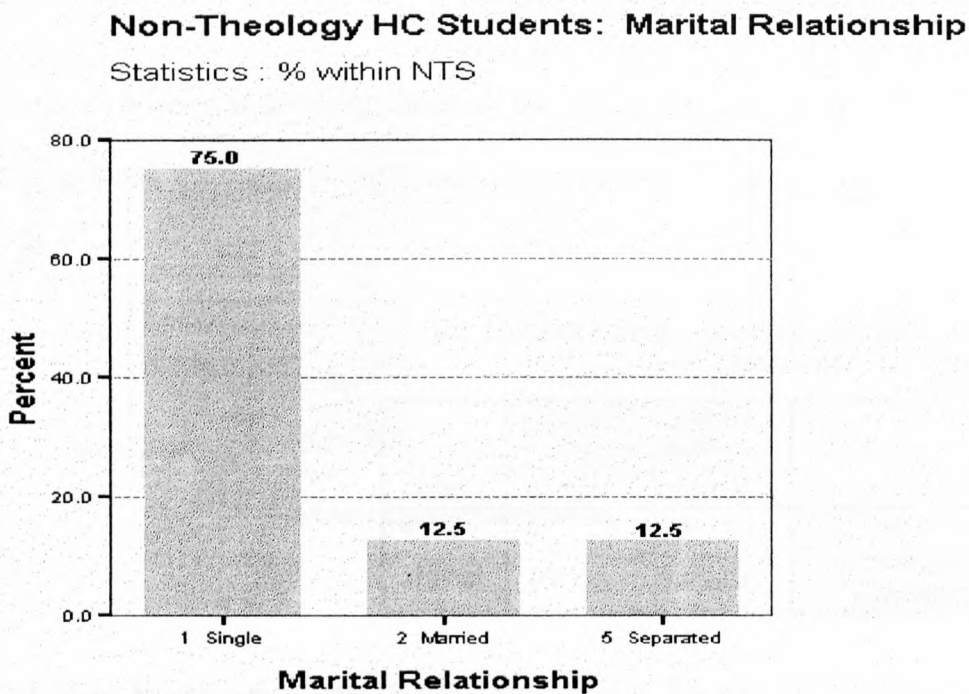


The 4TS group indicate one third married and two-thirds as single. The frequencies for marital status for the NTS are represented in Table 3-78 and Figure 3-76.

Table 3-78:

	MARRIED Marital Relationship			Total
	1 Single	2 Married	5 Separated	
Count	6	1	1	8
% within Non-Theology HC Students	75.0%	12.5%	12.5%	100.0%

Figure 3-76:



In this category three-quarters (75%) of the students are single. One student is married and one is separated.

3.3 Summary

In this chapter I have given a survey of the demographics of the total SDA sample, as well as the sub-sections thereof. The first section simply gives the number that the group is comprised of, as well as a comparison between the student sub-group and the conferences

sub-group. The results for age indicated the greatest number of respondents to be in their 20s, then followed the 30s, the 40s, and the 50s in this sequence. Gender indicated a 54.9% to 45.1% male/female ratio. Membership as indicated by years since baptized, was quite evenly spread from 1 to 60, with one person indicating 81 years. The education levels were in sequence from high school certificate, to diploma, to undergraduate degree, to masters, with one doctoral degree level indicated. The income for the majority was below R1 000, probably because a large percentage of the respondents were not money earners yet. The highest income bracket for those in the conferences, after eliminating the student group, was between R2 000 and R4 000 per month. The birth-order of the respondents tapered off in sequence from 1 to 7, and one person being a tenth child. The family size in the families of origin, was highest 4, then 3, then 2 children. The spread of answers was from 1 to 9 children, with one indicating 10 children, and one 15 children. The difference between the conferences was: the CC indicated a 4-2-3 number of children sequence, and the SHC a 5-3-4 sequence. Respondents own family size indicated a sequence of 0-2-3-1 from most to least. Lastly, the marital status indicated 56% were married, 33% single, and 6% divorced, with lesser percentages for separated, widowed, or single parent.

What influence do these demographic findings have upon this research? Firstly, it gives a basis from which to make comparisons and draw conclusions to other similar research. Secondly, it allows for further micro comparisons between research variables on the basis of any of the demographic variables like age, gender or length of church membership. Thirdly, it helps to evaluate the research results of each of the main groups more accurately and contextually.

RESEARCH REPORT ON PERSONALITY TYPE

THE MAIN GROUP

4.1 Brief introduction to Myers-Briggs personality typology

Myers-Briggs personality typology is based on the work of Swiss born psychiatrist, Carl G. Jung, who differentiated eight typological groups, namely two personality attitudes - Introversion and Extraversion – and four functions or modes of orientation – sensation, intuition, thinking, and feeling – each of which may operate in an introverted or extraverted way (Jung, 1971:330; Sharp, 1987:12). The four functions indicate four preferences, or ways of using one's mind – sensing or intuition, which are perceiving preferences, and thinking and feeling are judging preferences. Perceiving includes the “processes of becoming aware of things, people, occurrences, and ideas. Judging includes the processes of coming to conclusions about what has been perceived” (Myers, 1980:1). One prefers to perceive by sensing or by intuition, and one prefers to make decisions by thinking or feeling. For Jung, the function of sensing is “perception by means of the physical sense organs”, and intuition is “perception by way of the unconscious” (Sharp, Ibid.:14). The function of thinking refers to “the process of cognitive thought” and feeling is “the function of subjective judgment or valuation” (Ibid.).

Since the 1920s Katharine Briggs and her daughter, Isabel Briggs Myers, studied Jung's typology, which resulted in the Myers-Briggs Type Indicator (MBTI). In this instrument they measure the extraversion and introversion attitudes, the perceiving and judging functions, and added two more attitudes, namely a perceiving and a judging attitude. Kroeger and Theusen (1888:32f) summarize the basic meanings of these attitudes and functions as follows. I will

compare them in their couplets, followed by the relevant results from this study. The first is Extraversion vs. Introversion.

4.2 Extraversion or Introversion (E/I)

If Extraversion dominates it indicates a “preference for drawing energy from the outside world of people, activities, or things”. If Introversion dominates, it indicates a “preference for drawing energy from one’s internal world of ideas, emotions, or impressions” (Hirsh & Kummerow, 1990:4).

Table 4-1: Extraversion and Introversion Characteristics

Extraverts (E)	vs.	Introverts (I)
Sociability		Territoriality
Interaction		Concentration
External		Internal
Breadth		Depth
Extensive		Intensive
Multiple relationships		Limited relationships
Energy expenditure		Energy conservation
External events		Internal reactions
Gregarious		Reflective
Speak, then think		Think, then speak

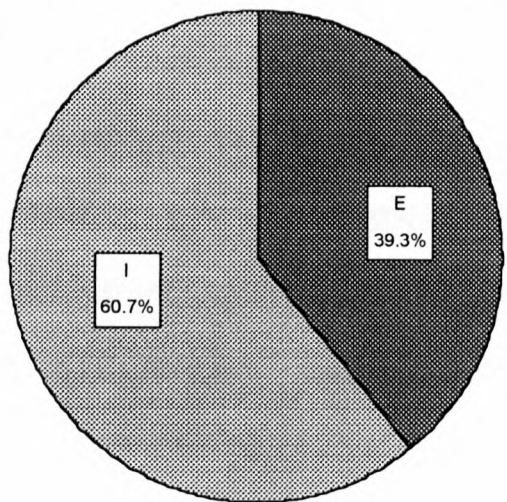
The results of the SDA group indicate the following scores in Table 4-2 and Figure 4-1:

Table 4-2: Energizing -how a person is energized

N	Valid	257			
	Missing	0			
	Frequency	Percen	Valid Percent	Cumulative Percent	RSA Percen
E	101	39.	39.3	39.3	54.0
I	156	60.	60.7	100.0	45.9
Total	257	100.	100.0		100.0

Figure 4-1:

Energizing -how a person is energized



Introversion dominates with about a 60 to 40 percent ratio. In the RSA group it is the other way around. The other group, namely Extraversion dominates, which indicates that membership in the SDA denomination may attract more introverts than extroverts from an extrovert-dominated society.

The next couplet refers to the attending or perceiving functions of Sensing vs. Intuition.

4.3 Sensing or Intuition (S/N)

Sensing and Intuition are different ways of perceiving, of taking in information. Sensing indicates a preference for “taking in information through the five senses and noticing what is actual”, whereas Intuition indicates a preference for “taking in information through a ‘sixth sense’ and noticing what might be” (Ibid.).

Table 4-3: Sensing and Intuition Characteristics

Sensing (S)	vs.	iNtuition (N)
Sequential		Random
Present		Future
Realistic		Conceptual
Perspiration		Inspiration
Actual		Theoretical
Down-to-earth		Head-in-clouds
Fact		Fantasy
Practicality		Ingenuity
Specific		General

The SDA group indicates the following results as indicated in Table 4-4 and Figure 4-2:

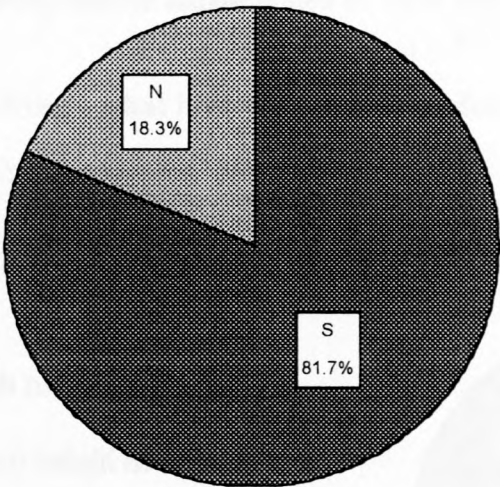
Table 4-4: Attending - what a person pays attention to

N		Valid	257			
		Missing	0			
	Frequency	Percent	Valid Percent	Cumulative Percent	RSA Percent	
S N	210	81.	81.7	81.7	64.88	
	47	18.	18.3	100.0	35.12	
Total	257	100.	100.0		100.00	

The sensing function dominates in both the SDA and RSA groups, except that it is exceedingly higher in the SDA group, which indicates a strong Sensing function. The fact that it is as high as over 80%, however, indicates a truly significant characteristic, which should have direct and indirect implications for the SDA denomination, which I will discuss later.

Figure 4-2:

Attending - what a person pays attention to



The next couplet is the judging function of Thinking and Feeling.

4.4 Thinking or Feeling (T/F)

The functions, Thinking and Feeling, indicate different ways of making decisions. The Thinking function indicates a preference for “organizing and structuring information to decide

in a logical, objective way”, whereas the Feeling function indicates a preference for “organizing and structuring information to decide in a personal, value-oriented way” (Ibid.).

Table 4-5: Thinking and Feeling Characteristics

Thinking (T)	vs.	Feeling (F)
Objective		Subjective
Firm-minded		Fair-hearted
Laws		Circumstances
Firmness		Persuasion
Just		Humane
Clarity		Harmony
Critique		Appreciate
Policy		Social values
Detached		Involved

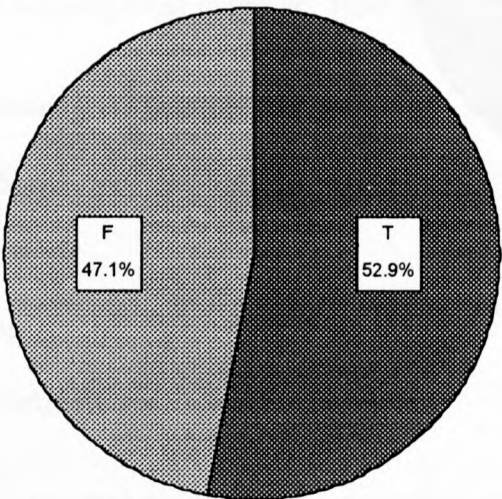
The SDA group indicates the following results as indicated in Table 4-4 and Figure 4-2:

Table 4-6: Deciding - how a person decides

N		Valid	257		
		Missing	0		
	Frequency	Percent	Valid Percent	Cumulative Percent	RSA Percent
T	136	52.9	52.9	52.9	74.66
F	121	47.1	47.1	100.0	25.34
Total	257	100.0	100.0		100.00

Figure 4-3:

Deciding - how a person decides



Both the RSA and SDA groups indicate a higher Thinking dominance, but the RSA group is much higher on the Thinking scale, whereas they are more balanced in the SDA group. The last couplet, Judging and Perceiving, also indicates an attitude like the first one.

4.5 Judging or Perceiving (J/P)

The attitudes, Judgment vs. Perception, indicate an approach to life. It reveals the lifestyle that a person has adopted. Judgment indicates a preference for “living a planned and organized life”, whereas Perception indicates a preference for “living a spontaneous and flexible life” (Ibid.).

Table 4-7: Judging and Perceiving Characteristics

Judging (J)	vs.	Perceiving (P)
Resolved		Pending
Decided		Wait and see
Fixed		Flexible
Control		Adapt
Closure		Openness
Planned		Open-minded
Structure		Flow
Definite		Tentative
Scheduled		Spontaneous
Deadline		What deadline?

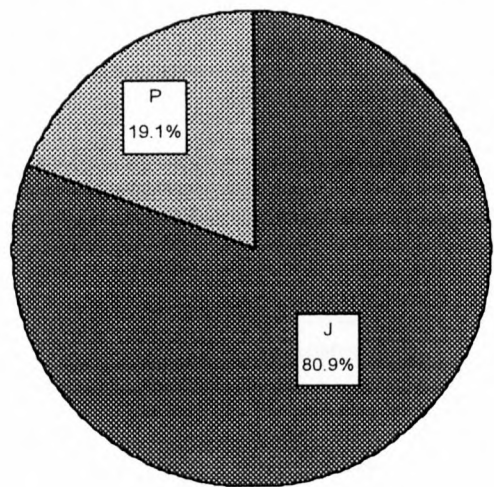
The SDA group results are presented in Table 4-8 and Figure 4-4.

Table 4-8: Living - what lifestyle a person prefers

N		Valid	257			
		Missing	0			
	Frequency	Percent	Valid Percent	Cumulative Percent	RSA Percent	
J	208	80.9	80.9	80.9	73.54	
P	49	19.1	19.1	100.0	26.46	
Total	257	100.0	100.0		100.00	

Figure 4-4:

Living - what lifestyle a person prefers



The Judging function is much higher in both groups, but the highest in the SDA group. The SDA denomination therefore seems to attract people that are higher in Introversion, in Sensing, and in Judging, while they are fairly balanced in the Thinking/Feeling functions.

4.6 Analysis of the MBTI Preferences

When analyzing the variable scores, it is useful to compare them with those of the RSA sample. The data in Table 4-9 indicates this comparison.

Table 4-9: Comparison of SDA and RSA Results for MBTI Preferences and Functions

	SDA	RSA		SDA	RSA		SDA	RSA		SDA	RSA
E	39.3	54.09	S	81.7	64.88	T	52.9	74.66	J	80.9	73.54
I	60.7	45.91	N	18.3	35.12	F	47.1	25.34	P	19.1	26.46
Ratio	0.7	1.2	Ratio	4.5	1.8	Ratio	1.1	3.0	Ratio	4.2	2.8

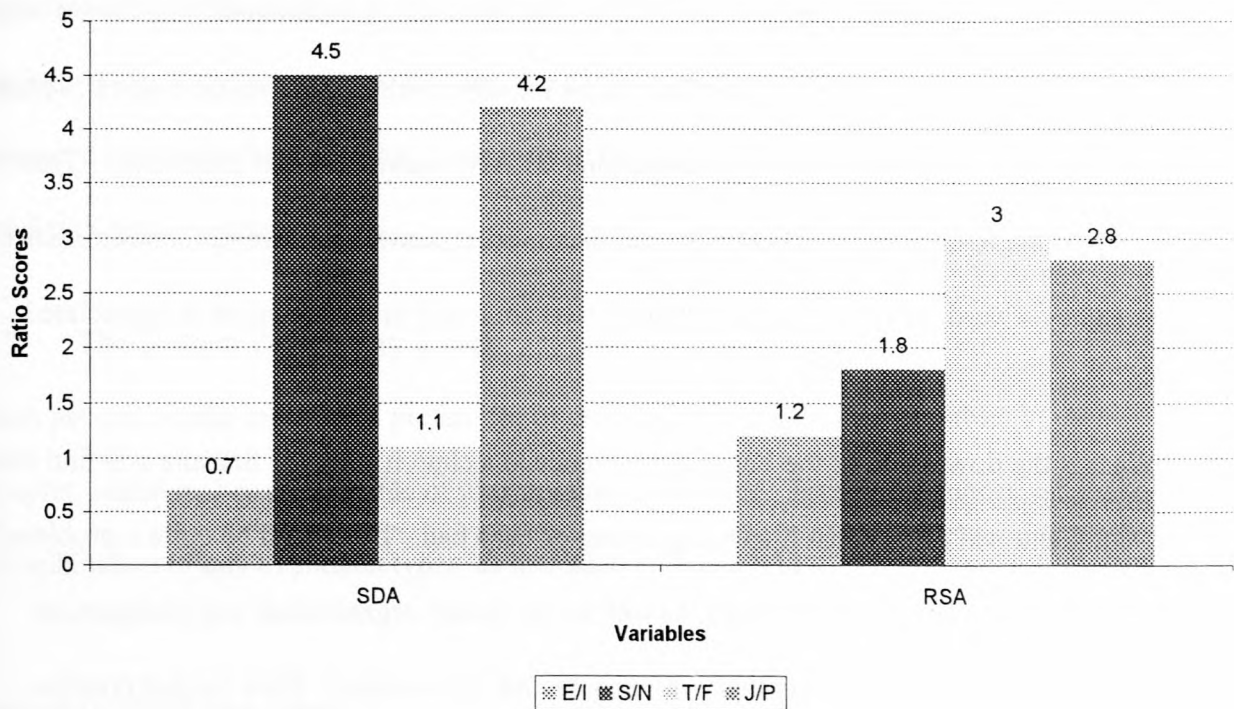
The ratio scores are for each variable pair. Separating the ratio scores for comparison reasons provides the data which is represented in Table 4-10.

Table 4-10: Comparison of SDA and RSA Ratio Results for MBTI Preferences and Functions

	E/I	S/N	T/F	J/P
SDA	0.7	4.5	1.1	4.2
RSA	1.2	1.8	3.0	2.8

The S/N and J/P variable pairs are much higher in the SDA ratings. The E/I and T/F scores are lower. A bar chart helps to visualize the differences (see Figure 4-5):

Figure 4-5: Comparison of MBTI Variables for SDA and RSA Groups



The ratio scores indicates the differences within each variable pair. This indicates that the E/I and the T/F scores are relatively close to each other, indicating a fairly balanced relationship. This is not the case with the S/N and J/P pairs. They indicate a high ratio difference with one variable being high and the other low. This indicates that the high variable has a significant impact upon the sample. In this case the variables S and J are significantly higher than their partners in the variable pairs. I will review the characteristics of these preferences and later also look at combinations like the SJ temperament.

The Sensing preference is characterized by hard work, fact and down-to-earth realism. Sensors easily get caught up in the practical needs of the present moment. Within a church setting these often refer to present maintenance needs, like the church building, church grounds,

church finance, and the continuing church programme. Sensors will enjoy being part of a church that has a busy programme. Acceptance of the Word of God will be on a factual understanding of the truth as presented and not some fanciful, theoretical interpretation of Scripture. They will tend to take the Bible at face value and have implicit belief in the written Word. Organizational planning will tend to be for now, with not too much long-term planning into the future. Methods and problem-solving will rely heavily on past experience. Tradition and past experience is more highly trusted than untried, newfangled ways. A no-nonsense, straight-forward, factual, practical, step-by-step approach to management is appreciated.

What is the down-side of the Sensing preference in a church setting? Sensors will find change painful and will often resist it as being wrong or even bad. This could be quite a problem for church growth and church planting, as well as for church organization and management. Sensors deal better with facts than with people and relationships. They are not creative problem-solvers and could find handling conflict very challenging and difficult. They would not be inclined to allow for much innovation and radical change. It would prove to be too threatening to the status quo. This may seem paradoxical with the traditional emphasis of the SDA Church on growth. It may also be an indication that the Church attracts mainly those of a Sensing approach because they find it comfortable and attractive.

What are the J characteristics? Judging types like organization and structure. They plan well and execute their plans orderly and exactly. They have a strong focus on the task at hand, on scheduling, on timelines and deadlines. They like to have things settled and finished. They want to reach closure quickly and get on with the job. They are more task-oriented than people or relationship-oriented.

What is the down-side of the J type? Judging types are not too flexible and can be very rigid in their approach to their work. They do not adapt well to new or changing circumstances. Plans must not be changed as you go along. Once decided, they must stand. J types do not like surprises and sudden changes to the programme. They do not particularly enjoy the *process* of the job. Their focus is upon *completion* of the job. J types can be quite critical of any deviation or change from the plan, even if some flexibility due to changed circumstances predicts a better outcome.

4.7 The Sixteen Personality Types

Each person usually indicates a preference or dominance for one of the variables in each couplet, which makes up a profile of four dominant variables. These preferences can make up a combination of any of sixteen types, as indicated in Table 4-11:

Table 4-11: MBTI Type Table

Sensing Types		Intuitive Types			
With Thinking	With Feeling	With Feeling	With Thinking		
ISTJ	ISFJ	INFJ	INTJ	Judging Types	Introverts
ISTP	ISFP	INFP	INTP	Perceiving Types	
ESTP	ESFP	ENFP	ENTP	Perceiving Types	Extraverts
ESTJ	ESFJ	ENFJ	ENTJ	Judging Types	

What is the contribution that each letter preference makes to each type? This could best be illustrated by a table that Isabel Briggs Myers gives in her book, *Introduction to Type* (1962) and which is represented here as Table 4-12:

Table 4-12: Contribution of Each Preference to Each Type

Sensing Types		Intuitive Types			
With Thinking	With Feeling	With Feeling	With Thinking		
ISTJ I Depth of concentration S Reliance on facts T Logic and analysis J Organization	ISFJ I Depth of concentration S Reliance on facts F Warmth and sympathy J Organization	INFJ I Depth of concentration N Grasp of possibilities F Warmth and sympathy J Organization	INTJ I Depth of concentration N Grasp of possibilities T Logic and analysis J Organization	Judging Types	Introverts
ISTP I Depth of concentration S Reliance on facts T Logic and analysis P Adaptability	ISFP I Depth of concentration S Reliance on facts F Warmth and sympathy P Adaptability	INFP I Depth of concentration N Grasp of possibilities F Warmth and sympathy P Adaptability	INTP I Depth of concentration N Grasp of possibilities T Logic and analysis P Adaptability	Perceiving Types	
ESTP E Breadth of interest S Reliance on facts T Logic and analysis P Adaptability	ESFP E Breadth of interest S Reliance on facts F Warmth and sympathy P Adaptability	ENFP E Breadth of interest N Grasp of possibilities F Warmth and sympathy P Adaptability	ENTP E Breadth of interest N Grasp of possibilities T Logic and analysis P Adaptability	Perceiving Types	Extraverts
ESTJ E Breadth of interest S Reliance on facts T Logic and analysis J Organization	ESFJ E Breadth of interest S Reliance on facts F Warmth and sympathy J Organization	ENFJ E Breadth of interest N Grasp of possibilities F Warmth and sympathy J Organization	ENTJ E Breadth of interest N Grasp of possibilities T Logic and analysis J Organization	Judging Types	

Specific types of personality are also attracted to specific types of jobs (Cf. Myers & McCaulley, 1985). This indicates a relationship between personality and natural talents or spiritual gifts (Cf. Harbaugh, 1988). Personality type is therefore an excellent guide to career choice. The contribution of the introvert preference, as indicated in the chart above, indicates a depth of concentration. It is a commonly accepted and an empirically proven fact that an introvert would do better at a job like accountancy that requires long hours of concentrated effort with myriads of figures, than an extravert, who is more people-oriented and who would do better as a receptionist or public relations officer. An example of such a case was shared

with me recently by Dr Arnold Smit, an organizational consultant, at the annual general meeting of the South African Association of Personality Type (SAAPT) held in Bellville, Cape Town, 12 October 2000. The case involved a congregation of the Dutch Reformed Church who were disillusioned with a certain clergy person whom they had hired. Their expectations involved strong leadership, which was not forthcoming. Once his personality type was discovered, it was established that he had a strong introversion and caring type. Once his job description was aligned with his personality type and the leadership position given to another colleague, the whole dynamic improved, relationships improved, and the congregation flourished. Presented in Table 4-13 is a chart indicating what career choice is often influenced by personality type.

Table 4-13: Career Choice and Personality Type

CAREER CHOICE AND PERSONALITY TYPE			
ISTJ management accounting auditing efficiency expert engineer geologist bank examiners organization development electricians dentists pharmacist school principals school bus drivers file clerk stock broker legal secretary computer operator computer programmer technical writer chief information officer police officer real estate agent	ISFJ counseling ministry library work nursing secretarial curators bookkeepers dental hygienists computer operator personnel administrator paralegal real estate agent artist interior decorator retail owner musician elementary school teacher physical therapist nurse social worker personnel counselor alcohol/drug counselor	INFJ career counselor psychologist educational consultant special education teacher librarian artist playwright novelist/poet editor/art director information-graphics ...designer HRM manager merchandise planner environmental lawyer marketer job analyst mental health counselor dietitian/nutritionist research educational consultant architects interpreter/translator	INTJ management consultant economist scientist computer programmer environmental planner new business developer curriculum designer administrator mathematician psychologist neurologist biomedical researcher strategic planner civil engineer intellectual properties attorney designer editor/art director inventor informational-graphics ...designer financial planner judge

<p><u>ISTP</u> surveyor fire fighter private investigator pilot police officer purchasing agent chiropractor medical technician securities analyst computer repair person race car driver computer programmer electrical engineer legal secretary coach/trainer commercial artist carpenter paralegal dental assistant radiological technician marine biologist software developer</p>	<p><u>ISFP</u> bookkeeper clerical supervisor dental assistant physical therapist mechanic radiology technologist surveyor chef forester geologist landscaper designer crisis hotline operator teacher: elementary beautician typist jeweler gardener potter painter botanist marine biologist social worker</p>	<p><u>INFP</u> information-graphics ...designer college professor researcher legal mediator social worker holistic health ...practitioner occupational therapist diversity manager human resource ...development specialist employment development ...specialist minister/priest/rabbi missionary psychologist writer: poet/novelist journalist editor/art director organizational development ...specialist</p>	<p><u>INTP</u> strategic planning writer staff development lawyer architect software designer financial analyst college professor photographer logician artist systems analyst neurologist physicist psychologist research/development ...specialist computer programmer data base manager chemist biologist investigator</p>
<p><u>ESTP</u> real estate broker chef land developer physical therapist stock broker news reporter fire fighter promoter entrepreneur pilot budget analyst insurance agent management consultant franchise owner electrical engineer aircraft mechanic technical trainer EEG technologist radiological technician emergency medical tech. corrections officer flight attendant</p>	<p><u>ESFP</u> veterinarian flight attendant floral designer real estate agent child care provider social worker fundraiser athletic coach musician secretary receptionist special events producer teacher: preschool teacher: elementary emergency room nurse occupational therapist exercise physiologist team trainer travel sales public relations specialist waiter/waitress labor relations mediator</p>	<p><u>ENFP</u> conference planner speech pathologist HR development trainer ombudsman clergy journalist newscaster career counselor housing director character actor marketing consultant musician/composer artist information-graphics ...designer human resource manager merchandise planner advertising account manager dietitian/nutritionist speech pathologist massage therapist editor/art director</p>	<p><u>ENTP</u> systems designer venture capitalist actor journalist investment broker real estate agent real estate developer strategic planner political manager politician special projects developer literary agent restaurant/bar owner technical trainer diversity manager art director personnel systems developer computer analyst logistics consultant outplacement consultant advertising creative director radio/TV talk show host</p>

<u>ESTJ</u>	<u>ESFJ</u>	<u>ENFJ</u>	<u>ENTJ</u>
government employee pharmaceutical sales auditor computer analyst technical trainer project manager officer manager factory supervisor credit analyst electrical engineer stockbroker regulatory compliance ...officer chief information officer construction worker general contractor paralegal industrial engineer budget analyst data base manager funeral director cook security guard dentist	nurse social worker caterer flight attendant bookkeeper medical/dental assistant exercise physiologist elementary school teacher minister/priest/rabbi retail owner officer manager telemarketer counselor special education teacher merchandise planner credit counselor athletic coach insurance agent sales representative massage therapist medical secretary child care provider bilingual education teacher professional volunteer	entertainer recruiter artist newscaster writer/journalist recreation director librarian facilitator politician psychologist housing director career counselor sales trainer travel agent program designer corporate/team trainer child welfare worker social worker (elderly ...services) interpreter/translator occupational therapist executive: small business alcohol/drug counselor sales manager	program designer attorney administrator office manager chemical engineer sales manager logistics consultant franchise owner new business developer personnel manager investment banker labor relations management trainer credit investigator mortgage broker corporate team trainer environmental engineer biomedical engineer business consultant educational consultant personal financial planner network integration ...specialist media planner/buyer

4.8 Developmental Patterns for Personality Type

It is commonly accepted that temperament and personality type preferences are genetically inherited, or as Jung says, it “must have some kind of biological foundation” (Jung, 1971:331; cf. Myers & McCaulley, 1985:14). It is also commonly accepted that even though people have preferential ways of behaving, they are not bound to act in those ways. People are free to act as they choose, but as a rule, one way of acting will habitually be more comfortable than another. This way of behaving could be influenced by extreme or exceptional environmental circumstances. This would, however, then not be the rule, but the exception, and a person would once again revert back to his/her comfort zone, after the extreme or unnatural circumstances have changed back to normal. An example of such circumstances would be the emotional and psychological effects upon a child after the sudden, unnatural death of both parents. Another example would be the influence of a certain type of parenting upon a child, for example, the influence of a rigid, authoritarian, harsh, and cruel parenting style on a happy, outgoing type of child could lead him/her to become withdrawn, and virtually catatonic, for the sake of self-preservation.

There is one theory that has challenged this, and that is that personality type changes or develops during a person's lifetime. Grant, Thompson, and Clarke (1983) have proposed that personality type is not static, but dynamic (1983:3). They accept the basic assumption that type is "innate" (Ibid., 19), but suggest that if the environmental factors are positive and conducive to healthy developmental growth, then we will not remain in our comfort zones, but expand in the "quality and pace of development of particular behaviors and of our personality as a whole" (Ibid.). Their basic assumption is that people are not static and that they can experience all the functions (S, N, T, F) from their dominant, to their auxiliary, to their tertiary, to their least preferred or shadow (Cf. Myers, 1980/87:9). This will depend upon the extent to which they allow and challenge themselves to grow and mature. For example, if a person has a ESTP profile, the S function would be dominant, T auxiliary, F tertiary and N would be the least preferred function during the period 6-12 years. In the next period (12-20 years) the T function becomes dominant, with the corresponding introversion. The specific profile indicates whether a function corresponds with introversion or extraversion, therefore, the profile ESTP will always indicate an extraverted sensing in the first stage of development, introverted thinking in the second stage, extraverted feeling in the third stage and introverted intuition in the fourth stage.

Grant, Thompson, and Clarke's ideal developmental patterns (1983:216) are presented in Table 4-14.

Table 4-14: Developmental Patterns for Personality Type

DEVELOPMENTAL PATTERNS FOR PERSONALITY TYPE					
Groups	Type	6-12 years	12-20 years	20-35 years	35-50 years
Sensing Types	ESTP	S (E)	T (I)	F (E)	N (I)
	ESFP	S (E)	F (I)	T (E)	N (I)
	ISTJ	S (I)	T (E)	F (I)	N (E)
	ISFJ	S (I)	F (E)	T (I)	N (E)
Thinking Types	ESTJ	T (E)	S (I)	N (E)	F (I)
	ENTJ	T (E)	N (I)	S (E)	F (I)
	ISTP	T (I)	S (E)	N (I)	F (E)
	INTP	T (I)	N (E)	S (I)	F (E)
Feeling Types	ESFJ	F (E)	S (I)	N (E)	T (I)
	ENFJ	F (E)	N (I)	S (E)	T (I)
	ISFP	F (I)	S (E)	N (I)	T (E)
	INFP	F (I)	N (E)	S (I)	T (E)
Intuiting Types	ENTP	N (E)	T (I)	F (E)	S (I)
	ENFP	N (E)	F (I)	T (E)	S (I)
	INTJ	N (I)	T (E)	F (I)	S (E)
	INFJ	N (I)	F (E)	T (I)	S (E)

Most other type theorists would agree that it is advantageous to attempt to break out of one's comfort zone at times, by enlarging one's repertoire of behaviours in any given situation, but few would accept that one's innate personality preferences actually change permanently under normal conditions. Richardson's response to Grant, et al. is that it is "The most important theory of type development" (1996:26), but then also adds that it "seems too neat and tidy to me", and he suggests that it "will be most useful as a reference point for discovery, not as a hard-and-fast guideline" (Ibid., 26-27). Others have also attempted to indicate a different but similar developmental pattern (Duniho, 1980; Faucett & Faucett, 1987). Richardson's comment would be the same, "For the most part, the basis for both theories is clinical and anecdotal, useful but not authoritative" (1996:27).

4.9 Personality Type Results for the SDA Group

The results of the MBTI instrument as administered to the full SDA group can be found in Appendix E. In a previous study amongst SDA clergy in Southern Africa (Joubert, 1993:25), it was found that the highest personality types were ESTJ (30,8%), ISTJ (17,9%) and ISFJ (12,8%). These profiles also feature highest in this study, although in a different order – ISTJ (26.1%), ISFJ (19.5%) and ESTJ (12.8%). In that study a comparison was made with clergy studies in the USA. In this report I will be comparing my research statistics with that of a population sample of the Republic of South Africa (RSA) done by Johanna de Beer (1997), as presented in Table 4-15 and Figure 4-6.

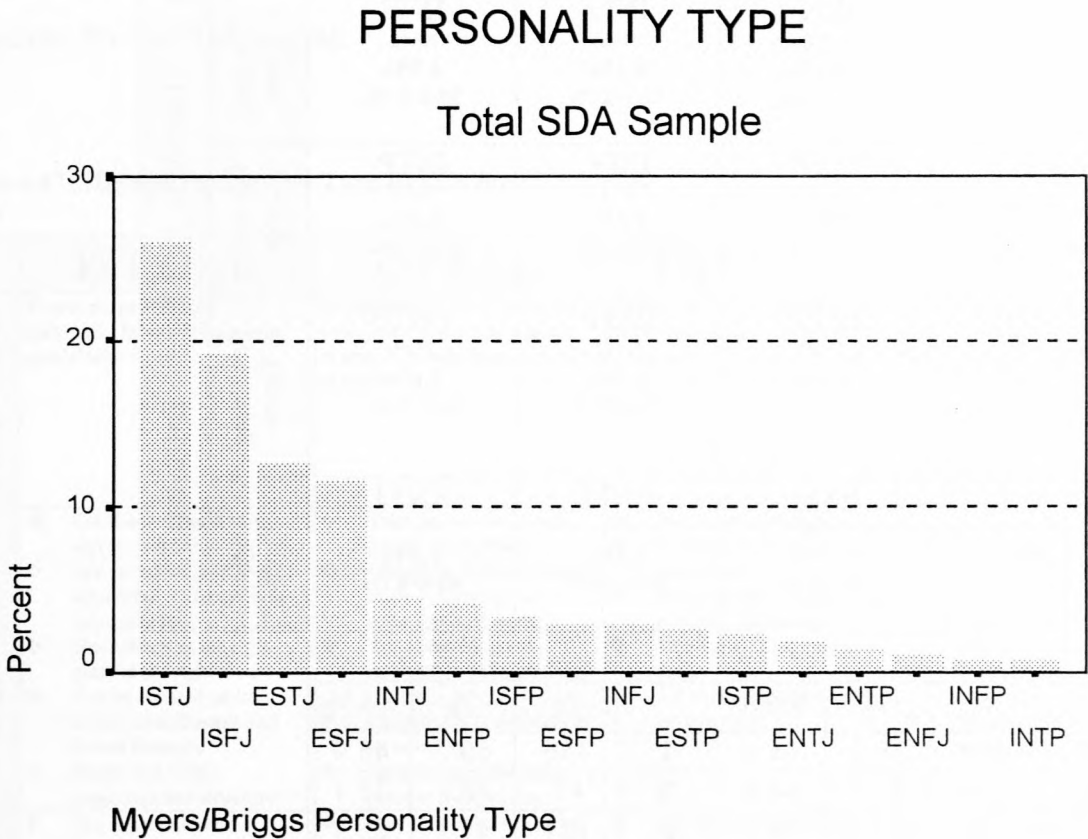
Table 4-15: Myers/Briggs Personality Type Results for SDA Sample

N		Valid	257		
		Missing	0		
Type	Frequency	Percen	Valid Percent	RSA Percent	
ISTJ	67	26.	26.1	19.90	
ISFJ	50	19.	19.5	6.04	
ESTJ	33	12.	12.8	23.22	
ESFJ	30	11.	11.7	4.90	

INTJ	12	4.	4.7	6.28
ENFP	11	4.	4.3	3.64
ISFP	9	3.	3.5	1.72
ESFP	8	3.	3.1	2.05
INFJ	8	3.	3.1	2.31
ESTP	7	2.	2.7	3.80
ISTP	6	2.	2.3	3.25
ENTJ	5	1.	1.9	8.66
ENTP	4	1.	1.6	5.60
ENFJ	3	1.	1.2	2.23
INFP	2	.	.8	2.45
INTP	2	.	.8	3.95
Total	257	100.	100.0	100.0

On a bar chart these results are presented in Figure 4-6.

Figure 4-6: Myers/Briggs Personality Type Results for SDA Sample



The bar chart visually indicates that a higher number of participants fit the profile of four types, namely ISTJ, ISFJ, ESTJ, and ESFJ. All four have SJ as a common factor.

Following are the results for the SDA group set out in a type table, with the South African sample results for comparison purposes. Note that the South African sample indicates only two clear majority types, namely ESTJ (23.2%) and ISTJ (19.9%), whereas the SDA group sample indicates four dominant types, namely ISTJ (26.1%), ISFJ (19.5%), ESTJ (12.8%), and ESFJ (11.7%).

Table 4-16: Comparison of Personality Type Results for SDA and RSA Samples

Sensing Types				Intuitive Types					
With Thinking		With Feeling		With Feeling		With Thinking			
ISTJ N=67 26.1% RSA=19.9%		ISFJ N=50 19.5% RSA=6.1%		INFJ N=8 3.1% RSA=2.3%		INTJ N=12 4.7% RSA=6.3%		Judging Types	Introverts
ISTP N=6 2.3% RSA=3.3%		ISFP N=9 3.5% RSA=1.7%		INFP N=2 0.8% RSA=2.5%		INTP N=2 0.8% RSA=4%			
ESTP N=7 2.7% RSA=3.8%		ESFP N=8 3.1% RSA=2.1%		ENFP N=11 4.3% RSA=3.6%		ENTP N=4 1.6% RSA=5.6%		Perceiving Types	Extraverts
ESTJ N=33 12.8% RSA=23.2%		ESFJ N=30 11.7% RSA=4.9%		ENFJ N=3 1.2% RSA=2.2%		ENTJ N=5 1.9% RSA=8.7%		Judging Types	
	N	%	SA%		N	%	SA%		
E	101	39.3	54.1	I	156	60.7	45.9		
S	210	81.7	64.9	N	47	18.3	35.1		
T	136	52.9	74.7	F	121	47.1	25.3		
J	208	80.9	73.5	P	49	19.1	26.4		

Exceptionally high scores on the individual preferences are indicated on the Sensing (81.7%) and the Judging (80.9%) scores. It is significant to notice that the S and J percentages are nearly identical to that of a SDA clergy sample in Southern Africa (Joubert, 1993:50) where S = 82% and J = 79%. This indicates that the clergy reflects the membership and vice versa.

What would be the reason for this and what effect would it have upon the organization of the SDA denomination?

4.10 The Dominant Personality Types in the SDA Group

The dominant types in the SDA group are ISTJ, ISFJ, ESTJ, and ESFJ. What are the main features of these types? I will review them from an organizational perspective as this is most relevant to the church organization. In their book, *Introduction to Type in Organizations*, Sandra Hirsh and Jean Kummerow (1987), present the characteristics of the following types as presented in Table 4-17. I have also indicated the percentages of each profile as it pertains to the results for the SDA sample.

Table 4-17: Highest Personality Type Results for SDA Sample

	ISTJ (26.1%)	ISFJ (19.5%)	ESTJ (12.8%)	ESFJ (11.7%)
Main Characteristics	Thorough, painstaking, systematic, hard-working, and careful with detail.	Sympathetic, loyal, considerate, kind, and will go to an amount of trouble to help those in need of support.	Logical, analytical, decisive, and tough-minded and are able to organize facts and operations well in advance.	Helpful, tactful, compassionate, orderly, and place a high value on harmonious human interaction.
Contributions to the Organization	<ul style="list-style-type: none">❖ Get things done steadily and on schedule.❖ Are particularly strong with detail and careful in managing it.❖ Have things at the right place at the right time.❖ Can be counted on to honor commitments and follow through.❖ Work well within organizational structure.	<ul style="list-style-type: none">❖ Take the practical needs of people into account.❖ Use strong follow-through skills in carrying out organizational goals.❖ Are painstaking and responsible with detail and routine.❖ Expend efforts willingly to serve others.❖ Have things at the right place at the right time.	<ul style="list-style-type: none">❖ See flaws in advance.❖ Critique programs in a logical way.❖ Organize the process, product, and people.❖ Monitor to see if the job is done.❖ Follow through in a step-by-step way.	<ul style="list-style-type: none">❖ Work well with others, especially on teams.❖ Pay close attention to people's needs and wants.❖ Complete tasks in a timely and accurate way.❖ Respect rules and authority.❖ Handle day-to-day operations efficiently.
Leadership Style	<ul style="list-style-type: none">❖ Use experience and knowledge of the facts to make decisions.❖ Build on reliable, stable, and consistent performance to take charge.❖ Respect traditional, hierarchical approaches.❖ Reward those who follow the rules while getting the job done.❖ Pay attention to immediate and practical organizational needs.	<ul style="list-style-type: none">❖ May be reluctant to accept leadership at first, but will step in when asked.❖ Expect themselves and others to comply with organizational needs, structure and hierarchy.❖ Use personal influence behind-the-scenes.❖ Follow traditional procedures and rules conscientiously.❖ Use head for detail to reach practical results.	<ul style="list-style-type: none">❖ Seek leadership directly and take charge quickly.❖ Apply and adapt past experiences to solve problems.❖ Crisp and direct at getting to the core of the situation.❖ Quick to decide.❖ Act as traditional leaders who respect the hierarchy.	<ul style="list-style-type: none">❖ Lead through personal attention to others.❖ Gain good will through good relationships.❖ Keep people well informed.❖ Set an example of hard work and follow-through.❖ Uphold organizational traditions.

Preferred Work Environment	<ul style="list-style-type: none"> ❖ Contains hard-working people focused on fact and results. ❖ Provides security. ❖ Rewards a steady pace. ❖ Structured. ❖ Task-oriented. ❖ Orderly. ❖ Allows privacy for uninterrupted work. 	<ul style="list-style-type: none"> ❖ Contains conscientious people working on well-structured tasks. ❖ Provides security. ❖ Clearly structured. ❖ Calm and quiet. ❖ Efficient. ❖ Allows for privacy. ❖ Service-oriented. 	<ul style="list-style-type: none"> ❖ Contains hard-working people focused on getting the job done correctly. ❖ Task-oriented. ❖ Organized. ❖ Structured. ❖ Provides stability and predictability. ❖ Focused on efficiency. ❖ Rewards meeting goals. 	<ul style="list-style-type: none"> ❖ Contains conscientious, cooperative people oriented towards helping others. ❖ Goal-oriented people and systems. ❖ Organized. ❖ Friendly. ❖ Includes people who are appreciative. ❖ Has people who are sensitive. ❖ Operates on facts.
Potential Pitfalls	<ul style="list-style-type: none"> ❖ May overlook the long-range implications in favor of day-to-day operations. ❖ May neglect interpersonal niceties. ❖ May become rigid in their ways and thought of as inflexible. ❖ May expect others to conform to standard operating procedures and thus not encourage innovation. 	<ul style="list-style-type: none"> ❖ May be overly pessimistic about the future. ❖ May not be seen as sufficiently tough-minded when presenting their views to others. ❖ May be undervalued because of their quiet self-effacing style. ❖ May not be as flexible as the situation or others require. 	<ul style="list-style-type: none"> ❖ May decide too quickly. ❖ May not see the need for change. ❖ May overlook the niceties in working to get the job done. ❖ May be overtaken by their feelings and values if they ignore them for too long. 	<ul style="list-style-type: none"> ❖ May avoid conflict and sweep problems under the rug. ❖ May not value their own priorities enough because of a desire to please others. ❖ May assume they know what is best for others or the organization. ❖ May not always step back and see the bigger picture.
Suggestions for Development	<ul style="list-style-type: none"> ❖ May need to pay attention to the wider ramifications of problems in addition to present realities. ❖ May need to consider the human element and communicate deserved appreciation. ❖ May need to try fresh alternatives to avoid ruts. ❖ May need to develop patience for those who ignore standard operating procedures while trying out new techniques. 	<ul style="list-style-type: none"> ❖ May need to work at seeing the future in positive, global terms. ❖ May need to develop more assertiveness and be more direct. ❖ May need to learn to publicize and spotlight their own accomplishments. ❖ May need to work at remaining open to other ways of doing things. 	<ul style="list-style-type: none"> ❖ May need to consider all sides before deciding, including factoring in the human element. ❖ May need to prod themselves to look at the benefits of change. ❖ May need to make a special effort to show appreciation of others. ❖ May need to take time to reflect and identify their feelings and values. 	<ul style="list-style-type: none"> ❖ May need to learn how to value and manage conflict. ❖ May need to factor in their personal needs. ❖ May need to listen hard to what others really need or want. ❖ May need to consider the logical, global implications of their decisions.

4.11 Analysis of the Main Personality Types of the SDA Group

All four of the personality profiles that have the highest percentages in the SDA group, the ISTJ, ISFJ, ESTJ, and the ESFJ, have certain similarities. Both the ISTJ and the ESTJ are very task-oriented, detailed, and hard working. Both the ISFJ and the ESFJ are more people-oriented, in that they are very helpful, kind, caring, especially to those in need of their support. As far as their contributions to an organization go, they all respect authority, are careful with detail and accuracy, and are loyal, supportive of, and committed to their organization. Matters are dealt with sequentially and logically. Jobs are done according to instructions and demands. “Shoulds” and “oughts” are therefore respected as “the right thing to do”.

The leadership style in all four personality types respect the traditions of the organization and seek to uphold and preserve them. Hierarchical structure and authority is highly regarded and supported. Leadership therefore respects the hierarchy within which they find themselves. Traditional procedures and policies are conscientiously upheld and adhered to. Rules are to be kept and as such are “sacred” to the structure. Leadership is realistic and practical. It does not take to much dreaming or visioning, philosophizing or theorizing. This style of leadership likes to be seen as stable and dependable, referring to past tradition to solve problems in the present. Leadership depends largely upon a traditional system of rules or policies that govern every aspect of life within the organization. This style therefore upholds the tradition or *status quo*, and has a natural aversion for much change. The leader feels safe and guided within a proven bureaucratic system of standard operating procedures that ensure a measure of stability and predictability. Leadership does not look kindly on suggestions or efforts to change the system or the rules. The response would be, “If they have worked in the past, why change them now?” The system therefore, takes on a life of its own, in a cyclical manner. Members in the organization choose leaders that will respect the hierarchical system and its policies. Leaders help make rules/policies that ensure the continuance of the system. This ensures not only that the system and its traditions survive, but that the leadership positions will also be unchallenged. Persons who want to bring in radical change, are expelled from the system, as dissidents and rebels, who want to disrupt and break down the system (Cf. Van Rooyen, 1996; Ballis, 1999). This provides security for the organization as well as for the employees, by preserving the *status quo*.

What kind of work environment do these four personality types prefer? People who are hard-working and conscientious. People who are task-oriented and focus on facts and results, on getting the job done correctly, as the system demands. An environment which provides for

structure, predictability, order, efficiency, and security, is preferred. The only type that also emphasizes people qualities, is the ESFJ. It prefers people who are helpful, appreciative and sensitive.

What are some of the pitfalls and challenges that these personality types face?

1. Overlooking long-term, future planning, and visioning, in favour of day-to-day operations.
2. Fear of change and innovation.
3. May be seen as rigid and inflexible in the application of rules, policies and standard operating procedures.
4. May be inclined to see organizational structure as an *end*, and not a *means*. This would be especially true if the organization is a church, which takes on a hallowed and sacred character, which is God-ordained and should not be tampered with. The organization in a bureaucracy is usually deemed more important than the individual.
5. All the types, except the ESFJ, need to factor in more of the human element in people relationships, like affirmation and an intentional communication of appreciation. People tend to appear as less important than policy.
6. The ESFJ type may become over-burdened by taking on too much in an attempt to care for others, or please others, resulting in burnout.

4.12 Application of Personality Type Results to the SDA Church

How does the above analysis apply to the SDA Church? The SDA Church has an organizational structure that is based upon a hierarchical structure¹ of representation. Groups of churches form conferences. Groups of conferences form unions and groups of unions form

¹ Knight says, “we have followed the corporate model of hierarchy and not the biblical model of talents and gifts” (1995:51). “Like the Roman Catholic Church, Adventism has developed a worldwide hierarchical model” (1995:47).

divisions. At present, there are twelve world divisions that represent the Church worldwide. Representatives are elected by local church members to elect leadership at the Conference and Union levels. The top structure of the Church, i.e. World Division and General Conference level leadership, is elected mainly by Conference and Union leadership, with a token of local church laity.

The characteristics of the four personality types described above fit the structure of the SDA Church well. My hunch is that they will feel very comfortable, safe and familiar within the hierarchical structure of the Church. Policy plays a very prominent part in the day-to-day running of the Church and is conscientiously applied. This has been a positive, stable and unifying factor for such a large worldwide organization. The downside of the picture, as described above, also fits well. The organizational structure has stood the Church well in its beginning, growing and establishing years. Barry Oliver (1989), however, in his Ph.D. dissertation indicates that it was not meant to remain the same forever, and George Knight, the Church's foremost historian,¹ goes as far to say, "the 1861-1863 and 1901-1903 organizational structures were not divinely inspired, but were established to facilitate mission" (1995:52). When asked how well he thought the four-tier organizational system was standing up, George Knight (1995:49), responded,

Not all that well. It has not remained flexible enough to keep up with developments both within and without the church. As a result, we now have a bureaucratic structure, which appears to be limiting our achievement of mission in some serious ways. Administrators breed administrators and even in times of financial crisis it is hard to decrease their numbers. In spite of the fact that we are in an age of vastly improved transport and communication, in many parts of the world there appears to be more salaried ordained talent behind desks than in frontline pastoral and evangelistic posts.

¹ George Knight, Ph.D., is a professor of Church History at Andrews University, Michigan, U.S.A., and a prolific and respected author within the SDA Church.

Since the Church has become more accepted, established, and financially viable, its aggressive growth of early years has diminished, and certain voices for change and innovation are more and more frequently heard (Oliver, 1989; Knight, 1995, etc.).

The SDA Church, like most other denominations, has to a large extent followed the stages in the life cycle of a church, as set out by sociologist, David O. Moberg (1984; cf. Knight, 1995). He refers to stage 1 as an “incipient organization”. This describes the birth of a new church, often initially viewed as a cult or a sect. It often has a “charismatic, authoritarian, prophetic” leadership at this stage (Knight, 1995:24). It is small, dynamic and fast growing. Its worship is often characterized by a charismatic style. Its members are committed and sacrificing, with a strong faith in their goal, calling and destiny. George Knight believes that this stage fairly accurately fits the “description of Sabbatarian Adventism between 1844 and 1863, with strong leaders like Joseph Bates, James White and Ellen G. White (Knight, 1995:25).

The second stage, according to Moberg, is that of “formal organization”. This is where the organization formulates and publicizes its goals, develops a creed, and adopts symbols that gives it a unique and peculiar identity. According to Moberg, this stage often places an emphasis on behaviours that distinguish it from the surrounding society. Moberg (Quoted by Knight, 1995:25) mentions certain behaviours, like

the use of automobiles, neckties, tobacco, instrumental music, cosmetics, or wedding rings may be considered sinful; card playing, movie attendance, dancing, or military service may be tabooed. Thus codes of behavior are developed and enforced; these distinguish members from others and often draw persecution or ridicule that increases in-group feelings and strength.

According to Knight (1995:26), this stage is reflected in the development of the SDA Church between approximately 1863 and 1900. In 1863 the General Conference of Seventh-day Adventists was officially formed. During the early 1870s the first formal statement of beliefs

was issued, first permanent educational institution and the first official foreign missionary was sent abroad. By 1900 the Church's lifestyle and doctrines were firmly established, with a rapidly increasing number of missions, conferences, schools, hospitals and publishing houses around the world. Leadership, according to Knight, "was becoming progressively more formal and 'administrative,' as opposed to being informal and charismatic" (Ibid.).

The third stage of organizational development, according to Moberg, is that of "maximum efficiency". Greater emphasis is placed on statesmanlike leadership, rational organization and good management procedures. Growth is rapid and organization is seen as efficient, as a means and not an end in itself. This stage witnesses the "rise of historians and apologists for the faith" (Knight, 195:27). According to Knight, this stage, as applied to the SDA Church, is portrayed from the General Conference Session in 1901 and the re-organization of the Church (Oliver, 1989), to the general acceptance of the Church in evangelic circles in the late fifties and early sixties. This acceptance came largely through the efforts of Christian author, Walter Martin, and Donald Grey Barnhouse, editor of Eternity magazine. During these stage three years, there was an increase in the denomination's historical and apologetic literature, with writers like J. N. Loughborough, M. E. Olsen, A. W. Spalding, and F. D. Nichol. It was also during this time that the *Seventh-day Adventist Bible Commentary* volumes were published, under the general editorship of F. D. Nichol, then editor of the Church's official paper, *The Review and Herald*. This further enhanced the unity of belief and faith of an ever-growing international organization. It was also during this time that the Church founded two universities, which increased the scholarship of the Church and enhanced its standing in the scholarly world of science and religion.

Moberg's fourth stage of organizational growth, which he calls "institutionalism", introduces formalism and bureaucracy. "Administration tends to center in committees and boards that often become self-perpetuating. The church becomes a 'bureaucracy,' with mechanisms of the group's structure largely having become ends in themselves" (Knight, 1995:28). Conflict between the church and the outside world is replaced by tolerance. "Conformity to social norms and mores is typical, 'respectability' becomes a central quest, and membership standards are relaxed as the church seeks to bring more socially respectable people into the fold" (Knight, Ibid.). The church loses its homogeneous uniformity, in its forms and rituals, standards and lifestyles. It becomes more varied, heterogeneous, individualistic, and accommodating in its ways. Sermons become topical lectures on social or psychological issues, and no longer on sin, salvation, and church doctrine.

Knight sees some parts of the SDA Church still in stage three, while others are already in stage four. In my opinion, the Church started to move into stage four in the seventies and eighties and is firmly entrenched in stage four today. The Church has great institutions around the world, the largest international Protestant school system, a multi-million medical system with the best and latest technology, and a well controlled administrative system from the most sophisticated urban areas to the most primitive, developing parts of the globe. The authors Bull and Lockhart (1989:226) writing about Adventism, say that "to visit the hospitals of the system today is to see an Adventism that is 'of an undenominational, unsectarian, humanitarian and philanthropic nature'. Why do I say that I believe the Church is in stage four? Because even though lip-service is being paid to the goals and future vision that inspired the pioneers, there are just too many indications that the organization has become more important than its individual members. Too many experiences indicate that the organization has become an end in itself. People are there for the church and not the church for the people. Policy is upheld at

the expense of people, and many a member has been sacrificed at the altar of bureaucracy. To preserve and maintain the traditions, image and identity of the church, is often regarded as a noble utilitarian motive for committee actions, even at the loss of individual members or employees. This is illustrated by the increase in loss of members and employees through disciplinary committee actions, since the seventies to the present (Cf. Ballis, 1999; Van Rooyen, 1996).

The fifth and last stage of Moberg, is "disintegration". Here the organization is characterized by "overinstitutionalism, formalism, indifferentism, obsolescence, absolutism, red tape, patronage, and corruption" (Knight, 29). Members have two choices, they either leave, or they become nominal members, who conform half-heartedly to the organizational requirements. If they leave, they either drift without any formal church membership, join another denomination, are caught up in a secular lifestyle, or form a new sectarian or non-denominational fellowship.

According to Knight, the SDA Church has not yet reached this stage and it will be some years before this happens. I tend to agree with Knight, and would like to suggest that the largest challenges facing the Church today lie within the factors mentioned in stage four. It is also in this stage that I notice the most common factors with the highest personality types found in the SDA sample. The ISTJ, ISFJ, ESTJ, and ESFJ, all tend to be attracted to formal, established, and traditional organizations, with a secure hierarchical management system and a well-structured work environment with clearly defined operating procedures. The discouraging part of Moberg's model is that it seems so fatalistic, implying that all organizations move to an unavoidable end of disintegration, as humanity moves toward the grave. What solution does Knight give? I quote (1995:35):

The only thing that can be said with certainty now is that Adventism will be swept down the river by the same sociological forces unless it *deliberately chooses and courageously acts* to reverse the patterns of institutionalization and secularization that are part of the dynamics of an imperfect world.

How will the major personality types, as indicated, affect this solution? Will it help or hinder, make it easier or more difficult? I quote again from Knight (1995:32):

Nearly everyone seems to agree that radical administrative and institutional reorganization, consolidation, and reform are imperative, but few appear to be willing to put their best judgments into action. The result is that a great deal of money and effort is expended in defending the existence of the status quo when these resources might better be used to develop new structures and methodologies to reach the movement's original goals.

Most of the personality types will find the statement above very difficult to implement. SJ types would not feel comfortable with the following words from the quote above: radical, reorganization, reform, new structures and methodologies. All these words imply change, and that is scary to these types. They prefer the status quo and stability. This does not bode well for the SDA Church being able to "deliberately choose and courageously act" to reverse the process towards disintegration as described by Moberg. Knight says, "We are struggling against the inertia of vested interests, . . ." for "once you get above the local conference level, it is largely the bureaucrats who continue, quinquennium after quinquennium, to vote the bureaucrats in" (1995:51).

So, what is Knight's challenge to his own Church? He says, "the denomination's institutional structures need to be totally reevaluated in the light of current realities and new possibilities" (1995:49). As previously indicated, the words, "reevaluated" and "new possibilities" are scary concepts to the four major personality types found in the SDA sample. What impact does this scenario have for the future survival of the SDA Church? I will elaborate more on this question in the next section dealing with temperament, as well as in the closing chapter of this study.

4.13 Temperament

4.13.1 Introducing Temperament

What is temperament? Keirsey and Bates (1978) define temperament as “that which places a signature or thumbprint on each of one’s actions, making it recognizably one’s own” (p. 27). It is the “inborn form of the living being” (p. 28), that which “determines behavior” (p. 30). Others use the term “biologically based” or “genetically inherited”¹ (Cf. Louw & Edwards, 1993:567). In my opinion, temperament commonly refers to a person’s emotional response to the stimuli from the environment, which is evidenced, or made visible in his/her behaviour, and which indicates a preferred manner of behaviour. Louw and Edwards succinctly state, “Temperament is the inherent and characteristic way in which a person reacts to stimuli” (1993:513). In his first book, *Please Understand Me* (1978), Keirsey names the four temperaments after four Greek gods, namely Prometheus (NT), Epimetheus (SJ), Dionysus (SP), and Apollo (NF). In his second book, *Please Understand Me II* (1998), Keirsey prefers to use the names given by Plato, namely Rational (NT), Guardian (SJ), Artisan (SP), and Idealist (NF). I will be using the Myers-Briggs names, by simply referring to the NT, SJ, SP, and NF temperaments.

It is significant to note that the SJ temperament is found in all four of the highest personality types in the SDA sample. It would therefore be important to know what the characteristics of the SJ temperament is, which groups all these four personality types together. First, I would like to give a brief overview of the temperaments. What are the basic characteristics of the four temperaments? The temperament characteristics in Table 4-18 are adapted from Hirsh & Kummerow (1987), Keirsey & Bates (1978), and from Keirsey (1998).

Table 4-18: Temperament Characteristics

¹ From personal response by my internal promoter, Professor T. W. B. van der Westhuisen.

		SJ (70%)	SP (11.7%)	NF (9.3%)	NT (8.9%)
Names	Greek Gods Hippocrates (400 B.C.) Plato (340 B.C.) Aristotle (325 B.C.) Galen (190 A.D.) Paracelsus (1550) Adickes (1905) Spränger (1914) Kretschmar (1920) Fromm (1947) Myers (1958)	❖ Epimethean ❖ Black bile ❖ Guardian ❖ Hedonic ❖ Sanguine ❖ Changeable ❖ Innovative ❖ Aesthetic ❖ Hypomaniac ❖ Exploitive ❖ Probing	❖ Dionysian ❖ Blood ❖ Artisan ❖ Proprietary ❖ Melancholic ❖ Industrious ❖ Traditional ❖ Economic ❖ Depressive ❖ Hoarding ❖ Scheduling	❖ Apollonian ❖ Phlegm ❖ Idealist ❖ Ethical ❖ Choleric* ❖ Inspired ❖ Doctrinaire ❖ Religious ❖ Hyperesthetic ❖ Receptive ❖ Friendly	❖ Promethean ❖ Yellow bile ❖ Rational ❖ Dialectical ❖ Phlegmatic* ❖ Curious ❖ Skeptical ❖ Theoretic ❖ Anesthetic ❖ Marketing ❖ Tough-minded
Main Characteristics		❖ Dutiful/Hard-working ❖ Service-oriented ❖ Responsible/Dependable ❖ Careful ❖ Traditional/Conservative ❖ Stable ❖ Loyal ❖ Obedience ❖ Rule-oriented ❖ Consistent ❖ Detailed ❖ Factual ❖ Painstaking ❖ Persevering ❖ Routine ❖ Thorough	❖ Action-oriented ❖ Optimism ❖ Cheerfulness ❖ Excitement ❖ Jokes ❖ Laughter ❖ Friendly ❖ Crisis-oriented ❖ Impulsive	❖ Growth ❖ Becoming ❖ Identity ❖ Self-actualization ❖ Harmony ❖ Relationship-oriented ❖ Spectator ❖ Empathic ❖ People-potential	❖ Competence ❖ Intelligence ❖ Power & Control ❖ Logic ❖ Task-oriented ❖ Production-oriented ❖ Verbal ❖ Firm ❖ Directive
Leadership Style		❖ Traditionalist. ❖ Stabilizer. ❖ Consolidator. ❖ Bureaucrat	❖ Troubleshooter. ❖ Negotiator. ❖ Fire fighter. ❖ Entertainer	❖ Catalyst. ❖ Spokesperson. ❖ Energizer. ❖ Peacemaker.	❖ Visionary. ❖ Architect of systems. ❖ Builder. ❖ Managing-director.
Work Style		❖ Works from a sense of responsibility, loyalty, and industry.	❖ Works via action with cleverness and timeliness.	❖ Works by interacting with people about values and inspirations.	❖ Works on ideas with ingenuity and logic.
Learning Style		❖ Learns in a step-by-step way with preparation for current and future utility.	❖ Learns through active involvement to meet current needs.	❖ Learns for self-awareness through personalized and imaginative ways.	❖ Learns by an impersonal and analytical process for personal mastery.
Acknowledged for Contribution		❖ Timely output.	❖ Expeditious handling of the out-of-the-ordinary and the unexpected.	❖ Something personal or a special vision of possibilities.	❖ Strategies and analyses.
Time Perspective		❖ The past – Yesterday!	❖ The present – Now!	❖ Perspective - Someday	❖ The future – Tomorrow!

* I do not agree with Keirse and Bates (1978) and Keirse (1998) regarding their categorizing of the phlegmatic and choleric temperament types – phlegmatic should be under the NF column and choleric under the NT column. I believe they may have misquoted Galen (Cf. Oates, 1990:909).

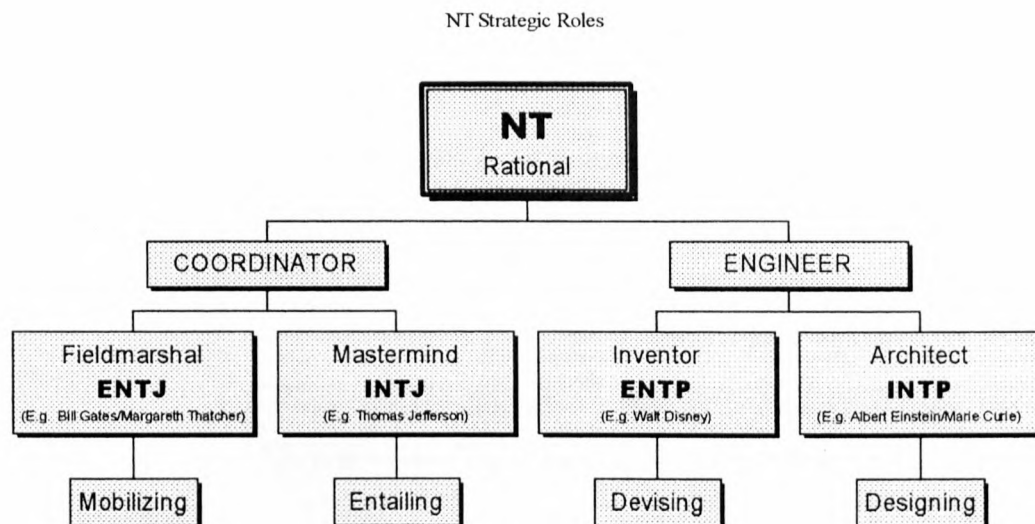
Why are these couplets of letters used to identify the four temperaments? If one looks at the sixteen personality types, one can identify four types that fall under each temperament, e.g. the following personality types all fall under the NT temperament, the ENTJ, INTJ, ENTP, and the INTP. The four main SDA types are ISTJ, ISFJ, ESTJ, and ESFJ. All of them have a SJ in them, indicating that all four personality types are SJ temperaments. This is graphically presented in Table 4-19.

Table 4-19: Type and Temperament Table

Sensing Types		Intuitive Types			
With Thinking	With Feeling	With Feeling	With Thinking		
ISTJ SJ	ISFJ SJ	INFJ NF	INTJ NT	Judging Types	Introverts
ISTP SP	ISFP SP	INFP NF	INTP NT	Perceiving Types	
ESTP SP	ESFP SP	ENFP NF	ENTP NT	Perceiving Types	Extraverts
ESTJ SJ	ESFJ SJ	ENFJ NF	ENTJ NT	Judging Types	

According to Keirsey (1998:84), each temperament therefore, has four personality types grouped together with similar and yet different characteristics. They are presented in Figures 4-7 to 4-10.

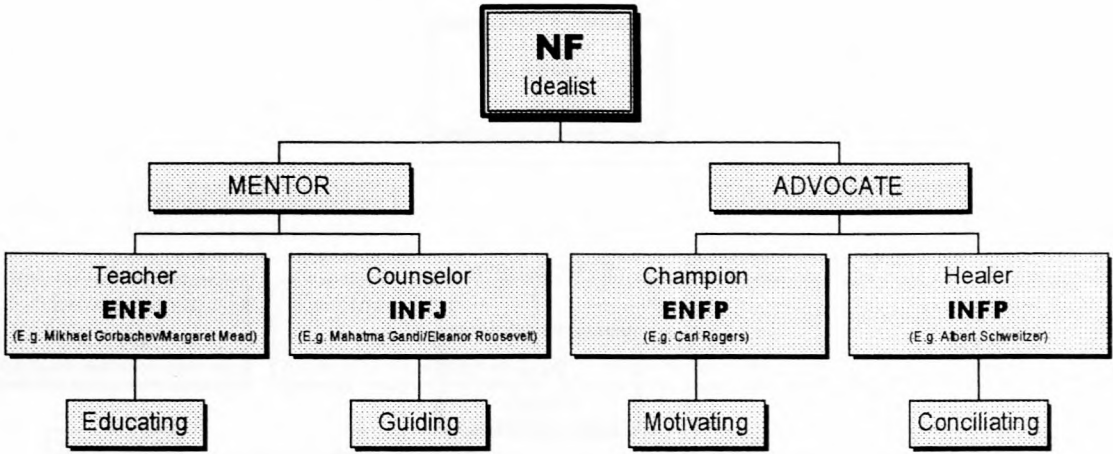
Figure 4-7:



RATIONAL NTs, being **ABSTRACT** in communicating and **UTILITARIAN** in implementing goals, can become highly skilled in **STRATEGIC ANALYSIS**. Thus their most practiced and developed intelligent operations tend to be marshalling and planning (NTJ organizing), or inventing and configuring (NTP engineering). And they would if they could be wizards in one of these forms of rational operation. They are proud of themselves in the degree they are competent in action, respect themselves in the degree they are autonomous, and feel confident of themselves in the degree they are strong willed. Ever in search of knowledge, this is the "Knowledge Seeking Personality" - trusting in reason and hungering for achievement. They are usually pragmatic about the present, skeptical about the future, solipsistic about the past, and their preferred time and place are the interval and the intersection. Educationally they go for the sciences, avocationally for technology, and vocationally for systems work. Rationals tend to be individualizing as parents, mindmates as spouses, and learning oriented as children (<http://keirse.com>).

Figure 4-8:

NF Diplomatic Roles

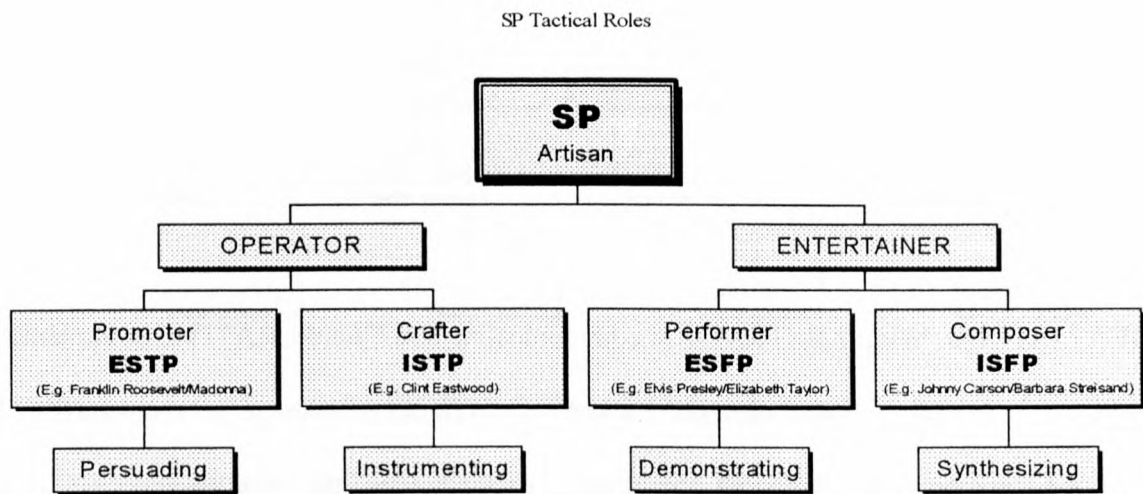


IDEALIST NFs, being **ABSTRACT** in communicating and **COOPERATIVE** in implementing goals, can become highly skilled in **DIPLOMATIC INTEGRATION**. Thus their most practiced and developed intelligent operations are usually teaching and counseling (NFJ mentoring), or conferring and tutoring (NFP advocating). And they would if they could be sages in one of these forms of social development. The Idealist temperament have an instinct for interpersonal integration, learn ethics with ever increasing zeal, sometimes become diplomatic leaders, and often speak interpretively and metaphorically of the abstract world of their imagination.

They are proud of themselves in the degree they are empathic in action, respect themselves in the degree they are benevolent, and feel confident of themselves in the degree they are authentic. Idealist types search for their unique identity, hunger for deep and meaningful relationships, wish for a little romance each day, trust their intuitive feelings implicitly, aspire for profundity. This is the "Identity Seeking Personality" - credulous about the future, mystical about the past, and their preferred time and place are the future and the pathway. Educationally they go for the humanities, avocationally for ethics, and vocationally for personnel work (<http://keirsey.com>).

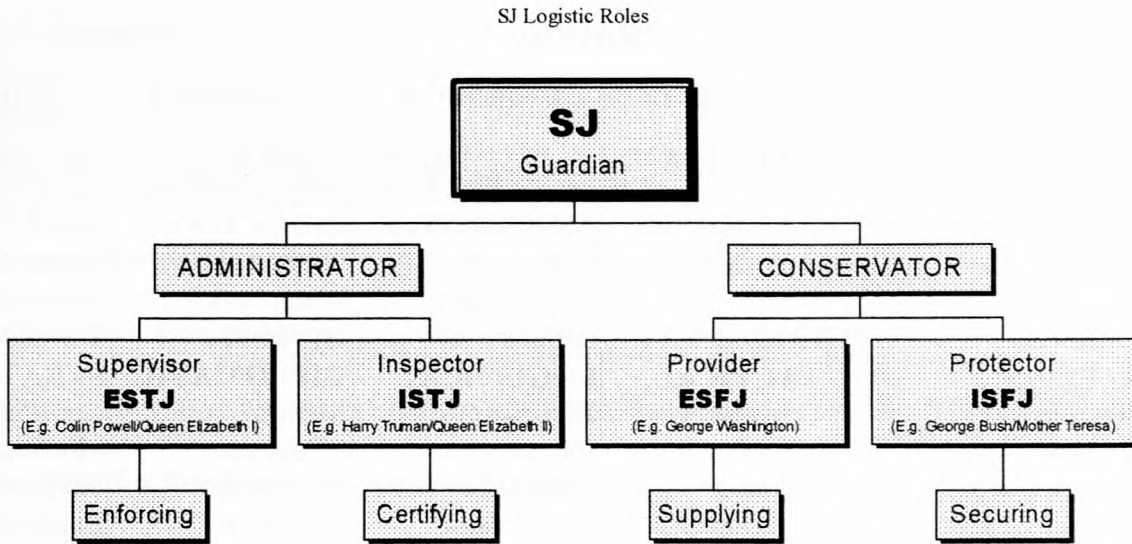
Social relationships: In their family interactions they strive for mutuality, provide spiritual intimacy for the mates, opportunity for fantasy for their children, and for themselves continuous self-renewal.

Figure 4-9:



ARTISAN SPs, being **CONCRETE** in communicating and **UTILITARIAN** in implementing goals, can become highly skilled in **TACTICAL VARIATION**. Thus their most practiced and developed intelligent operations are usually promoting and operating (SPT expediting), or displaying and composing (SPF improvising). And they would if they could be virtuosos of one of these forms artistic operation. Artisans are proud of themselves in the degree they are graceful in action, respect themselves in the degree they are daring, and feel confident of themselves in the degree they are adaptable. This is the "Sensation Seeking Personality" - trusting in spontaneity and hungering for impact on others. They are usually hedonic about the present, optimistic about the future, cynical about the past, and their preferred time and place is the here and now. Educationally they go for arts and crafts, avocationally for techniques, and vocationally for operations work. They tend to be permissive as parents, playmates as spouses, and play oriented as children (<http://keirse.com>).

Figure 4-10:



GUARDIAN SJs, being **CONCRETE** in communicating and **COOPERATIVE** in implementing goals, can become highly skilled in **LOGISTICS**. Thus their most practiced and developed intelligent operations are often supervising and inspecting (SJT administering), or supplying and protecting (SJF conserving). And they would if they could be magistrates watching over these forms of social facilitation. They are proud of themselves in the degree they are reliable in action, respect themselves in the degree they do good deeds, and feel confident of themselves in the degree they are respectable. In search of security, they are the "Security Seeking Personality" - trusting in legitimacy and hungering for membership. They are usually stoical about the present, pessimistic about the future, fatalistic about the past, and their preferred time and place is the past and the gateway. Educationally they go for commerce, avocationally for regulations, and vocationally for materiel work. They tend to be enculturating as parents, helpmates as spouses, and conformity-oriented as children (<http://keirsey.com>).

Keirsey (1989) presents another helpful comparison of these four temperaments in Table 4-20.

Table 4-20: Temperament Comparison by Keirsey

COMMUNICATION	Concrete		Abstract	
IMPLEMENTATION	Utilitarian	Cooperative	Cooperative	Utilitarian
CHARACTER	ARTISAN	GUARDIAN	IDEALIST	RATIONAL
LANGUAGE Referential Syntactical Rhetorical	HARMONIC Indicative Descriptive Heterodox	ASSOCIATIVE Imperative Comparative Orthodox	INDUCTIVE Interpretive Metaphoric Hyperbolic	DEDUCTIVE Categorical Subjunctive Technical
INTELLECT Directive Role >Expressive Role >Reserved Role Informative Role >Expressive Role >Reserved Role	TACTICAL Operator >Promoter >Crafter Entertainer >Performer >Composer	LOGISTICAL Administrator >Supervisor >Inspector Conservator >Provider >Protector	DIPLOMATIC Mentor >Teacher >Counselor Advocate >Champion >Healer	STRATEGIC Coordinator >Fieldmarshal >Mastermind Engineer >Inventor >Architect
INTEREST Education Preoccupation Vocation	Artcraft Technique Equipment	Commerce Morality Materiel	Humanities Morale Personnel	Sciences Technology Systems
ORIENTATION Present Future Past Place Time	Practical Optimistic Cynical Here Now	Dutiful Pessimistic Stoical Gateways Yesterday	Altruistic Credulous Mystical Pathways Tomorrow	Pragmatic Skeptical Relativistic Intersections Intervals
SELF-IMAGE Self-Esteem Self-Respect Self-Confidence	Artistic Audacious Adaptable	Dependable Beneficent Respectable	Empathic Benevolent Authentic	Ingenious Autonomous Resolute
VALUE Being Trusting Yearning Seeking Prizing Aspiring	Excited Impulse Impact Stimulation Generosity Virtuoso	Concerned Authority Belonging Security Gratitude Executive	Enthusiastic Intuition Romance Identity Recognition Sage	Calm Reason Achievement Knowledge Deference Wizard
SOCIAL ROLE Mating Parenting Leading	Playmate Liberator Negotiator	Helpmate Socializer Stabilizer	Soulmate Harmonizer Catalyst	Mindmate Individuator Visionary

4.13.2 Application of Temperament to Congregation and Denomination

As indicated in an earlier study (Joubert, 1993), Carroll, Dudley, and McKinney (1986) have made a significant contribution to an understanding of congregational life, in their *Handbook for Congregational Studies*. In this study they present four areas that they regard as important to congregational life, namely *programme, process, context, and identity*. Oswald and Kroeger (1988) have done research by relating these four aspects to temperament in a congregational setting. They have discovered that each temperament prefers a different aspect which becomes dominant for that specific temperament in the way they experience congregational life. The following table illustrates that fact.

Table 4-21:

Temperament Preferences for Congregational Life				
FACTORS	NT	NF	SP	SJ
Programme	1	2	4	2
Process	3	1	2	4
Context	2	3	1	3
Identity	4	4	3	1

A number one indicates the highest preference, while a four indicates the lowest preference for that particular temperament. How does each temperament relate to each factor in a congregational setting? In the next four sections I present a synopsis of the research findings of Oswald and Kroeger (1988) on these four areas of congregational life and temperament.

4.13.2.1 Programme

Programme refers to that which a congregation has to offer its members and the community where it serves. This would include worship services, religious instruction for children and adults, opportunities for spiritual growth, member visitation, projects to aid the community, especially the poor, destitute and hungry, and much more. It is mostly that which a congregation does that is visible, and can be evaluated as helpful or not. By a congregation I

include the minister, the lay leadership, as well as the lay members of a specific congregation. The four temperaments view the church programme in different ways.

For persons with the NT temperament, programmes are of utmost importance. It is through the medium of programmes that NTs can reveal their competency. Here they can excel and show what they are capable of. Programmes give an NT person the opportunity to showcase his/her capability and competency, and to achieve their goals. Success is important for NTs, and therefore programmes are well planned and when they do not prove helpful, they are changed or scrapped. New innovations, alterations, improvements to the programmes of the congregation are constantly changing the face of the parish. Identity is therefore subservient to programme for the NT. NTs are goal oriented and are challenged by new and innovative projects. They plan well and execute their plans successfully in order to have a sense of accomplishment. NTs thrive on success, and programmes are a way of achieving that. NTs are also attracted to cognitive stimulation, and will tend to prefer programmes that teach them something. They will often evaluate a worship service according to the measure of cognitive learning that has taken place, and not by the atmosphere, or emotional enthusiasm generated.

For persons with an NF temperament, “programs are a process by which caring is demonstrated, values taught and the meaning of life discovered” (Oswald & Kroeger, 1988:148). The programme is never an end in itself, but always a means to an end, which is to meet the needs of the people in the parish. For NFs the programme therefore, never becomes a ritual that needs to be done for its own sake. Programmes need to answer to the needs of the congregation. It needs to teach members how to care, it needs to lead members to a deeper spirituality and a better relationship with God, it needs to feed the hungry and clothe the naked. Programmes need to restore relationships for NFs – between members, married partners,

children and parents, God and people, etc. Programmes, for the NFs, must help people to grow and become whom they were meant to be. NFs will be more concerned about the atmosphere generated by a programme, like a sermon, than by the actual content of the sermon.

Programmes for NFs need to inspire and challenge people to a higher ideal.

For SP members, programmes are only a means to getting people together so that the action can begin. SPs love people and the bigger the group, the better. SPs enjoy high energy programmes where there is lots of action. Lectures would therefore be boring, but dramatizing the Word or role-playing a story, would be attractive. Programmes, for SPs, are happenings, which do not take much planning. They evolve or happen spontaneously from the group. Too much planning and evaluation is not part of an SP's idea of congregational programming.

They like variety and flexibility. Other temperaments, like NTs and SJs may perceive SP programmes as chaotic, disorderly and a total disaster. SPs enjoy a more charismatic style of worship, with lots of energy, spontaneity, surprises, ad-lib as you go, and think-on-your-feet style worship. Worship programmes tend to involve the congregation, sermons are a dialogue rather than a monologue, and the pastor is more of an entertainer or a master of ceremonies than a formal liturgist. SPs love children's programmes and often involve the whole family in the worship service. Youth programmes centre around action, projects, outreach to needy communities. Food and social programmes that promote fellowship with people are always popular with SP members.

SJ members use programmes as a "vehicle through which a congregation expresses its identity" (Ibid., 151). Oswald and Kroeger (1988:151) continue to say that the "main function of programs is to pass on to people the history and tradition of the faith". SPs value a worship programme that is well planned, of a high quality and dignified. Programmes need to preserve

the faith and heritage of the congregation. Unity will be a high priority and often unity is reflected as uniformity to the way we have always done things in the past. Worship styles and structure will not vary much, and will often be fairly predictable from one congregation to another. A strict liturgy will be followed that will not vary much from “the book”. Youth programmes will emphasize the teaching of the doctrines and traditions of the denomination. Youth organizations that are orderly, strict and rule-oriented, like the Boy and Girl Scouts, will be supported. Denominational rites of passage from childhood to adulthood will be part of the church’s programme. Congregational rituals will be followed and denominational traditions celebrated. Evangelism and stewardship are important for the SP congregation, as well as the welfare department, which will provide service opportunities to the poor and the needy in practical, down-to-earth ways, like soup kitchens, day care centres, etc. Social programmes will be planned, not so much for fellowship, as to create a sense of belonging. This creates identity for the SP member.

4.13.2.2 Process

For the NT member, goals and results are more important than *how* they are reached. Process, for NTs, is merely a means to reach the goal. Success and competence is measured not in the process, but in the end result. Process, for the NT, is “simply an irritant or impediment” (Ibid., 157). If process training is important for NTs to achieve success, they will endure it, or delegate it to someone else (like an NF). NTs will go for any process if it is mind stimulating and theologically challenging. When NTs develop a successful formula for achieving their goals, they will use it consistently, but will unlike the SJs, not hesitate to change it if it can be improved. NTs do not always display the patience needed to train lay leaders. They expect the same measure of competency and hard work of others that they expect of themselves. This often gives them the image of slave drivers and hard taskmasters. NT members appreciate

leaders who do sound preparation and research before making decisions or bringing matters to boards or committees. They dislike long tedious meetings and tend to avoid any display of emotions. NTs are usually not attracted to the process of relationship building in groups, especially when it has an emotive and personal experiential component to it. They want to know the facts, in order to use them to make good decisions, in order to reach their goals.

The process is the most important factor for NFs. It is not reaching the goal, but *how* one gets to the goal. The process is what congregational life is all about. NFs value how a congregation lives out their values on a daily basis. They value congruence between faith and life. Koinonia is the key for NF members. Without fellowship, there is no warmth, and without warmth and acceptance in relationships, the church is dead. NFs value caring, seeing potential in people, believing in the ministry of gifts, and training people to reach their full potential. Experiential learning is important. They practice what they preach. They trust others easily and expect the same in return. NFs are good listeners and value good communications skills. They generally do not like conflict and tension, and find it difficult to confront, which is necessary for healing and growth in any group. NFs are creative problem-solvers and often rely on hunches and intuition to guide them. NFs like the process to take place in small groups, where fellowship and relational warmth can be fostered. This could apply to Bible study groups, prayer meetings, spiritual growth groups, church projects, and even worship groups. The larger the group, the less warmth, and would therefore be avoided by NFs, if at all possible. NFs prefer less formal meetings, with a flexible time perspective, which normally frustrates NT members, who prefer matters to be handled factually and promptly.

SP members enjoy the process if it is spontaneous and energized with excitement and action. They do not appreciate long planning or evaluating sessions. No activity is ever presented in

the same way twice. Every programme is unique. SPs like to be included in whatever is happening. They enjoy being asked to participate at the last moment or even during an event. They get turned on by the energy experienced in the present moment, in the here and now. SPs do not like formal evaluations or performance appraisals. They measure their success by the level of energy experienced while in the midst of a programme. SPs are “free spirits” that value an open and flexible approach to issues. They therefore do well in any crisis situation, and love to be where the action is.

For SJs, the process is only important if it enhances the identity of the congregation or denomination. It needs, therefore, to uphold the traditions and practices of the past. How things are done needs to be consistent with how they were done in the past. It preserves identity and provides a sense of security and stability. In contrast to SPs, SJ members do not like surprises. For them “everything should be done decently and in good order” (Ibid., 159). They value thorough preparation and long-term planning. Clearly defined procedure for making decisions is highly valued. Standard operating procedures need to be spelt out as policy for all to follow. Each committee and church office has well-defined duties and responsibilities. SJs work well in a hierarchical system, where roles and duties are clearly defined. Accountability and evaluation is important, and is expected to work from the top down and not the other way around. SJs are normally “authority dependent” and therefore need to know who is in charge. Titles, therefore, play an important part in clarifying relationships and implementing accountability. Meetings play an important part, because they provide a regular opportunity to check progress and hold people accountable. SJs feel safe when there are rules in place and clearly defined systems to implement them. As “protocol” defines what you do in the army, so “policy” or “standards” define how things are done in the congregation.

4.13.2.3 Context

NT persons are natural change agents in their contexts. They want to make an impact on their environment and the medium used will be programmes that are effective. NTs excel as trainers and teachers, that desire to make an impact on meeting the needs of the community, whether it be literacy programmes, AIDS awareness programmes, anti-drug abuse seminars, or crime prevention programmes. NTs are more sensitive than most to societal injustices and will plan a programme to eliminate them. NTs have a rational approach to solving problems and prize their ideas as better or superior to those of others. They will tend to be impatient with other's ideas and use strong-sell methods to gain support for their plans and programmes. Plans are more important than people for NTs, and therefore, they tend to regard only those that support their ideas. Their narrow focus is both to their advantage and disadvantage. When they focus their energy on a specific plan, job, or goal, it usually gets done successfully. In the process, though, people who do not support or participate are sidelined and discarded, as if they don't exist. NFs can be severe critics of other's methods or plans, within the congregation as well as in the outside context. They are rational thinkers and often do well in an academic or scientific setting, as well as in top business management.

NF members are natural idealists who will want to be in harmony with their environment.

They will appreciate and seek the approval and affirmation of their context. They will therefore find it difficult to attack injustices in the community with a strong prophetic voice, unless strongly supported and affirmed by the leadership of the community. NFs will, therefore, often be seen by others as liberal and without backbone, who are not being able to take a strong stand, make firm decisions and carry them out. Others, especially NTs may view them as "romantics, unrealistic, and 'pie-in-the-sky' dreamers" (Ibid., 163). Because NFs trust others easily, they can easily be conned by the poor and the needy. NFs have a natural ability

to empathize and will tend to deal with the pain of a society individually rather than systemically. If the needs of the context overwhelm them, NFs may withdraw from the context back into the personal, relational and spiritual issues of the congregation. NFs have a “poetic, romantic, dramatic perspective to life” with much compassion for the individual’s plight. They will serve their contexts best when with training they can do therapy, counselling, inter-personal skills training and consulting.

For SP members denominational or congregational boundaries are invisible. They relate to their context the best of all temperaments. Oswald and Kroeger (1988:168) put it succinctly, “When all other types want to do something to the context, SPs become part of the context. Their first impulse is to enjoy and celebrate a context rather than change it”. They make fewer distinctions between insiders and outsiders. When “SJs want to minister to outsiders, NTs want to set up new programmes, [and] NFs want to find a way to love them, . . . SPs simply go and relate” (Ibid.). It makes very little difference for SPs whether they are visiting a sick church member or picking up a drunk off the street who is not a church member. For SPs religion is doing, and doing it enthusiastically. They do often fail to follow through and need the persistence of the SJs to complete tasks. This can also be due to the fact that SPs often over-extend themselves by not being able to say no to exciting invitations to get involved. SPs may also be severely criticized for their unconventional methods of ministry as being odd, too risky or way-out. This would especially be true if the church leadership or local congregation were predominantly SJ or NT.

SJ church members believe that God does not want them to become overly relevant to their context, because this would lead to a slide towards ecumenism and an eventual selling of one’s soul to the devil, in order to convert the devil. SJs believe that keeping a healthy distance from

one's environment helps to keep one's identity clear and distinct, and thereby enables one to relate more effectively to one's context. The church is seen as a bastion for the protection of Christian and moral values in the midst of transience, decay and sinful degradation. It is therefore essential to preserve its identity in order for it to be effective. How then does a largely SJ congregation have a positive and meaningful effect upon its context? Oswald and Kroeger propose that the "best way to influence a church's context, according to an SJ, is to invite people to become part of the church's heritage and family life" (Ibid., 166). Evangelism is therefore a key approach for SJs to make a contribution to their context, whether it be far-off mission or nearby evangelism. Oswald and Kroeger indicate that they have found that for "some SJ clergy, converting members of the community to their denomination's faith is the key way they deal with their context" (Ibid., 167). SJ members are loyal supporters of their denomination, who take their membership seriously (Cf. Staples, 1991:67-68). Because identity is so important to SJs, they reveal their identity by their commitment to their church, and what it requires or deems honorable, whether it be in lifestyle, dress, behaviour, job, marriage, family, church attendance, etc. Identity means people in the community must not have to guess my religious affiliation. It should be clearly visible. This can easily cause others to judge SJs as works-oriented or legalistic Christians. Visibility of their identity is also important as it pertains to the physical plant or church buildings and church grounds. Keeping these representable is also part of the SJ's identity. SJs also have a strong service-orientation and sense of responsibility to care for the poor and needy. Generally this would take the form of a "ministry *to* the poor and rather than *with* the poor" (Ibid.). Often this ministry will be rendered away from the church at a separate venue and not at the church. SJs want to be identified with ministry, but not with the poor, the vagrants and the sinful themselves, lest their identity becomes tainted. Belonging is also important to SJs and therefore they respect authority, especially in a hierarchical system and bureaucratic system. Belonging is further

enhanced by mass denominational gatherings of believers, which fosters a sense of loyalty, unity, and identity.

4.13.2.4 Identity

NT members are the “most iconoclastic of all the types” (Ibid., 173). If it doesn’t work, change it, is a common motto. The past is tested and tried, more than revered. NTs find their identity in the future, in the goals they are attempting to reach, the programmes and projects they are planning. They form an identity around their accomplishments, their intentional ministry, and their competence. NTs have a vision for the future. Whereas the NFs will do the dreaming, the NTs fulfill them. They make the future happen. Of all the types, NTs are the most empowered, because they bring with them a natural sense of their own competence and ability. This may cause others to perceive them as arrogant and result in other types resisting their ideas and plans. NTs want their congregations to be a place where inquiring minds are welcome. They believe that that they have the best understanding of the belief of the church. Their motive is not to preserve it like the SJs would, but to change it if need be, and make it relevant to the future. NTs want their churches to be change agents in their community, to be seen as successful and relevant, progressive and making an impact upon society. If some NTs had their way they would turn their churches into businesses where success could be measured by production and turnover.

For NF persons their identity is tied to self-actualizing activities, personal growth and building people relationships. The more mystical, meditative NF types will be attracted to a church that provides opportunities for silence and inner spiritual healing journeys. The relationship building NF types will want their church to be the warmest, most accepting and friendliest church in town. The caring NF types will want to be involved with a congregation that has a

more social activist outreach to the poor and the disenfranchised. During the sixties, the NF clergy and members rallied around the human potential movement, and endeavoured to turn their churches into big T-groups with the pastor as the trainer. Human development was all important. NFs are attracted to a church where the members are “becomers”, becoming what God wants them to be. In this sense NFs are more future-oriented like NTs than past-oriented like SJs. They are process-oriented, by constantly becoming and growing towards the goal of what God wants them to be. The difference between NTs and NFs, is that NTs plan for attainable goals, while NFs enjoy the journey. *Being* is more important than *doing*. Growth in self-esteem and self-actualization is fostered in church programmes. NFs will be attracted to churches that have a caring hospital identity, where the broken and the maimed of the world may find healing and the balm of Gilead. NFs are also attracted to a church that is accepting and open, where individuals may share their joys and struggles without censure (like in a SJ church), and experience a sense of warmth and belonging. If the congregation’s identity is not that which is natural to NFs, they will probably adapt to it, rather than challenge it (like the NTs), as they are the most flexible of all the types.

Identity preference for SPs is not a great issue at all, because they are not concerned with the past or the future and how it impacts upon the image of the present. SPs live in the “now” of the moment. They go where the action is, and therefore will be attracted to churches where things happen. Programmes happen as people are moved by the Spirit. SPs will be attracted to congregations that are open and responsive to the needs of the members or the community. SPs will respond with commitment to action programmes, where they can actively participate as a group. They normally avoid solitary activities, because they need to share their excitement with others at that very moment. SPs respond well to new challenges as they are flexible to

change at a moment's notice. The identity of SPs is immediately visible in their faith and commitment to the momentary guidance of the Spirit.

Congregational identity is most important for SJ members. For them, programme, process and context are secondary and are determined by identity. Whereas NFs value personal identity highly, it is SJs that value institutional identity highest. For SJs belonging is of utmost importance, and "who we are" determines everything else. This explains why SJs have a strong commitment and loyalty to nation, school, family, religion, church, etc. They also like to identify with some cultic hero, and being a disciple of Jesus is basic. Oswald and Kroeger (1988:176) indicate that "the life and teachings of Jesus will likely be interpreted through another cultic hero, such as Ignatius of Loyola, Aquinas, Calvin, Luther, Wesley, Mary Baker Eddy, Teresa of Avila, or Billy Graham. A congregation's history will be played out in creative tension between its cultic heroes and its broader identity" (For SDAs this hero would probably be Ellen G. White). SJs are attracted to groups that are "first-class, stable, and consistent" (Ibid., 175). What SJs value, they want to preserve and protect. Tradition is important to preserve, as it gives a sense of stability and solid identity. Why change what has proven beneficial in the past? SJs will show what they value and believe in what they do. Therefore, the behaviour of the members, what they look like, their dress, language, dietary habits, parental and family discipline, etc. are all important factors in the formation of their identity. How they present themselves, as well as the physical facilities of their churches, are important image-makers. "What will the neighbours say?" is a well-known phrase for SJs. Church architecture also reflects the identity of SJs. They will give much attention to finer details of space, colour, materials used, aesthetic beauty, etc. SJs will go for the best and use the most expensive materials that will last, because it reflects their identity – "who they are". SJs, as said before, value a hierarchical structure and will therefore respect their appointed

church and denominational leaders. They will painstakingly apply the rules and policies set by their church/denomination. Church standards are highly regarded forms of behaviour that conform to the highest Biblical, societal and traditional norms and values. SJs attempt to guard their identity with plenty of “shoulds and oughts”. Doing what is “right” is more important for SJs, than doing what is “helpful” or “functional”. Reaching out to the needs of the community is a sacrificial duty for SJs, who will do so with the utmost dedication and humility. Unlike SPs, the SJs often perform solitary deeds of kindness and sacrificial labour. Favourite images and metaphors (Ibid., 176, 177) that describe the way SJs view their church would be as follows:

- The church is a *bastion* of strength against evil, corruption and transience.
- The church is a *family* that passes on to its young and to its visitors the values and beliefs of the past.
- The church is an *island* of stability and continuity in a changing world.
- The church is a *stage* where religious history is rehearsed and celebrated.
- The church is a *reservoir* of the richness of the past.
- The church is a *hotel* for saints (as opposed to a hospital for sinners which is more NF).

4.13.3 Temperament and Susceptibility to Extreme Religious Forms and Beliefs

Oswald and Kroeger (1988:124f) seek to attempt to answer the question, “If a religious person were to take an extreme position about his/her belief, what form would it take?” They suggest that it would most likely be influenced by their temperament type. They suggest the following extremes or heresies:

Table 4-22: Temperament and Susceptibility for Extreme Religious Beliefs

TEMPERAMENT AND SUSCEPTIBILITY FOR EXTREME RELIGIOUS BELIEFS	
TYPE	BELIEFS
NT	Gnosticism, Dualism, Scientology, Universalism
NF	Deism, Humanism, Pietism
SP	Activism, Charismatism
SJ	Pelagianism, Pharisaism, Legalism

NTs have a “fondness for theoretical and intellectual approaches to God” (Ibid., 126).

Gnostics believed that a certain esoteric knowledge of spiritual truth was essential to salvation.

Dualism did not only separate the mind and the body, but elevated the mind above the body as

Greek philosophy seemed to do. Scientology claims that “certain immutable spiritual principles” give a person special power, which is also a form of Gnosticism (Ibid.).

Universalism also seems to grow out of an intellectual and “logical deduction about God and the universe” (Ibid.).

NFs are easily drawn into relational forms of religion. Deism believes in an impersonal God

and emphasize loving behaviour toward one’s fellow humans. Humanism views belief in a

personal God as pre-modernistic and believes in the human race’s capacity to create its own

“heaven” through loving relationships. Pietism, when viewed in the extreme, elevates a

relationship with God, to the neglect of specific, factual, objective, revealed Biblical truth. It

would, for example, only emphasize the importance of having a close encounter with God,

which would lead one to a subjective response and understanding of one’s duty to God.

SPs are attracted to action and excitement. Luther called them Activists or Enthusiasts, who do not have much time for theoretical doctrines and theories. Certain Charismatics and

Pentecostals believe that having an experience or being born again and anointed by the Spirit in the way that they prescribe, is the only way to salvation. This extreme belief is often

accompanied by a rigid and “judgmental attitude and lack of love and openness to other Christians” (Ibid., 127).

SJ extreme beliefs are characterized by an extreme sense of duty, responsibility and obedience.

Pelagius held to the belief that a person could be saved by right doing. All temperaments can

fall into this trap, but SJs are particularly susceptible. A pithy statement from Oswald and Kroeger (1988:126), says that “to say that salvation is a free gift of grace is almost to deny SJs their temperament”. They continue to say, “SJs feel they must earn most everything in life – a good reputation, a place in the hierarchy of an organization, one’s standing in a church, etc. When duty and responsibility are central to one’s character, grace becomes difficult to accept” (Ibid.). Pharisaism and legalism are virtually synonyms. The Pharisee of the New Testament is often viewed in a negative light, and yet, they were simply extreme zealots for their faith. Unfortunately their outward good works did not match the inward motives of their hearts as revealed by Jesus in the Gospels. Most SJ Christians are very sincere and would never subscribe to this heresy, and yet, they are often unaware of how susceptible they are to falling into this trap. Russell Staples, emeritus professor of mission from Andrews University, Michigan, writes that

Adventism is akin more to American Arminianism than to the Wesleyan doctrine. There lies in this tendency an invitation to legalism – not in formal doctrine, for there salvation by grace alone is clearly defined, but in Christian experience. It is recognized that in the practical life, the temptation in this direction is strengthened by the emphasis on Sabbath-keeping, law, and judgment (1991:64).

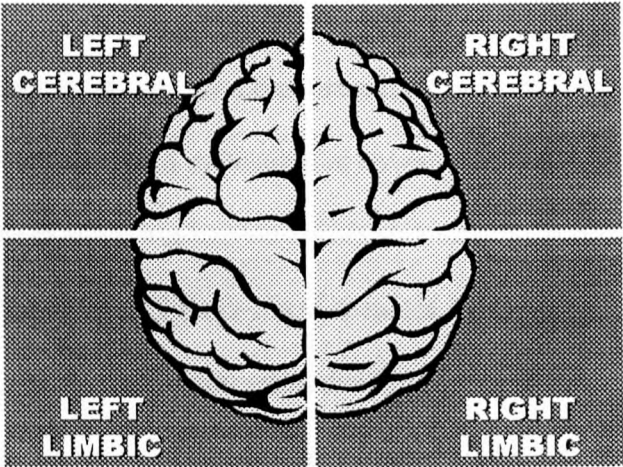
4.13.4 Temperament and the Human Brain

It had long been known that the *functions* of the two hemispheres of the human brain were different. Each hemisphere controls specific parts of the body. For example, touch on the left side of the body is controlled by the right brain and vice versa. This is aptly demonstrated when a person has a stroke which affects one side of the brain and paralyzes the other side of the body muscles. Speech resides in the left-brain and spatial capability in the right. But what was not known was that in *processing* information and stimuli, the left brain does a *lineal* type of processing, a sequential type, while the right brain uses a *global* process in which data is perceived, absorbed, and processed even while it is in the process of changing (Taylor, 1990).

The left brain provides *text*, while the right brain provides *context*. This could be illustrated by the jobs or functions that attract left and right brained persons. Dr Arlene Taylor, a specialist on hemispheric function of the brain, says,

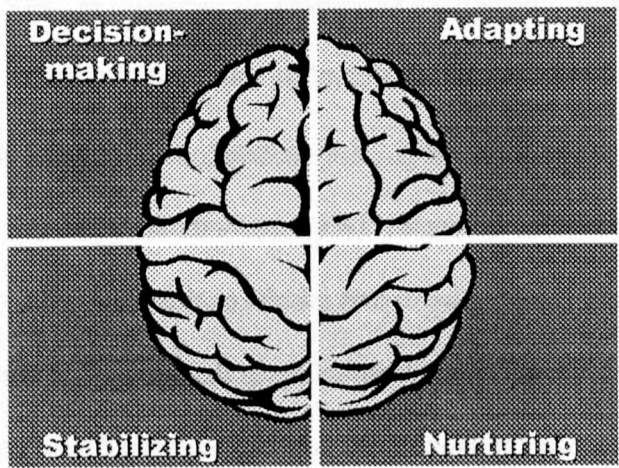
Figure 4-11: Brain Divisions

Strategic planning, for example, requires more right hemisphere thinking while operational planning needs more left hemisphere thinking. Innovative ideas require more right hemisphere function; practical application, detail, and analysis more left hemisphere function. Middle managers tend to be strongly left brained; higher management positions, however, need more right brain skills (Taylor, 1990:65).



The brain can also be divided into quarters, with the front or anterior of the brain being divided into the right and left cerebral quarters. The back or posterior part of the brain can be divided into the left limbic and the right limbic quarters. Each quarter of the brain deals with certain functions that are peculiar to that part of the brain.

Figure 4-12: Functions of the Brain Quadrants by Taylor



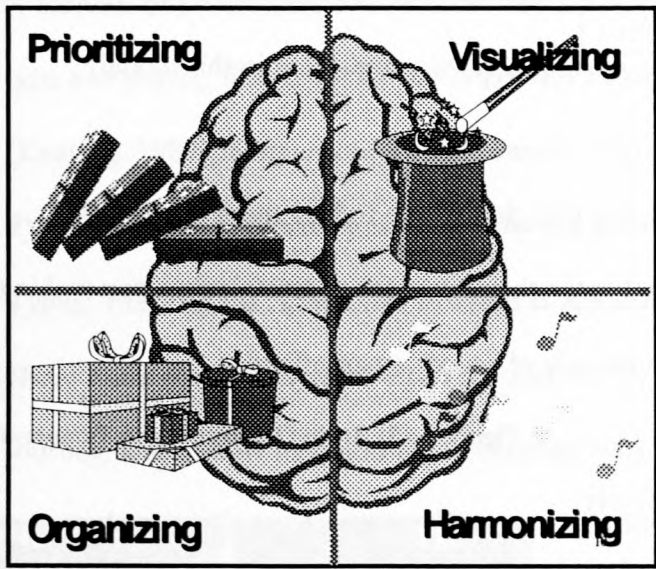
Research (Taylor, 1990:65) has indicated that the left cerebral quadrant deals more with decision-making functions like logical, analytical, mathematical, technical, and problem-solving functions. The Left limbic quadrant deals with stabilizing functions and situations, like a controlled environment,

conservative settings, planning, organizational, and administrative functions. The right cerebral quadrant deals with adapting functions - creative, conceptual, synthesizing, artistic,

holistic and visual functions. The right limbic quadrant deals with nurturing and feeling functions, like interpersonal, emotional, musical, spiritual, and talkative functions.

Another model to describe the quadrants, as used by Dr Len McMillan (1995), describes them as prioritizers, organizers, visualizers and harmonizers.

Figure 4-13: Functions of the Brain Quadrants by McMillan



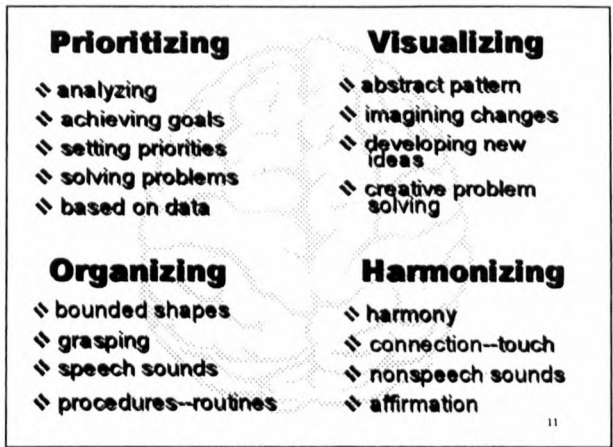
Prioritizers: (left cerebral quarter) often gravitate toward scientific research, or professions such as banking, public administration, and engineering. They become business leaders, CEO's, chairs of corporate boards, members of hospital boards, military generals, physicians, auto mechanics. Extroverts gravitate toward

leadership and hard-ball negotiation.

Organizers: (left limbic quarter) might choose middle management or assembly-line positions. Often become librarians, computer wizards, school administrators, dental hygienists, bookkeepers and clerks of all kinds. Excel at any job that requires structuring and careful attention to detail.

Visualizers: (right cerebrum quarter) Often drawn to careers that allow them to use their troubleshooting skills - psychiatrists, emergency-room physicians, geologists or mad scientist and dreamer. They make good investigative reporters, poets, creative writers. Some extroverts might join a SWAT team for the thrill or rush.

Figure 4-14: Detailed Functions of the Brain Quadrants by McMillan



Harmonizers: (right limbic quarter) often become counselors, teachers, nurses, chaplains or pediatricians. Some may choose a career in music, acting or interior decorating. Others might become staff developmental specialists. What are the main characteristics of the four quadrants as indicated in this model?

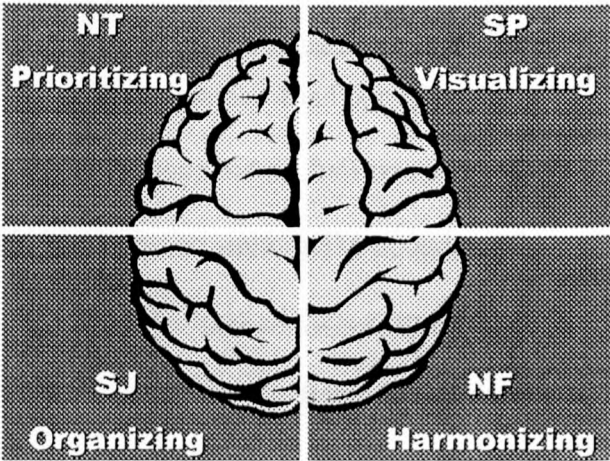
Prioritizers: aspire to set and attain goals, but they don't have to become workaholics (although many do), run roughshod over others in their quest for control, insist upon making all of the decisions in every situation, and run the risk of becoming an offender.

Figure 4-15: Brain Quadrants and Temperament

Visualizers: desire innovation, the opportunity to risk creatively, and freedom from restrictions; but they don't have to break the law, flaunt societal conventions and avoid detail.

Organizers: want consistency, predictability, and routine but they don't have to become stubborn, proliferate rigid rules, avoid all change/spontaneity, and miss opportunities for personal growth.

Harmonizers: crave harmony and collegiality, but they don't have to exhibit a victim stance by constantly appeasing, over-complying, or violating conscience in an attempt to avoid all conflict and confrontation.



How does this all fit with the temperament model? There is actually an amazing fit. The left cerebral quadrant has all the dominant qualities of the NT temperament, while the left limbic quadrant has the qualities of the SJ temperament. The right cerebral quadrant has the qualities of the SP and the right limbic quadrant has the NF qualities.

4.13.5 Temperament and Spirituality

A number of books have been written about the relationship of temperament or personality type and prayer, like *Who We are is How We Pray: Matching Personality and Spirituality* (Keating, 1987), *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (Michael & Norrissey, 1991), *How We Belong, Fight, and Pray* (Edwards, 1993), *Soul Types: Finding the Spiritual Path that is Right for You* (Hirsh & Kise, 1998), and *Pray Your Way: Your Personality and God* (Duncan, 1993). Keating (1987) tells of his own spiritual journey, and of how he could not understand why he felt more attracted to certain types of prayer than to others. He says, "When our spiritual way is out of 'sync' with our personality we do not hear God's call as clearly as we need to. . . . The spiritual forest we entered is alien to our basic personality preferences. We are driving square pegs into round holes. It is like a philosopher trying to make a living with his hands" (1987:1, 2-3). Keating continues to say that "to suppress our created humanity is to set God against himself (1987:3). One temperament or personality type is not better than another, only different, and part of God's rainbow pattern of creation. It is therefore, that "different personalities need different spiritualities" (Ibid.).

How could one support such a statement theologically? What does it mean theologically to say "different personalities need different spiritualities?" At the outset one should say that because people have different personalities does not imply that they need "different gods." It simply

means that they will approach God in a different manner to someone else. God made all people with different personalities and physical features. Each person is unique and special in the eyes of God. This can be demonstrated in many places in Scripture. Firstly, in Genesis 49 Jacob ascribes different characteristics to his sons as he blesses them and reveals the future for them. In doing this he uses metaphoric language, like comparing Judah to a lion¹, Issachar to a donkey, Dan to a serpent, Naphtali to a doe, Joseph to a “fruitful vine”, and Benjamin to a “ravenous wolf”². Later in the book of the Revelation of John, the author describes the new Jerusalem as having twelve gates and on them are written “the names of the twelve tribes of Israel.”³ Most commentators agree that the twelve gates with the twelve names of the tribes of physical Israel represent the whole of spiritual Israel (Cf. Mounce, 1977:379; Gaebelein & Douglas, 1981:595-596; Hughes, 1990) . I would like to suggest that they also represent all the different characteristics or personality types of the whole human race, in the same way that the sons of Jacob each had different and unique characteristics (Cf. Genesis 49). Secondly, another example for Scripture would be the different characteristics of the twelve disciples and how they related to Jesus. There is also the classic difference between how Martha and Mary approached Jesus, the one being task-oriented and the other being people or relationship-oriented⁴. Thirdly, one could relate different spiritualities to the different gift ministries as presented in New Testament pneumatology⁵ (Cf. Harbaugh, 1990). Each person has his/her own comfort zones according to their personality types. Introverts will find God easier in solitary silence, whereas extraverts will appreciate a warm fellowship of people all praising God. Fourthly, God’s method of coming to humanity is by means of the incarnation. He meets humankind where they are and communicates to them in a way that they will understand. This

¹ Genesis 49:9 (NIV); Cf. Revelation 5:5 (NIV) where Jesus is described in Messianic metaphor as “the Lion of the tribe of Judah.”

² Genesis 49 (NIV).

³ Revelation 21:12 (NIV).

⁴ Luke 10:38-42.

⁵ Cf. Romans 12; 1 Corinthians 12; Ephesians 4.

implies that He takes into consideration the human condition – place, time, culture, language, personality, etc. He reveals Himself to Abraham as a weary traveler on foot¹, to Joshua as a mighty warrior², to Elijah he speaks in a “still small voice”³, to the Jews as the carpenter’s Son from Nazareth⁴. These theophanies are culturally and contextually sensitive, and I would add personality-sensitive as well. Different forms of spirituality have revealed themselves in history, especially through the orders within the Roman Catholic Church. Some sought piety through solitary isolation, others through constant study, and others through works of mercy and benevolence. Keating (1987), and especially Michael and Norrissey (1991) attempted to categorize these spiritualities by comparing them to personality type, which is what I will be discussing in the following sections.

Different authors refer to different religious personalities as models of a certain type of spirituality. Michael and Norrissey (1991) refer to SJs as having an Ignatian spirituality, NFs an Augustinian spirituality, SPs a Franciscan spirituality, and NTs a Thomistic spirituality. Keating (1987) compares NFs to a Salesian spirituality after Francis de Sales, bishop of Geneva, and also to a Chardinian spirituality, after Pierre Teilhard de Chardin, geologist and Jesuit priest. I will emphasize the SJ temperament type, as it is by far (70%) the dominant type for the SDA sample. How does the SJ temperament type relate to spirituality? What spiritual exercises does it find more meaningful than others? How does it pray and worship differently?

4.13.5.1 The SJ Temperament and Spirituality

The basic trait for SJ spirituality is “the remembrance of an event of salvation history” (Michael & Norrissey, 1991:46). SJs who use the Ignatian way of prayer, will “strive to

¹ Genesis 18.

² Joshua 5:13-15.

³ 1 Kings 19:12 (KJV).

⁴ Matthew 2:23.

participate in the actual event by projecting themselves back into the historical happening to try to become a part of the scene in order to draw some practical fruit for their life” (Ibid., cf. Baab, 1998:55). Following the Christian Liturgical Year programme would be important and meaningful to SJs. Ignatian spirituality is attractive to the SJ temperament because “of its detailed structure and order (Keating, 1987:22). Spirituality is found in “a ‘rule of life’, where there are clear obligations and responsibilities” (Ibid., 103). Order is an essential aspect of the SJs spirituality and spiritual growth. Their spiritual exercises will follow a very structured and orderly pattern. As law and order go together, SJs will uphold the policies and rules that govern their spiritual behaviour carefully. Communal spiritual programmes will follow an orderly, well-planned agenda, that will not allow for too many or frequent changes. SJs are strong in their fidelity to tradition (Michael & Norrisey, 1991:48), and as “the historical dimension of the Christian faith is especially important for the SJ persons, they need to see the continuity between what we believe and practice today with what has been believed and practiced during the past twenty centuries of Christianity (Ibid., 49; cf. Edwards, 1993:17). This need to preserve the past, makes SJs “militant in their opposition to the possibility of heresy” (Keating, 1987:48). “Belonging to the group” is very important for SJs and they will therefore seek to preserve and protect the group as a religious duty and calling. They will encourage ceremonies and rituals, foster respect for elders and customs in the hierarchy of the religious organization, and will opt for the status quo and for conservative choices. This makes SJs great conservators and stabilizers of society.

SJs also have a “strong sense of duty and obligation” which will motivate them to “continue going to church even though religion may lose its appeal for the other three temperaments” (Michael & Norrisey, 1991:46), which makes them the most loyal and consistent church goers of all the types. SJs are givers rather than receivers, have a strong work ethic, and are

committed carers for the needs in a society. SJs are careful, cautious, thorough, accurate, and industrious (Ibid., 48). They have a great sense of responsibility and take deadlines seriously, and are therefore often over-worked. They will not only not be able to say 'No', but will take on a task even without being asked, as their reasoning is often "If I don't do it, who will?" (Ibid., 47). The only time when SJs will not hesitate to say no to a requested assignment, is when it is sprung on them at the last moment. They don't like surprises and believe in always being prepared. All spiritual exercises and programmes, therefore, need to be prepared well in advance. How they perform, is part of who they are, and identity is very important to SJs. They will therefore, want to do each task well, as it reflects on who they are. Perfectionism can be a liability, which also encourages over-work, and can result in chronic tiredness and exhaustion.

SJs have a natural tendency towards pessimistic and negative thinking. This makes them cautious, but can also make them prophets of doom and gloom, always emphasizing the dark side of life. Any new change will always be greeted with an initial negative comment. Only when SJs have had time to assimilate the new idea and been convinced of its value, will they be willing to support it. Other temperament types therefore, need to be patient with SJs and give them time to acclimatize to new changes. Due to their being cautious and negative, SJs often appear fearful, not willing to take impulsive risks. This fear of the new and the strange, accompanied with their keen sense of justice and fairness, produces in SJs a holy reverence and respect, an awe or fear, if you please, for "sin, judgment, and hell" (Ibid., 52). Without judgment there is no justice, and a sense of justice and just rewards at the end of time, often motivate SJs to suffer injustice in the present time. As SJs tend to focus on past salvation history, the future can be very uncertain and scary. This fear can paralyze or motivate SJs in their spiritual journey, depending on how it is presented to them. The hell-fire revivalist

preachers of the nineteenth and early twentieth century are typical of this kind of spiritual scare tactics that motivated many thousands of SJs (and others) to instant repentance and conversion. This kind of motivation is still used by cult leaders and time-setters who predict dates and times for the second coming of Christ and the end of time.

4.13.5.2 The NF Temperament and Spirituality

Spirituality for the NF temperament lies not so much in the tasks performed, behaviour, or any other form of “doing”. For NFs, authentic spirituality lies primarily in a constantly growing intimate relationship with God, as a Friend. “Being” is more important than “doing”. This means that NFs enjoy experiencing spirituality as a process of growth to some goal that is never fully attained. NFs do not have attainable goals, like NTs or SJs that can be reached by doing certain things. Completion is not an attainable phenomenon for the NF. There are always more mountains to climb and wider horizons to explore. Both NTs and NFs are future-oriented, but for different reasons. The NTs are great producers and planners. They will accomplish what they set out to achieve, therefore, they make the future happen, and do not wait to be molded by it. NFs, on the other hand, are great at intuitively sensing possibilities that open up the future, but it takes the NTs and SPs to make it happen. Both NFs and NTs understand and relate better to religious symbols and parables than do their SP and SJ counterparts, due to their intuitive abilities.

NFs need more time in solitary prayer and meditation than most others. Their intuition and feeling functions need time to find and discover spiritual meaning, which does not allow for a superficial reading of a passage of Scripture. For Scripture to have meaning for NFs, it must have relevance for today. NFs would use their creative imagination and intuitive ability to

transpose the message of the Bible to meet the needs of the present generation. This is the essence of the Augustinian prayer model (Michael & Norrissey, 1991:58).

For NFs, worship is an experience to facilitate inner and relational growth, to self-actualize by becoming more “real, authentic and true to my own unique self” (Ibid., 60). They are known to have a great ability for insight, empathy, understanding and compassion. This makes them excellent spiritual directors, who want others to also grow and experience spiritual depth and wholeness. Due to their idealism, NFs can overextend themselves by getting too involved in helping others in an attempt to “rescue” them. Their optimism and unconditional acceptance of others makes them trust easily and see good in everyone, which needs to be tempered by the caution of the SJs. Because NFs value acceptance and harmony, they will often be at odds with the judgmental and rule-oriented approach of SJs.

4.13.5.3 The SP Temperament and Spirituality

The SP temperament is free, unconfined, and moves wherever the Spirit leads. This characteristic relates it to the model of St. Francis of Assisi, which aptly describes the SP temperament. Franciscan spirituality is a spirituality of action, of loving service to others in an informal, spontaneous, and free-flowing way. SPs want to be involved in an expression of spirituality where there is action, excitement, and a dramatic involvement in some rescue mission. Their impetuous, impulsive and dramatic actions remind one of Peter, the apostle. SJs enjoy a sensory approach to worship, which makes the Bible real, tangible, something that they can participate in through their sense impressions of taste, smell, feeling, hearing and seeing. SPs can identify with heroes, and therefore identify well with biographical stories of the lives of Biblical heroes.

SPs do not have a long attention span, and do not do well listening to long, drawn-out sermons. They need illustrations and audience participation, and do not mind being called on at the spur of the moment to respond by word, action or testimony. Spontaneous and charismatic prayer and worship, would suite them well. They would feel a greater affinity to celebration than to meditation. A “strict schedule or rigid routine of prayer” would not go down well with SPs (Ibid., 73). SPs are attracted to worship that is filled with joy, praise, peace and love, where there is spontaneous participation and action. Religious drama would be very meaningful to SPs. SPs are flexible, adaptable, and willing to accept change. This makes them excellent minute-persons, when things go wrong. They often relate well to children and make excellent youth leaders.

4.13.5.4 The NT Temperament and Spirituality

The Thomistic prayer model can be used to describe the NT type of prayer. It is mainly characterized by an “orderly progression of thought from cause to effect” (Ibid., 79). It requires the discipline of logical thinking, and will be seen by other temperaments as an exercise in study and reflection, rather than real prayer. The danger is that it could become more of a “head-trip” than a “heart-trip”, but it needs to be balanced to be effective. NTs are the most unlikely candidates to respond to a call for conversion at a charismatic type religious meeting. They do not like a haphazard, incompetent display of emotional religiosity. NTs appreciate a “logical, step-by-step approach”, using neat, orderly forms, challenging them to reach attainable goals. They will seek to attain and understand all the transcendental spiritual values of truth, goodness, beauty, unity, love, life, spirit, etc. Once convinced and committed, NTs will pursue their goals with seriousness of purpose and with all the energy and competency that they possess. Due to their inclination towards rationalism and logic, their

whole spiritual life will be coloured by their intense search and pursuit of spiritual truth (Ibid., 82).

The prayer life that will suite NTs best, will be a “logical, rational, discursive meditation whereby the intellect leads one from one proposition to another until a logical conclusion is drawn in the form of some resolution or ethical demand” (Ibid.). NTs will excel in Scriptural interpretation. They will attempt to exhaust every topic or truth presented. NTs enjoy taking a passage of Scripture, a theological truth, or an ethical topic, and exposing it to logical investigation, from all sides and possible angles. The danger for NTs is that their spiritual search does not become “an impersonal and objective research or study project” to the neglect of the emotional and feeling components (Ibid., 85). NTs also need to be careful not to be so theoretical and factual in their approach that they become insensitive to interpersonal relationships. Their strongest features could become their greatest stumbling blocks, like for example their competence could come across to others in a way that gives the message “you don’t count”, meaning “you are inferior”, because “you cannot match my level of competency” (Ibid., 80).

4.13.6 Temperament Results for the SDA Group

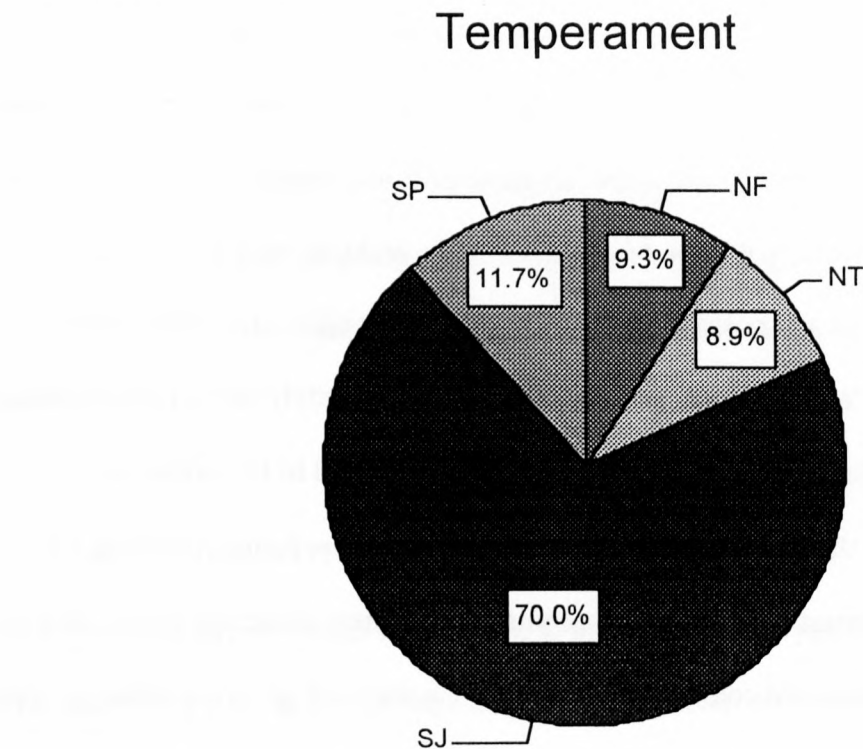
The temperament results for the SDA group are presented in Table 4-23 and Figure 4-16.

Table 4-23:

N		Valid	257
		Missing	0
	Frequency	Percent	Valid Percent
SJ	180	70.0	70.0
SP	30	11.7	11.7
NF	24	9.3	9.3
NT	23	8.9	8.9
Total	257	100.0	100.0

The SJ temperament type is clearly dominant in both the SDA group and can be illustrated as follows:

Figure 4-16: Temperament Results for the SDA Group

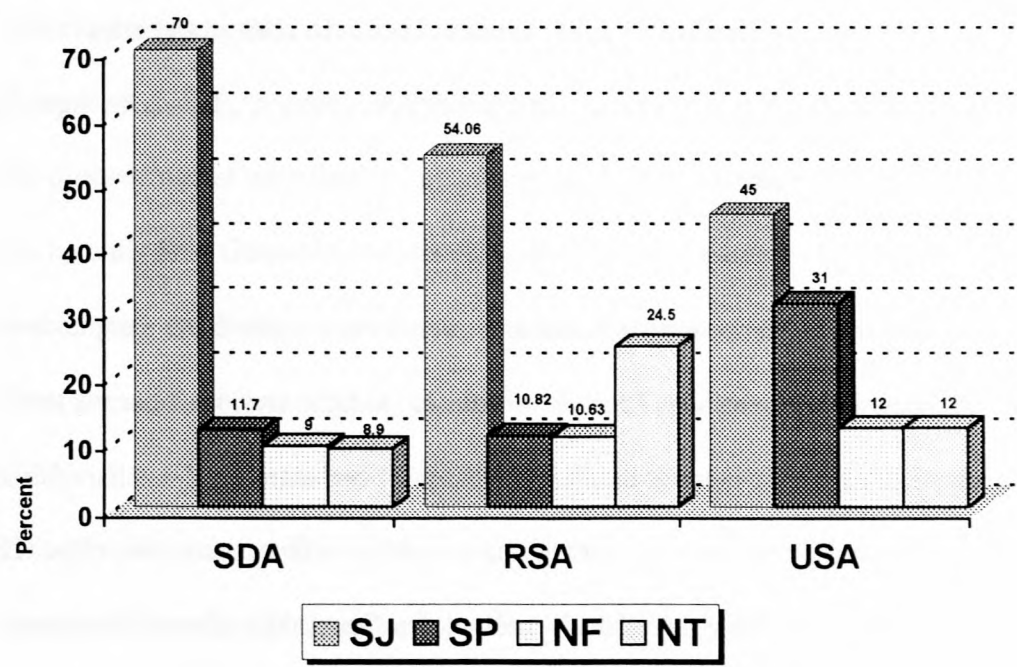


How do these temperaments compare to the general population of South Africa (De Beer, 1997) and the USA (Oswald & Kroeger, 1988:23)? This is presented in Table 4-24 and Figure 4-17.

Table 4-24: Comparison of Temperament for SDA, RSA, and USA

	SDA Percent	RSA Percent	USA Percent
SJ	70.0	54.0	45
SP	11.7	10.8	31
NF	9.3	10.6	12
NT	8.9	24.4	12
Total	100.0	100.0	100

Figure 4-17: Comparison of Temperament for SDA, RSA, and USA



It is significant that the SDA group has a higher SJ temperament percentage than both the RSA and the USA population. The SDA group has a much lower NT temperament percentage than the RSA population, but closer to the USA population. What implications do these results have for the SDA denomination?

4.13.7 Application of Temperament and Implications for the SDA Church

As indicated earlier, the SJ personality types (ESTJ, ISTJ, ESFJ, ISFJ) have a preference for bureaucracy and hierarchy in an organization. They like rules or policies that guide their day-to-day actions. It makes them feel safe and secure. It gives them clear measures to evaluate their performance. It gives stability and predictability to the structure within which they work or function. Tension is created by anything that threatens to change the status quo. This would also affect their identity as an organization. So tradition is valued and enhanced by keeping and safeguarding the rituals and patterns of behaviour. Past behaviour forms a tradition and tradition forms an identity. Tradition, the past and identity are all very important to the SJ

temperament. Therefore the stages of the life of an organization (Moberg, 1984) as explained earlier indicate why it is so difficult for the SDA denomination to change and adapt to changing times and needs. If they do, how will it affect their identity? This is an important question for the Church to answer.

Due to the fact that the SJ temperament features so prominently in the SDA sample, it is not difficult to identify it in their worship, lifestyle, behaviour, values, etc. If one scans the literature of the SDA Church, many examples of what has been mentioned as characteristic of the SJ temperament can be found. I am only going to refer to a few recent examples. During the first week in July, 2000, the SDA Church conducted a General Conference Business Session in Toronto, Canada, where nearly two thousand official delegates gathered to conduct the business of electing new officers for the world Church, hear reports, and to update the policies that govern the Church. Approximately fifty thousand other interested members came to hear the reports from church leaders around the world, to enjoy the devotional messages, and to experience a real sense of belonging and being part of an international, diverse and multi-ethnic movement. This occasion takes place every five years and constitutes the highest authority of the Church. Detailed proceedings of the meetings are published in the official Church organ, the *Adventist Review*. When one scans the minutes, one gets the impression of thoroughness and of painstaking hard work on the minutest details to get everything just right. The programme runs like clockwork and every task has assigned persons to ensure that it gets done properly and well. Committees run and are guided by policies and chairpersons ensure that there is no stepping out of the boundaries. The whole programme is coordinated and planned years in advance.

The SDA Church is based upon a hierarchical structure and is bureaucratically run. These are features valued by SJs. Other SJ features that I will attempt to illustrate are belonging, identity, duty, rules, policy, tradition, stability, status quo, etc. To give an example of how particular the proceedings of updating the policy can be, I will give a few examples from the reports of the recently held General Conference Session. With regards to how difficult it is to recommend any change, I refer to a recommendation to change the name of the Health and Temperance Department to the Health Ministries Department (*Adventist Review*, July 4, 2000, p. 25). A previous president of the General Conference, responds, and I quote selected excerpts: "It is almost like pulling down the flag. . . . [and] many will sort of feel that we have lost one of those great characteristics that identified us worldwide these many years". Identity of the Church is also affected by change. Much of the work of a session is to update and add new policies. Much discussion resulted when a proposal was made to include a new chapter to the SDA *Church Manual*, which contains all the most important policies by which the Church is governed. This new chapter is entitled: "*Church Manual* Authority", and reads as follows:

The content of the *Church Manual*, based on biblical principles, is the expression of the Seventh-day Adventist Church's understanding of Christian life and church governance and discipline. It expresses the authority of a duly assembled General Conference session. 'God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority.' – *Testimonies*, vol. 9, p. 261. This covenanted authority of the church Manual makes its content binding for every local church/company and every level of its organization throughout the world" (*Adventist Review*, July 4, 2000, p. 29).

The discussion that ensued focused upon the word "binding" and to what extent it would bind the freedom of the local congregation in their decision-making. This motion was eventually referred back to the relevant committee for more study. This is an example of the struggle that the Church has with the rules that govern it. Any new changes are often met with much SJ resistance. SJs like to keep the status quo if at all possible.

Another example that illustrates the sensitivity of many of the members to the *identity* of the Church, was when a delegate made a motion to change the wording of part of the baptismal vow, which reads, “I accept and believe that the Seventh-day Adventist Church is the remnant church” to “I accept and believe that the Seventh-day Adventist Church is *part of* the remnant church” (*Adventist Review*, July 6, 2000, p. 26). This evoked a strong negative response from the session floor. One delegate’s reply clearly indicates an SJ response, “And for three generations, we have believed this is the remnant church and continue to believe that.” This response indicates the importance of upholding the past and that the past can give authority to and validate present belief and way of doing things.

An example of how particular and specific the policy guidelines need to be, especially for SJs, is with reference to what needs to be done with the left over communion bread after a communion service is held. The way it reads in the *Church Manual* presently, is that it should be “burned”, and a delegate asked whether the word “buried” could also be added, as that is often an easier way to dispose of the left over bread (*Adventist Review*, July 6, 2000, p. 29). It was not accepted, but was referred back to the relevant committee for further study. This reminds one of how particular the Pharisees were in the time of Christ to fulfill the letter of the law. One also needs to be reminded that God did give very clear details to Israel in the wilderness with regards to the sacrificial system and the temple services. This was like God’s policy book for Israel. God is a God of order and not chaos. One lesson, that especially SJs can learn from Israel’s experience, is that Pharisees are born when the rule book no longer functions as a *means*, but becomes the *end*. Then the focus on the true End, Jesus Christ is lost.

Another way of identifying SJ characteristics within the SDA Church is to investigate how they speak and write. I would like to take refer to two recent presentations made at the same

General Conference Session referred to above. The first is the devotional message of the outgoing Secretary of the General Conference, G. Ralph Thompson, entitled “Knowing the Time”, presented on July 1, 2000, in Toronto, Canada (*Adventist Review*, July 3, 2000, p. 11-13). The title itself would make any SJ sit up and listen. SJs are time conscious. They want to be on time and hate being late. For them, time and order go together. Thompson starts his message as follows, “In Romans 13, Paul outlines the duties of the Christian believer in society: . . .” Notice that he starts out with the key word for SJs, “duty”. He then continues to describe how humankind has wandered away from keeping God’s *rules*, from doing their God-given *duty*. I randomly select only a few of his statements to illustrate this:

- “Collapsing moral standards are strewn in great profusion along the pathway of our decadent society. The moorings have been removed, and we are being buffeted back and forth by the winds of loose passion, sexual promiscuity, marital infidelity, and the so-called new morality” (p. 11).
- “Our cities are sick, our society is sick, our generation is sick. A terrible plague has broken out in epidemic proportions, and a moral cesspool threatens to engulf us all” (p. 11).
- “Most religious people are content to have their ministers drug them to sleep on Sunday mornings, and sometimes Sabbath mornings, with some soporific potion of attractive, secularistic, materialistic, and ecumenistic concoction” (p. 11-12).

And what does Thompson recommend as the answer to all this sinful behaviour? He says, “It is time for us as Seventh-day Adventists to go out into this sick and dying world and declare the binding claims of God’s holy law as exemplified in the life of Christ” (p. 12). I am certain this would make all SJs applaud with a loud “Amen!” The answer to lawlessness, for the SJ, is the law. Duty and obedience is the answer to the chaos of this lawless world that seems to have no sense of the duty that God exacts from them. Duty and keeping the rules will lead to peace, stability and order. To hear the words, “Well done”, from the lips of the Ruler of the universe, will be the highest accolade that one could ever present to an SJ Christian.

Immediately after Thompson refers to the law as the answer, he continues to quote from Romans 13:

“The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts” (Vv. 12-14).

Words like, “works” and “walk properly”, would especially appeal to SJs. What does Paul indicate as the solution to all the wicked behaviours mentioned? To “put on the Lord Jesus Christ” is his answer. This does not seem to refer to confession of sin or renewal of one’s relationship with Christ. This seems rather to refer to changing one’s identity by changing one’s behaviour. The words, “put on” is like putting on one’s clothes. It gives one a particular identity. This context would be very meaningful to a largely SJ audience. In the very next paragraph, Thompson paraphrases what he has just said by saying, “God’s remedy for sin is found in Jesus Christ” (p. 12). This sounds as if he has now contradicted his previous statement that right behaviour and keeping God’s law, is the answer to sin, but not so. He explains that when he says that “Jesus Christ” is the answer to sin, he is really referring to the “soon return of Jesus Christ our Lord” (p. 12). For SJs who are rule conscious, the second coming of Jesus means mainly two things, that they will be rewarded for faithfully doing their duty and receive His “Well done” commendation, and secondly, that the ungodly will receive their due punishment, so that justice will prevail and be seen to be done.

In the last section of his presentation, Thompson, again reiterates the long list of calamities of our time, as well as opportunities, which he masterfully connects with a homiletic play on the word “now”, and then climaxes it in our duty to serve (an important SJ concept), “. . . now, in this hour of history, God’s call to service comes to each of us to do our part . . .” (p. 13).

Thompson then concludes by emphasizing the SJ need for “identity”, “We are the people of prophecy, a people of destiny, a people with a mission, a people with a deadline. We are the people with the message for these times. We are the people of the remnant, . . . The time is

ripe, the message is right, and God is ready! The question is, are we ready?" (p. 13). This last question fits right into the paradigm of SJs. It refers to "doing" and not to "being", to duty and not to a relationship. This does not mean that all SJs believe in righteousness by works, but "are you ready" simply means, "Have you accepted God's gift of grace and do you show it by doing your duty and obeying his commands in your life daily?" Everything, even grace, for SJs gets put under the category of duty. Notice how that Thompson masterfully combines two very important SJ features, "identity" and "doing", in each sentence starting with "We":

Someone has said the church's whispers must become shouts, her lethargy must become enthusiasm, and her subdued light must become a beacon upon the hilltops of the world.

We are the people of the book – we love the Bible.

We are the people with a Saviour – we love the Lord.

We are the people of hope – we look for Christ's return.

We are the people of prayer – we talk with God.

We are the people of law and order – we love God's commandments.

We are the people with the Sabbath – we keep holy the seventh day of the week.

We are the people of principle – we hold high standards.

We are the people with a program – the globe is our limit.

We are the people with a heart – we help the needy.

We are the people with a past – we go back to Pentecost.

We are the people with a future – heaven is our home" (p. 13).

It couldn't have been said better. For SJs identity is what I look like, and what I look like, is what I do. Doing and identity go hand-in-hand. No wonder that SJs are susceptible for the extremes of Pharisaism and legalism (Oswald and Kroeger, 1988:126). There is only one instance where Thompson makes an uncharacteristic statement that does not match the SJ temperament. It is found in the following paragraph (p.12), where he challenges the members of the SDA Church to be willing to face change:

Brothers and sisters, the times demand that we take an agonizing reappraisal of our objectives and our methods. We must keep pace with the demands of this tremendous hour. This is no time for timid leadership or play-it-safe techniques. The times demand bold, adventuresome, untried methods in order to keep abreast of the exigencies of today.

This challenge could be scary to SJs, but will also impress upon them the seriousness of the challenge. Few motivators work better for SJs than fear.

The second presentation, given at the General Conference Session of the SDA Church, that I want to refer to was given by George R. Knight, professor of Church History at the SDA Seminary at Andrews University, Michigan, U.S.A. It was presented on July 2, 2000, and was entitled, "If I were the Devil!", in which the author cleverly presents what he perceives as some of the weak points of the Church. He does not openly attack or blame the Church, but subtly and yet openly presents the problem, by using the phrase, "If I were the Devil, . . ." and what he perceives to be a possible solution. Most of Knight's points seem to touch on the weak points of SJs. The first one is to reject any new ideas coming from the youth. This reveals the difficulty that SJs have with any change by the "upcoming generation" to the status quo. The second point deals with small thinking, which confronts the SJ's weakness for pessimism and negative thinking. The third point hits at the SJs need for uniformity, and being threatened by diversity. The fourth point deals with the SJs resistance to anything new, and their fear of change. Here Knight talks specifically about new technology. The fifth, sixth and seventh points deal with the weaknesses of the hierarchical organizational structure, which creates for SJs an ideal working environment. The main problems are that the structure can become so top-heavy and bureaucratically cumbersome that the individual and the local congregations are sucked up in the needs and demands of the higher levels of the hierarchy. Knight's eighth point relates to the SJ's fear of too much emotional, demonstrative, Spirit-filled (Charismatic) activity that would lead to disorderly and chaotic worship. The ninth point deals with the danger of mission becoming a "numbers game". This highlights the SJ's need to belong and therefore the way in which he reaches out to his community, is to invite them to become part of the SJ's group (Oswald & Kroeger, 1988:166). The tenth point deals with the Church downplaying their "apocalyptic heritage". This point is not a likely SJ weakness, but rather a SP or NF weakness. The eleventh point deals with the SJ's weakness of majoring in minors, by elevating lesser rules and regulations to the same level as more important ones, like

comparing behavioral conduct and dress to one's saving relationship with Jesus Christ. The twelfth and thirteenth points deal with relational issues, like conflict and racism, which are not unique to the SJ temperament. The fourteenth and last point that Knight deals with, is the weakness of SJs to elevate form above function or rules above principles, especially as it relates to the keeping of the Sabbath.

The presentation by Knight, in my opinion, was a psychological masterpiece, that spoke to an SJ audience openly and directly, and yet without coming across as attacking or blaming, which would have caused a strong defensive, and retaliatory reaction.

Temperament therefore presents its impact upon the Church by indicating how the temperament profile of the majority (SJ) influences the way the Church runs, organizes, manages, worships, works, plans, thinks, deals with problems, and presents itself. Another way this can be demonstrated is how the concept of *time* has impacted the way Adventists generally do things and what they believe. Adventists, as the name implies, look forward to the second coming of Jesus. They have a firm belief that this world will not continue in this way of sin forever, but that God will bring a climactic finality to this whole dispensation of wickedness. This emphasis on the final end and the second coming has led to a spate of books on the topic by Adventist authors¹ since the founding of the Church. A few examples will suffice. Dr George Knight, Adventist church historian, wrote a book on the history of the SDA Church, entitled *Anticipating the Advent* (1993). His last paragraph in the book summarizes for me the Adventist concept of time very succinctly with the following quote from one of the denomination's pioneers, Ellen G. White, who said, "We have nothing to fear for the future,

¹ There are too many to mention. Examples would be: *Now is the Time*, by L. A. Wilcox (1966), *Preparation for the Final Crisis*, by Fernando Chaij (1966).

except as we shall forget the way the Lord has led us, and His teachings in our past history” (1993:128).

How does one interpret the understanding of the quote above in the light of the features of the SJ temperament dominancy in the SDA Church? The SJ temperament emphasizes the past, the history, and traditional values. SJs feel more comfortable with the past than the present or the future. Dr Steve Daily, then chaplain at La Sierra University, an Adventist university in California, describes in his book, *Adventism for a New Generation* (1993:20), how difficult it is for Adventists to accommodate changing from the traditions of the past. He quotes from a book by Leighton Ford entitled, *Seven Last Words of the Church* (1976), which are “We’ve never done it this way before.” This is a favourite saying of SJs. They use it whenever they meet up with something new. How then do they relate to the future, and specifically to the second coming and the end of the world? The one word in the quote above that expressed emotion, was “fear”. Here we have a paradox. Most Adventists who are SJs will have some sense of fear for the future – the unknown, the impending crisis, the uncertainty of sufficient preparation, the ability to endure the trials and tribulation that may accompany it, and the ultimate certainty of salvation. Yet, in spite of the fears for the future, Adventist SJs pride themselves in looking forward to the blessing of the second coming of Christ as the ultimate solution to the problem of sin and wickedness. Herein lies the paradox – fear and expectation mingled together. Skip McCarty, associate pastor of the Pioneer Memorial campus church at Andrews University, writes a book for Adventists entitled, *Things We Don’t Talk About* (1997), in which he has a chapter entitled, “The Ordinary Adventist’s Fear of the Final Crisis” (p. 113-122). The research results of Shostrom’s *Personal Orientation Inventory* (POI) indicated that the mean for the time ratio for SDAs (1:2.75) fell in the non-actualizing range

(1:0-1:2.9)¹. This explains some of this fear experienced by most Adventists. A high score on the POI would have indicated a healthy ability to incorporate the past and the future into the present, without the paralyzing fear of the future and guilt or anxiety from the past performance. Another Adventist author, Dr Michael Pearson, principal lecturer in Christian Philosophy and Ethics at Newbold College in Bracknell, England, in his book, *Millennial Dreams and Moral Dilemmas*, quotes Dr James Walters, an Adventist ethicist at Loma Linda University in California, as follows: “Because Adventists keenly anticipate a soon-coming, perfect world, they are typically not so concerned with how persons ought to relate to one another here and now, but with how to reach future goals or ends” (Pearson, 1990:22). This also adds another dimension to the indication that Adventist SJs are weak on relationship, and strong on substance and “doing.”

4.13.8 Function Preferences

The function preferences refer to the Perceiving functions, Sensing or Intuition, and the Judging functions, Thinking or Feeling. These four functions, S, N, T, and F, come in four possible combinations, ST, SF, NT, and NF. They are the middle two letters in a person’s four letter personality type indicators. I will explain there meaning by comparing them as set out in table format by Isabel Briggs Myers (1962:28). I have added in the percentages of these functions as found in the SDA sample and are presented in Table 4-25.

Table 4-25: Function Preferences

	ST (44%)	SF (37.7%)	NF (9.3%)	NT (8.9%)
People who prefer:	❖ Sensing and Thinking	❖ Sensing and Feeling	❖ Intuition and Feeling	❖ Intuition and Thinking
Focus their attention on:	❖ Realities	❖ Realities	❖ Possibilities	❖ Possibilities

¹ See chapter 6 of the research results for the POI.

And handle these with:	❖ Objective analysis	❖ Personal warmth	❖ Personal warmth	❖ Objective analysis
Thus they tend to become:	❖ Practical and analytical	❖ Sympathetic and friendly	❖ Enthusiastic and insightful	❖ Logical and analytical
And find scope for their abilities in:	❖ Technical skills with objects and facts	❖ Practical help and services for people	❖ Understanding and communicating with people	❖ Theoretical and technical developments
For example:	❖ Applied Science ❖ Business ❖ Administration ❖ Banking ❖ Law enforcement ❖ Production ❖ Construction	❖ Health care ❖ Community service ❖ Teaching ❖ Supervision ❖ Religious service ❖ Office work ❖ Sales	❖ Behavioral Science ❖ Research ❖ Literature ❖ Art and music ❖ Religious service ❖ Health care ❖ Teaching	❖ Physical science ❖ Research ❖ Management ❖ Computers ❖ Law ❖ Engineering ❖ Technical work

How do these four functions present themselves?

The ST function is represented in the two sensing types with thinking as auxiliary (ISTJ and ESTP), and the two thinking types with sensing (ISTP and ESTJ). ST children can be very active, want to experience things tangibly for themselves in a hands-on way. They are attracted to inanimate things, rather than to people. They want to know how things work, and when small, will always be asking the “why” question. They are task-oriented and conscientious. STs divide into two main groups – the freedom lovers (STP), and the responsible ones (STJ). STPs like “action, variety, and challenges”, while STJs like “organized activities with serious results” (Ibid., 106). STP youth can become quite skeptical of book learning if they cannot see the practical relevance to their lives. STs function well in well-defined institutions, like school, home and church. STPs will seek to solve any problems that these institutions may be encountering, while STJs will seek to preserve and sustain them. As adults, STs are the realists, unbiased, accurate, objective and impersonal, giving full attention to the relevant facts and precise details. They work well in an organized environment, with clear definitions and where the expectations are clearly spelt out. They think in a straight linear way, understand cause and effect, and therefore appreciate clearly set out policies and consistently applied accountability. STs are born administrators – “responsible, objective, consistent, efficient, careful, detached, analytical, and following

procedures to the letter, even legalistically (STJ)” (Ibid., 107). ESTJs especially, are “good negotiators, unbiased, [and] not swayed by subjective feelings. Balance, prudence, duty, and, above all, fairness are their hallmarks” (Ibid.). It is important for STs to be seen as loyal, trustworthy, and hard-working. They make good, solid, supportive members or citizens, who fulfill all their obligations and responsibilities. A good name and dignity needs to be earned by hard, faithful and consistent work. “Taking one’s turn, to discharge one’s duties” is the right thing to do, and therefore STs will make their contribution to the organization, whether it be to clean a building or serve their term on a committee. No task is too menial to perform, if it supports the business, organization, or bureaucracy. For STs this kind of work is seen as service to humanity, not in the SF sense of serving the needs of people directly, but by indirectly providing a service to people by serving the organizations that serve people. STs prefer technical tasks to those requiring people skills. They deal with problems in a “linear cause-and-effect way, comparing new data with past experience” (Ibid.) STs often become attached to their equipment, with greater concern for things than people. They find it difficult to change (except for STPs), and prefer things to continue in the old-fashioned way. Because STs believe that there is a “right way” to behave, and certain things that are “true” and therefore should be believed, they may come across as prejudiced, old-fashioned or rigid, to others.

The SF function is represented in the two sensing types with feeling as auxiliary (ISFJ and ESFP), and the two feeling types with sensing (ISFP and ESFJ). SF children are gentle, cooperative, friendly, generous, kind, avoid conflict, have many friends and love having pets. They learn methodically and flourish when expectations are clear. SF children like to be assured, rewarded, and dealt with in a fair way. They enjoy people and respond in an immediate, trusting, tangible, and caring way. SF youth like group activities, especially

volunteer activities that help people directly and tangibly. As adults, SFs are practical down-to-earth people that make good responsible citizens and family people. They enjoy spontaneous, tangible, caring activities for others, like sending flowers or meals to sick or bereaved people. SFs do not only enjoy giving, they also enjoy receiving, and can feel like martyrs if kindness is not reciprocated. SFs work well within in a structured environment that upholds “traditional values in practical, concrete, cooperative ways” (Ibid., 73). Unless they are extraverts, SFs will be doing things for others, rather than talking. They do, however, prefer to communicate with “anecdotes, stories, and tangible references”, rather than with “symbolic or abstract reasoning” (Ibid.).

The NF function is represented in the two intuitive types with feeling as auxiliary (INFJ and ENFP), and the two feeling types with intuition (INFP and ENFJ). NF children love to live in the world of fairy tale, myth, and symbol. Their fertile imaginations can become a safe sanctuary to escape into, or a source of great productive creativity, if encouraged. NF children like to please as well as to receive frequent strokes of approval. NF youth are “idealistic, some in a quiet intense way, others enthusiastic and exuberant” (Ibid., 144). They can easily become attached to a mentor’s ideals and seek to fulfill them. NF youth are often found to be among the protesters for social, ecological, and peace issues. They may also be the first to follow alternative lifestyles and ideological visions, because of their optimistic, possibility thinking. As adults, NFs are enthusiastic, insightful, good communicators, peace-makers, seeking consensus, rather than conflict. They value good relationships, working for the social good and harmony of society. NFs come across as idealistic, positive, optimistic, and hopeful, due to their creative imagination and ability to see possibilities. This makes them natural counselors, who can sympathize, empathize, problem-solve and help find solutions to nearly every problem. NFs relate every experience to the larger reality, the global stage, seeing the bigger

picture, and are therefore adept at synthesizing and synergizing. They are people-builders, to themselves as well as others. They, therefore, do well in the educational, counseling, sales, and media fields (Ibid., 145). Nothing, for NFs, is ever final, there are always more possibilities. Life is always “becoming”, a continually self-actualizing experience. Because NFs value good relationships, they can easily fall prey to taking criticism too personally, and not feel appreciated or trusted. They are often taken advantage of, due to their natural ability to trust. At times they may also come across as fickle, due to their changeability from one possibility to the next, often without completing any. It often takes a NF idea to be implemented by a NT and completed by a ST, while being supported by a SF.

The NT function is represented in the two intuitive types with thinking as auxiliary (INTJ and ENTP), and the two thinking types with intuition as auxiliary (INTP and ENTJ). NT children may invent their own toys. As youth they will excel in one subject area, often in the sciences, and like to be challenged with difficult problems. They often will campaign for a cause and may even succeed in changing the system. NTs value their independence, work hard and gain respect for their competency. NTs love the mental challenge of engaging another mind, exchanging ideas, discovery, exploration, and interpretation. They seek intellectual clarity, by means of engaging in “speculative theories, models, systems thinking, macro logic or analysis”, that will lead to discovering the underlying principles and coming to a global “synthesis that can explain everything in a unity” (Richardson, 1996:44). NTs are change agents and strategic planners, good critics and love abstract ideas. They are often misunderstood as being unwilling to listen to the views of others, stubborn, or as having a superior attitude. Due to their orientation, NTs may “neglect the physical (S), emotional (SF), and the interpersonal (F) of their lives” (Ibid., 45).

What are the function preferences within the SDA sample?

4.13.8.1 **Function Preferences and the SDA Sample**

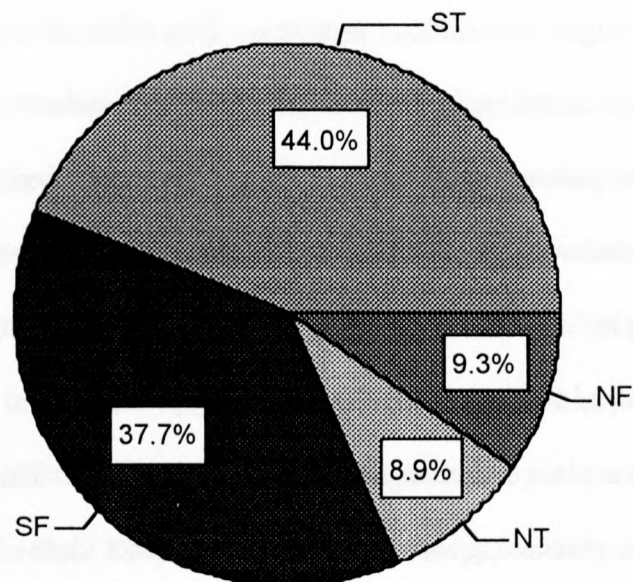
The results of the preferences by functions within the SDA sample are presented in Table 4-26 and Figure 4-18.

Table 4-26: Results of Function Preferences for the SDA Sample

N	Valid	257	
	Missing	0	
	Frequency	Percent	Valid Percent
NF	24	9.3	9.3
NT	23	8.9	8.9
SF	97	37.7	37.7
ST	113	44.0	44.0
Total	257	100.0	100.0

Figure 4-18: Results of Function Preferences for the SDA Sample

Preferences by Functions



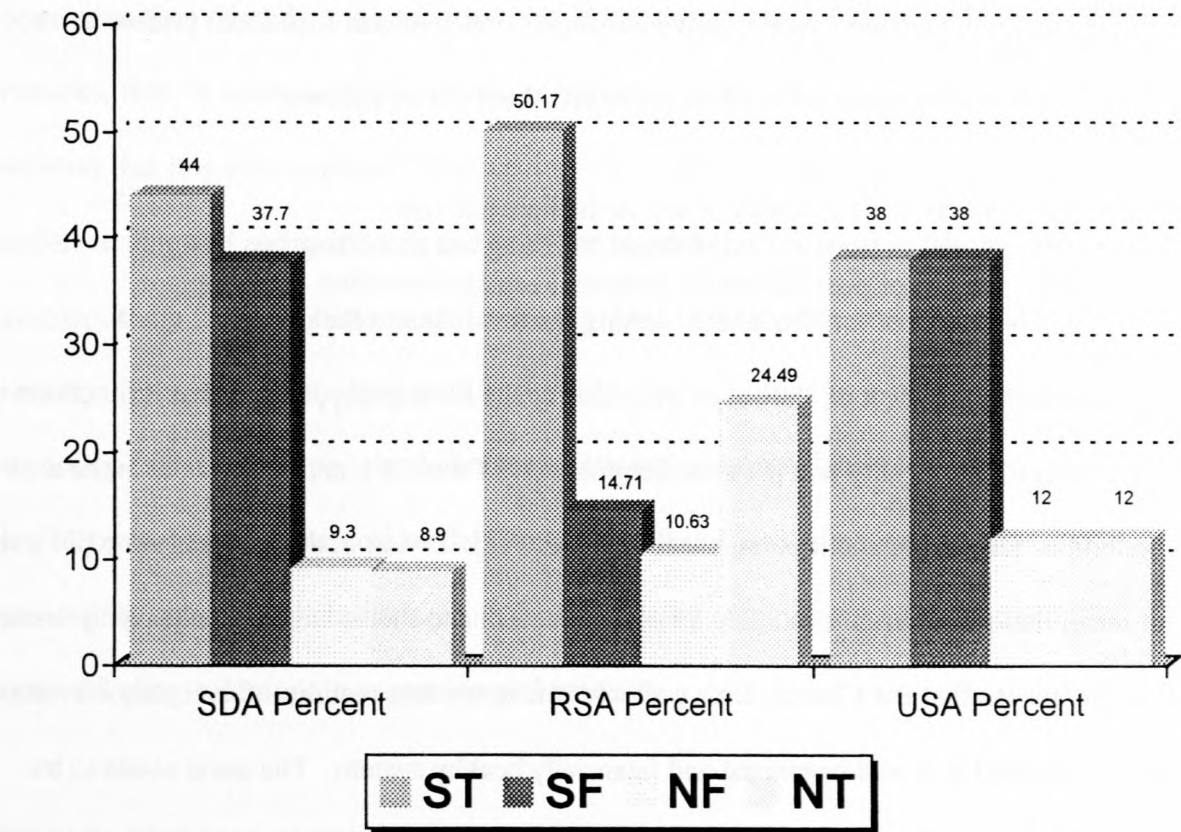
The S preference and not the T or F seem to be the determining factor here, because both the SF and the ST functions rate much higher than the NF and NT, which are both very close.

When comparing these results with the RSA sample, the largest difference is with the second preference, being the SF for the SDA sample and the NT for the RSA sample. Whereas with the SDA sample the S preference is the determining factor, so with the RSA sample, it is the T preference. The SDA sample profile also happens to be very similar to the USA profile. This is presented in Table 4-27 and Figure 4-19.

Table 4-27: Comparison of Function Preferences for SDA, RSA, and USA Samples

	SDA Percent	RSA Percent	USA Percent
NF	9.3	10.63	12
NT	8.9	24.49	12
SF	37.7	14.71	38
ST	44.0	50.17	38
Total	100.0	100.00	100

Figure 4-19: Comparison of Function Preferences for SDA, RSA, and USA Samples



What do these function preference results indicate for the SDA sample? They indicate that there is a clear preference for the ST and SF functions within the SDA sample. This means that the SDA group has a strong emphasis on the Sensing preference, a balanced preference for Thinking and Feeling, and no preference for Intuition. This means an emphasis upon realities and not on possibilities, and that these are handled with a balance of objective analysis and personal warmth. They tend to be practical and analytical, as well as sympathetic and friendly, but less enthusiastic, insightful, and logical. They find their scope in technical skills with objects and facts, as well as in practical help and services for people. They tend to be less able or skilled in understanding and communicating with people, as well as in theoretical and technical developments.

4.13.8.2 Function Preferences and Spirituality

In his book, *God's Gifted People*, Gary Harbaugh (1990), relates functional preferences to spiritual gifts and their use in the church. He sets them out as follows:

- ST – the gift of practicality: living in the here and now.
- SF – the gift of personal helpfulness: reaching out and lifting up.
- NF – the gift of possibilities for people: keeping hope alive.
- NT – the gift of looking ahead: letting the future guide the present.

The practical application of Harbaugh's outline for the SDA group, means that it functions well in the areas of practicality and personal helpfulness (ST and SF), and not so well in the area of possibilities for people and looking ahead (NF and NT). Living in the here and now (ST), does not mean that the Church is building a heaven on earth and that it has lost its heavenly vision. It simply means that the Church deals well with the issues and realities of everyday life. It is firmly grounded in a well organized and financially healthy system. The same needs to be clarified about the SDA Church's lack of letting the future guide the present (NT). One may say, that this is not true, as the SDA Church's very name indicates that it looks into the future to the blessed hope of the second coming of Christ and the end of the age. This is not what the

NT function refers to. It refers to being open to the future, in such a way that it will impact the present with change. As indicated earlier, the SDA Church does better by keeping the stability of the status quo by preserving the past (SJ temperament), than it does by being open to change in order to remain relevant to its context (Carroll, Dudley, and McKinney, 1986; Oswald & Kroeger, 1988).

In his book, *Four Spiritualities* (1996), Peter Tufts Richardson, compares the functions to four journeys:

- NT – Journey of Unity.
- SF – Journey of Devotion.
- ST – Journey of Works.
- NF – Journey of Harmony.

The idea of a journey conveys the meaning that spirituality is a journey, ever growing, deepening, changing, and never static. The subject of spirituality, has become an increasingly popular subject of study and research in the social sciences over the last decade. Richardson remarks, that “it seems as if we live in a veritable spirituality explosion” (1996:xvii). He also believes that it is very important that we develop “a common language for mutual understanding and appreciation”, and he offers his model of “four spiritualities” as a way of accomplishing that. He believes that humanity has a common fate and cannot afford to live in isolation from each other. He says that the “idea that religions can exist in splendid isolation without positive reference to one another is obsolete and even dangerous” (Ibid., xvi). He does not recommend an ecumenical model, but believes that if we all understood how our personality type differences impact and form our spirituality, we would have greater understanding, tolerance, cooperation and grace.

While thinking dominates the left brain functions (NT), and the feeling dominates the right brain functions (Newman, 1990), we need both to ensure a healthy spirituality. On this, Richardson says,

The spiritual quest needs both sorts of direction, a healthy skepticism and doubt that is firm-minded (T), and a passionate quest for meaning that appreciates human qualities with warmth (F). Feeling works within the complexities of experience, recognizing nuances and tones, always reworking judgments to encourage appreciation for what is good, aesthetically and ethically valuable, and conducive to supportive and trusting relationships. Thinking seeks to objectify religion, to bring to it order and system, theological or philosophical coherence, according to principles of justice. Our spiritual quest can be guided and shaped by systematizing, questioning, verifying (T) or by valuing, humanizing, binding us together appropriately (F). The goal of the spiritual life is enlightenment (T) or gratitude (F). For a balanced journey, we need to walk in one while honoring and accommodating the other.

Richardson also points out that the stereotypes of society have had a negative influence upon our openness to spirituality, especially for the male gender. He says, that the “norms for men (ST) and for women (SF), reinforced and exaggerated by society, mean an uphill struggle for Feeling men and Thinking women” (Ibid., 9). He says that the typical male stereotype personality type is ESTJ, and that of women INFP (Ibid., 28). We are reared from childhood with certain “shoulds” and “oughts” that put us into a lifestyle rut that conforms to societally correct stereotypes. Spiritual maturity requires that we grow out of these ruts and become independent of them. Richardson says that this “independence from sexual stereotypes, and from misogyny and misandry, are requisites for the beginnings of spiritual progress” (Ibid.). There is no one personality type or function that has all the spiritual advantages inherently. The extravert needs to exercise the qualities of the introvert in order to experience the inner qualities of spirituality, whereas the introvert needs to exercise the qualities of the extravert to stay in touch with the reality of life out there, so that one’s spirituality does not become “navel-gazing”, but become relevant to one’s surroundings (Ibid., 15).

What are the characteristics of the four spiritual journeys and how do they function? I follow the outline as given by Peter Richardson, in his book, *Four Spiritualities* (1996), which gives the most comprehensive coverage on the subject that I am aware of.

4.13.8.3 NT Spirituality – the Journey of Unity

Richardson identifies four important ingredients of NT spirituality (1996:45). The first is that NTs have a quest for great organizing principles that unify their understanding of “life and nature” or religion and science. The second manifestation of NT spirituality is their search for truth. They are either “philosophical realists or idealists” (Ibid., 46). NTs are naturally attracted to the “worldview of modern science” (Ibid.), that sees a unity in all of nature, mind and matter, living and non-living. This search for truth for the NT is not dramatic, charismatic and exciting like SF spirituality often is, but “contemplative, rational, skeptical, simple, even stark; unpretentious . . .” (Ibid., 48). For many NTs, ignorance and the indolence of the mind, is not only the seedbed of evil, but sin itself. Education and teaching of truth therefore has a high priority for NTs. Most university professors, according to Richardson, are NTs. The third quality of NT spirituality is the NT’s need for social justice. Whereas “charity would be an SF commitment, reform [would be] an NT imperative” (Ibid.). The Old Testament prophets are renowned for their staunch opposition to social injustice.¹ Richardson refers to the theologian, Hans Küng, who works with an “ecumenical world ethic” and carries on an interfaith dialogue in order to bring about a unity of truth and universality of justice (Ibid., 69; Kung, 1993:69, 126-128, 132). The last feature of NT spirituality is the attainment of clarity of mind and clarity of spiritual enlightenment, often including an element of “intellectual mysticism” (Ibid., 50).

4.13.8.4 SF Spirituality – the Journey of Devotion

SF spirituality deals with a reality that is “present, approachable, personal, interactive” (Ibid., 71). It loves ritual – the washing of hands, the removing of shoes, sitting, kneeling, music, dancing, acting, etc. Richardson says, “SFJs and SFPs together bring balance, as the one type

¹ For example, the prophet Amos 5:21-24 and Isaiah 58.

makes sure everything is in proper readiness and the other makes sure the celebration is animated and lively” (Ibid., 102). Richardson outlines eight important characteristics of SF spirituality – pilgrimage, heroes, stories, hands-on approach, archaic forms, personal experience, simple things, and action-oriented service (Ibid., 74).

Pilgrimage, for the SF, does not only involve ritual, and reverence for the holy, but taking a tangible real journey to a place of worship and spiritual meaning. Pilgrimage is a spiritual act that involves an experience of devotion and intense feeling. The second characteristic of SF spirituality is their attraction to heroes. Heroes are people of action that have accomplished some great task for God successfully. Biblical heroes could be Daniel, David or Elijah. Heroes are brave, face danger, fight the enemy, and overcome with God’s help. The third feature of SF spirituality is the telling of stories. These stories often deal with tragedy and death, and are told with great pathos and melancholy. Traditionally, this aspect of SF spirituality has a feminine quality, and relates in non-Christian religions to the mother-goddess. The fourth feature of SF spirituality is its direct approach. It deals with life in a *prima facie* way. When Jesus told Nicodemus that he had to be born again, Nicodemus gave a typical SF response, “How can this be?”¹ The reality of the sensing function combined with the deeper feeling function, which resulted in a changed Nicodemus, who became a more committed follower of Christ, even in and through his death. The fifth feature of SF spirituality is its archaic forms. Richardson refers here to some of the non-Christian practices or enactments that are portrayed in the religious dance, the feast, or the fable that symbolize death or sacrifice. Within Christianity this is best illustrated in the communion service. The sixth feature of SF spirituality is the centrality of personal experience. God is not a far-off,

¹ John 3:1-12

impersonal principle, but a real friend, parent and lover. In the story of Mary and Martha¹ it is Mary's devotion at the feet of Jesus that is true SF devotion. The seventh feature of SF spirituality is evidenced in the importance of simple things. When the SFs' "household, vocation, and social connections are in good order", then they experience a spiritual satisfaction that leads to comfort, joy and inner peace (Ibid., 82). The last feature of SF spirituality is involvement in direct service, to meet the needs of people. For SFs, prayer and piety naturally lead to a focus on the "spiritual context of our relationships". Acts of kindness, compassion and genuine care is directed directly to people. SF spirituality involves SFs directly in a hands-on way in active service to others, like the classic example of Mother Teresa.

4.13.8.5 ST Spirituality – the Journey of Works

ST spirituality is based upon a clear message, a clear mission, and clear expectations. STs prefer to experience their spiritual exercises in an atmosphere of order and propriety that honours past tradition, and is loyal and committed to the organizational structure. Richardson differentiates between eight aspects of ST spirituality (Ibid., 108).

The first is the foundation of *law, covenant, and order*. ST spirituality functions well in a society that is wisely administered, with clear rules, laws, and policies, consistently and fairly implemented. Justice needs to be clearly evident. If the religious system is chaotic, ST spirituality suffers. ST leaders often take a parental interest in their parishioners. The downside is that they could become paternalistic and rigidly implement law and order.

The second aspect of ST spirituality is *righteousness*. Richardson says, "ST righteousness is doing the right thing, yourself, for its own sake in the here-and-now and expecting others to do

¹ Luke 10:38-42

so as well” (Ibid., 110). He continues, “There are things in life we do because we know they are the right things to do. . . . To do right is our duty and the meaning of moral virtue” (Ibid., 111). “Fairness and reciprocity” are important ingredients of ST spirituality. For the ST, the “world is in balance when everyone is doing his or her part” (Ibid.).

The third feature of ST spirituality is *responsibility and stewardship*. Responsibility means doing one’s duty, and duty is that which one has been called or commanded to do. The concepts, “should” and “ought” are of vital importance. Being “my brother’s keeper” is important. Caring for the environment is the responsibility of all people. STs have a global spiritual responsibility towards all people and sense themselves as part of a larger entity. “For the common good of all” is a common ST expression.

The fourth feature of ST spirituality is that of *identity and authority* (Ibid., 115). Identity calls for “consistent and clear-cut beliefs” (Ibid.). Truth, as revealed in the teachings of the body of believers, is to be strictly and consistently adhered to and taught. Authority comes from tradition and the church’s interpretation of the Scriptures. ST spirituality wants to belong, and is seldom experienced outside of an organized group of believers, like a denomination. It needs the identity of the group and the authority of the hierarchy. Changing one’s belief would mean losing one’s identity. Because STs believe in what is right and seriously commit to their faith, and value belonging to the community of like faith, challenging their beliefs with the prospect that they may have to entertain any form of change, is tantamount to attempting the impossible. Richardson says, “When an ST pilgrim has a strong sense of being on the right path, it can be hard to grant to others an equal validity and to be open to learning and deepening from the presence of alternative perspectives” (Ibid., 141).

The fifth aspect of ST spirituality is *work*. STs see “work itself as the fulfillment of their spirituality” (Ibid., 116). The everyday eight-hour job is never seen by STs as worthless. However mundane or routinized, it will have importance for the “integrity of the world order” (Ibid.). Richardson says, “Running a household, a farm, or a store every day for sixty years, through the exercise of careful and ceaseless commitment can become holy offices. The most routine task faithfully and thoughtfully executed can be transformed into a holy ritual attuned to the eternal” (Ibid.). He adds, “Spiritual growth takes place for STs as work gradually becomes a sacred ritual, . . .” (Ibid., 117). Being faithful to duty, and giving attention to detail, in a disciplined way, are part of what STs value as experiences in spiritual growth. STs seek to do “selfless duty, avoiding selfishness and self-centeredness” (Ibid., 141).

The sixth feature of ST spirituality is *realism*. For STs their spirituality must be grounded in the tangible, the practical, the verifiable, the task, and the here-and-now, supported by experiences from the past. STs are often resistant to the psychologizing or philosophizing of religion (Ibid.). ST spirituality must be faithful to the divine, as practically evidenced in their fealty to the God-appointed leadership on earth.

The seventh feature of ST spirituality is *administration*. Administration protects the “traditions of a people” and ultimately also the larger world order (Ibid., 118). The image of the “king” or the “paternal elder” plays an important part in protecting and managing the spiritual world of the ST. Administering with fairness, propriety, and doing what is “decent and right in civilization” is an outflow of one’s ST spirituality. It is what God expects of one to do. STs do well as administrators, and “are often the proprietors of the temple, caring for the institutions of religion” (Ibid., 138), in fact, Richardson says that “ESTJs will administer all in the world that is theirs to administer” (Ibid., 121). He continues to say, “The most enlightened find a spiritual

milieu and sensibility grounded in a larger or divine order, a balanced character, a clear sense of right and wrong, and a sense of one's humble place as a person who journeys with discipline and propriety" (Ibid.).

The last feature of ST spirituality is *justification*. This form of spirituality holds to a "literal view of a moral order that rewards and punishes" justly (Ibid., 123). All wrongs will be righted, the unrepentant punished, and the righteous vindicated. Richardson refers to the story of Job, which reveals the "tragic sense to be found in ST spirituality" (Ibid., 122). STs confidence, faithfulness, loyalty, perseverance are all illustrated in Job's response to his suffering. In spite of him losing "all respectability in the eyes of society and his tormentors", Job "retains an inner dignity and nobility" (Ibid., 123). His firm faith in God calls upon the fairness of God who alone can "balance the scales of justice for his life" (Ibid.). ST spirituality needs to have things set right at the end, and will therefore have a firm faith in God's just judgment at the end of time. Injustice needs an answer and cannot be allowed to have free reign indefinitely. This is a non-negotiable to ST spirituality. Order must be set right. Balance must be restored. What one sows, one will reap. All actions count and therefore to hear the words of God at the end of time, "Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord,"¹ will be the greatest reward for an ST. Richardson refers to Moses as another model for ST spirituality, and then quotes a portion of Scripture, which indicates typical ST spirituality, "if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation"² (Ibid., 130).

¹ Matthew 25:21 (KJV)

² Exodus 19:5-6; cf. Deuteronomy 30:15-19.

4.13.8.6 NF Spirituality – the Journey of Harmony

Richardson identifies six manifestations of NF spirituality. The first is the spiritual *quest*, which is “quest toward authentic, actualized selfhood” (Ibid., 146). For NFs life is a progression of awareness, a journey and not a destination. One never arrives, there is always another horizon to explore, another path not yet traveled. Richardson says, “The NF quest cannot ever be satisfied. Something will spark a search for a new aspect of reality thus far not revealed. When begun, the new search gradually dissolves the wholeness of the old into a newer unity. And thus life never becomes content with what it inherited from the past” (Ibid., 147). This openness to changing the past, is highly problematic to an ST, who values and preserves past tradition. The process of self-actualization and developing the authentic self is a core aspect of NF spirituality. Being authentic is the opposite of being false or hypocritical. For NFs this means being open and honest with self and others – the first has to precede the second. NF spirituality requires “an open and experimental attitude toward life and a willingness to communicate one’s findings to the world” (Ibid., 148).

The second manifestation of NF spirituality is *mysticism*. The NFs’ attempts to reach harmony often end in mysticism. The reason for this is that the quest for NFs involves and incorporates far more than the sensory perceptions that limit their perceptions of spiritual reality. Life is greater than the sum of its parts. NF spirituality incorporates a realism that defies the senses, that takes in the unknown and the not-yet-experienced. Therefore NF spirituality is idealistic and hopeful and never experiences a cul-de-sac. Sometimes NF spirituality is presented as superior to other forms of spirituality because of its mystical nature. This is unfortunate and short-sighted, because it does not take into consideration the differences of personality type. NFs sometimes react negatively towards ST spirituality. This is often due to “learnings from early childhood, when an ST milieu somehow blocked NFs from their native inclinations, tying

them in knots of feeling inadequate and critical” (Ibid., 176). Often the sensory realism of early childhood is stressed and reinforced by adult behaviour to the neglect of imaginary and creative thinking. This may make NF children feel guilty about their basic spiritual orientation.

The third manifestation of NF spirituality is an attitude of *expectancy* toward life. NF spirituality believes that the complexity of life’s issues and problems all have answers. The possibility of harmony always exists, even though it may not be fully revealed until the “fullness of time” has come. Richardson refers to the example of Joseph in the Bible¹, who was sold into slavery. His life of harmony was rudely disrupted, but unbeknown to him there was a larger reality, a God-ordained plan that would bring together his fragmented life and relationships in a coherent whole. This vision of a larger reality or pattern that is part of NF spirituality is “not usually linked to cause and effect or to action. It is intuited but never proven. . . . Eventually, life and the world become whole once again” (Ibid., 154).

The fourth manifestation of NF spirituality is the NFs’ *openness to healing*. Healing does not only apply to physical healing. The NFs’ journey of harmony, as Richardson describes it, implies a harmony between humankind and everything else – harmony with oneself, others, the environment, God, etc. Harmony requires healing on all levels, spheres, and dimensions. Humanity is part of the “interdependent web of all existence” (Ibid., 157). Humanity is part of a system or network of interactive and inter-relational relationships that supercede the realism of the senses. Healing for NFs does not take place in isolation. To heal yourself, is to heal others, and by healing others, you heal yourself. NF spirituality seeks an environment which is “calm and harmonious, caring, unhurried, supportive” (Ibid., 155). The NF journey seeks the

¹ Genesis 45.

“gnosis, the deeper knowing, wholeness (holiness) and healing, source of joy and wisdom, perhaps whimsical, perhaps mystical” (Ibid.).

The fifth manifestation of NF spirituality is enthusiastic *idealism*. “NFs are dreamers and aspire after a better world for everyone. They can be lucidly insightful, challenging us to grow beyond the good of today to the better goal of tomorrow. Hopes and visions are always tied to deeply held human values, core convictions in the heart, . . . [especially] relationship and intimacy values” (Ibid., 156-157). Richardson says, “Even when the ideal is thwarted or dissolves, NFs work to establish islands of harmony, wilderness areas and reservations, communities within the larger chaos, that create the ideal in microcosm” (Ibid., 157). Unlike NTs who need unity and STs who need uniformity, NFs can allow for differences and still experience harmony. Opposing forces do not have to be reconciled. Conflicting ideals can be suspended and accepted synergistically, without having to reconcile them, before harmony can be experienced. Pluralism of “forms and beliefs” is not a threat to NF spirituality, as it is to STs. NF spirituality values tolerance, diversity, uniqueness, openness, trust, peace, and relational harmony.

The sixth manifestation of NF spirituality is the focus on the *process in relationships*. This involves “human relationships, social interaction, and communication” (Ibid., 160).

Richardson says, “‘You shall love our neighbor as yourself’ is the beginning and the end of the NF quest” (Ibid., 161). NF spirituality is always sensitive to the quality of the process of relationships – personally, in the family, the society, the nation, and globally. “How” something is communicated is always more important than “what” is communicated. Quality is more important than quantity.

In a group context, NFs, will often take “liberties with inherited traditions” by adding originality, which can be quite “distressing to those . . . who are the guardians of the integrity and purity of their traditions” (Ibid., 178), like the STs, and especially the STJs. NFs also frustrate others by being transient, fickle, “as they move on to new enthusiasms” (Ibid.). Unlike STs, NFs tend not to think hierarchically, but systemically, which could create the wrong perception that they are opposed to leadership or defiant of rules. What makes the world go round for STs and NFs? For STs its rules, for NFs its relationships. With all the above potential for conflict, there is one characteristic of NF spirituality that provides a solution. NFs are the peacemakers of society and “tend to avoid conflict whenever possible, putting harmony in relationships above differences” (Ibid.).

4.13.8.7 Function and Spiritual Synthesis

Richardson suggests that for spiritual purposes one should view the functions as a whole. He suggests that one should always be aware of one’s lesser functions. Meditating upon and strengthening one’s lesser functions benefits the whole person. Then there is the problem of being aware of the opposite function, as this is the function that will be most challenging to deal with and if ignored, will create most conflict. Richardson says, “Our spirituality can be at its most vulnerable and sensitive when the dominant function relaxes so that the other three, particularly the inferior, come into play spontaneously, assuming a prominence in our balance of awareness. Such moments do not last very long because they can be scary, chaotic, and overwhelming” (Ibid., 188-189). This, however, is where learning takes place.

He says, “Spiritual experience from moments of learning recedes into a more continuous reality we call religious” (Ibid., 189). Richardson presents these functions in a circular form (Figure 4-20), because a “rectangle can have a static and passive effect, whereas the circle always implies motion, energy generated among the elements of the whole” (1996:184). He

calls this circular illustration, the “Four Spiritualities Mandala”, to aid the spiritual process of meditation and contemplation. In the next few pages I will attempt to share some of the possibilities that Richardson sees in expanding one’s spiritual experience by making use of the circular form to present the functions and personality types.

Figure 4-20: MBTI Functions and Personality Type

If the sixteen personality types are added to the circle, it clearly indicates the relationship with the four functions. There is a polarity of opposites between the NT and the SF functions, as well as between the personality types and their dominant, auxiliary, tertiary, and inferior functions. So too, the ST and NF form polarities of opposites. There are also similarities in each quadrant. The attitudes, introversion on the inside and extraversion on the outside, as well as perceiving and judging, are found in each quadrant. This makes for a good balance, and it puts the emphasis of any differences clearly on the functions, S/N and T/F.

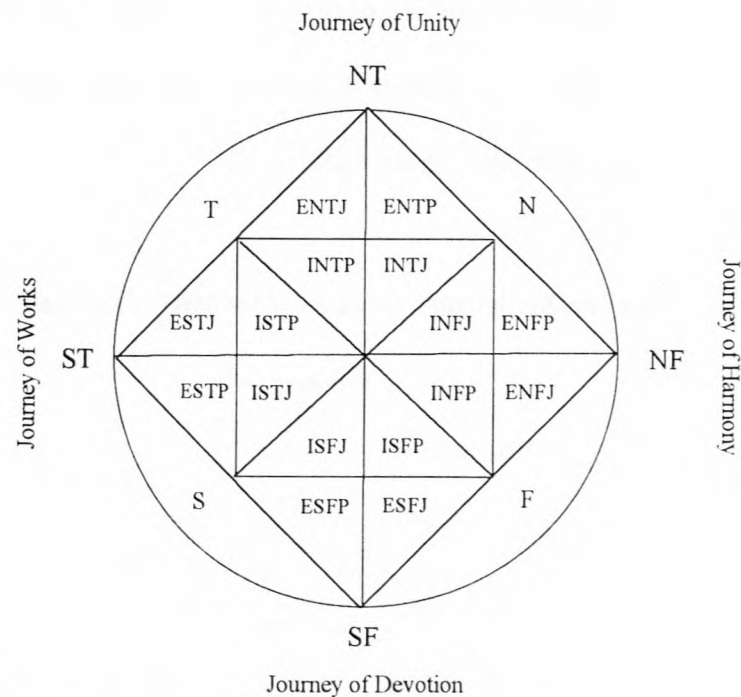
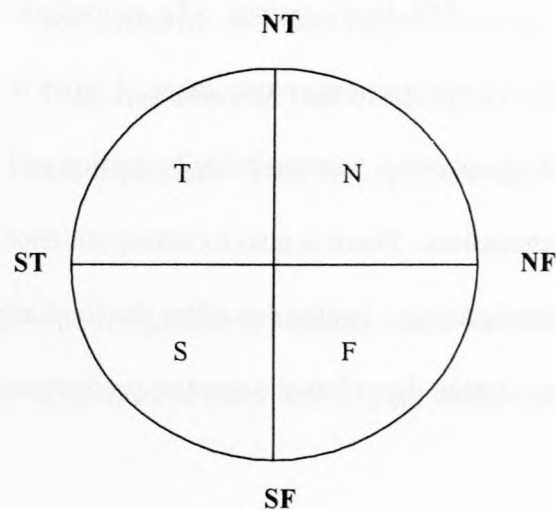


Figure 4-21: MBTI Functions and Preferences

When one looks at the four main functions, it is significant to note that in the quadrant between each of the functions, there is a common preference (see Figure 4-21), whereas opposite functions do not have any preference in common, other than the attitudes already mentioned. This means that the



characteristics of the preferences overlap and are not mutually exclusive.

Figure 4-22: Unity and Diversity of MBTI Function

There is unity in the whole graphic illustration that indicates that one is dealing here with dominances and preferences, and not with separate, isolated aspects. The illustration indicates humanity's common bond and unity, as well as its diversity of dominance and preference (see Figure 4-22).

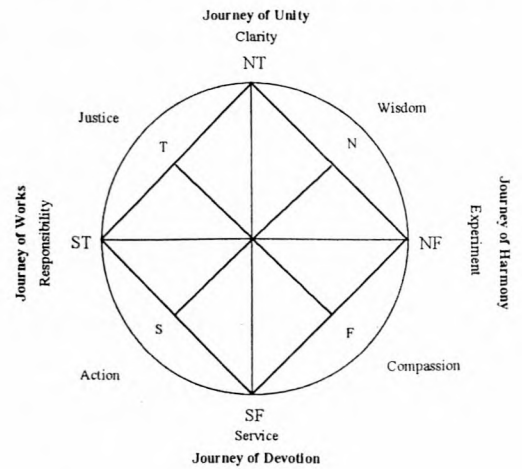
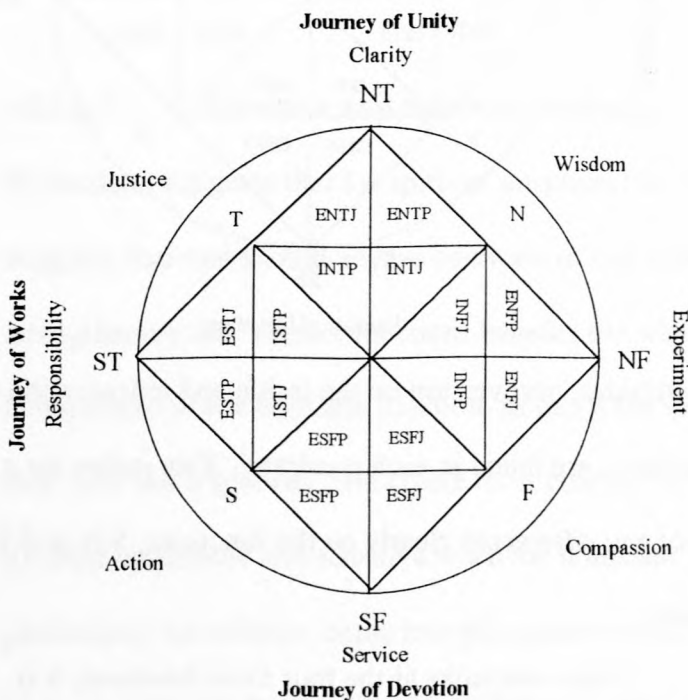


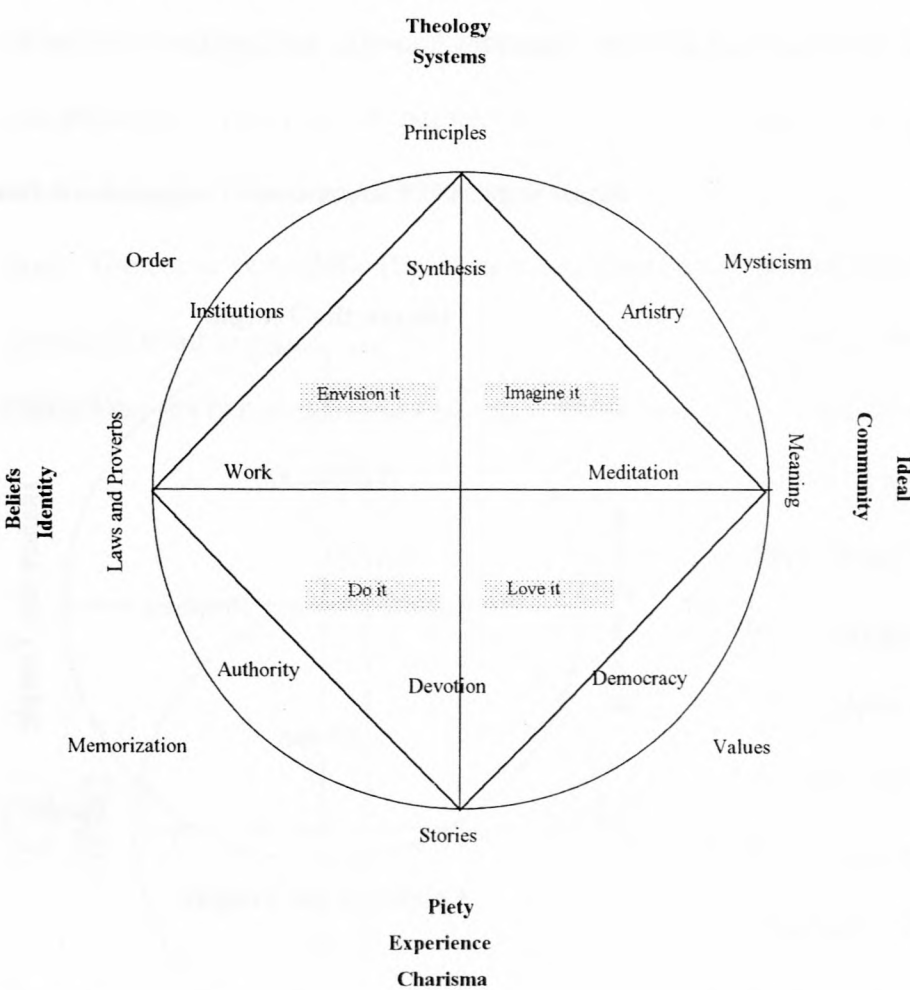
Figure 4-23: Spiritual Qualities of the MBTI Functions



Richardson recommends eight characteristics that indicate the main spiritual qualities of the four functions (see Figure 4-23). He gathers his ideas from the MBTI *Manual* (Myers & McCaulley, 1985) and from George R. Frisbie (Richardson, 1996:187-188). NTs seek clarity in their spiritual quest, SFs desire service, STs appreciate responsibility, and NFs approach their spiritual quest as a never-ending experiment. Clarity is flanked by justice and wisdom, service by action and compassion, responsibility by justice and action, and experiment is flanked by wisdom and compassion. There is also a correspondence between the preferences and the linking spiritual characteristics. Justice describes the thinking preference, wisdom describes the intuition preference, action describes the sensing preference, and compassion describes the feeling preference.

There is unity in the whole graphic illustration that indicates that one is dealing here with dominances and preferences, and not with separate, isolated aspects. The illustration indicates humanity's common bond and unity, as well as its diversity of dominance and preference (see Figure 4-22).

Figure 4-24: MBTI Functions and Spiritual Activities



What spiritual activity does each function handle best (see Figure 4-24)? NTs handle theology and systems thinking. They seek to find the deeper principles, and they do so in an orderly, and mystical or philosophical way. They do so best in the context of institutions, and artistry or

creativity. SFs handle piety, experiential spirituality and charisma well. They use the spiritual medium of stories well, supported by memorization and values. They do so best in the context of authority and democracy. STs handle beliefs and identity best, by means of laws and proverbs, supported by order and memorization. They do so best in the context of institutions and authority. NFs are most comfortable with idealistic thinking and building community. They endeavour to find meaning in everything they do, flanked by the importance of values and mysticism. They function best in a context of artistry (creativity) and democracy.

The forms that spirituality takes for each function varies. For NTs its synthesizing, for SFs it's a devotional form, for STs its work, and for NFs it takes on a meditative form. The preferential

method of spiritual activity for the function groups overlap. NTs envision it and imagine it, STs envision it and do it, SFs do it and love it, while NFs love it and imagine it.

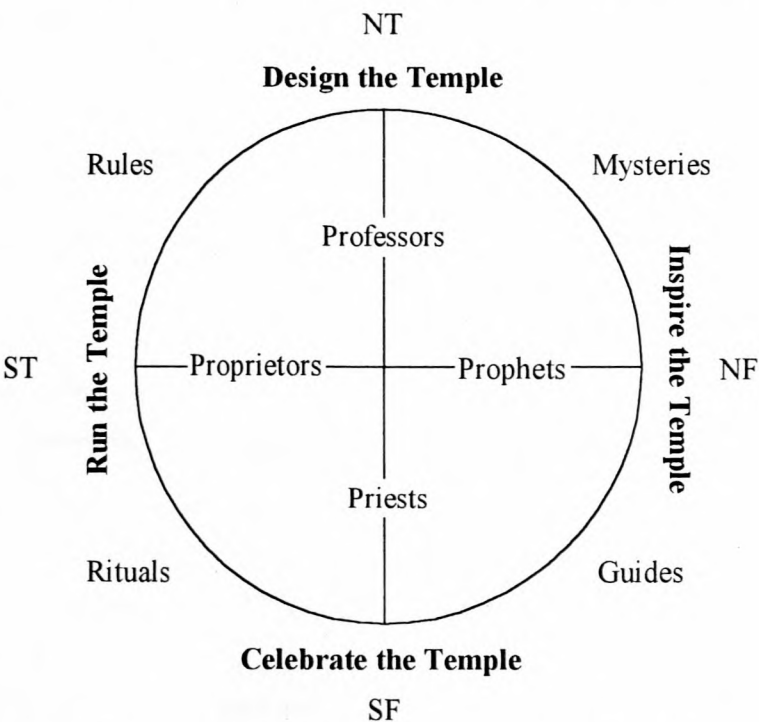
Figure 4-25: MBTI Function and Congregational Context

How do these functions relate to the local congregational context?

Richardson recommends the accompanying diagram to illustrate the answer (see Figure 4-25). The NTs design the temple, with the help of rules and mysteries (or creativity).

They function best as the teachers of the parish. The SFs

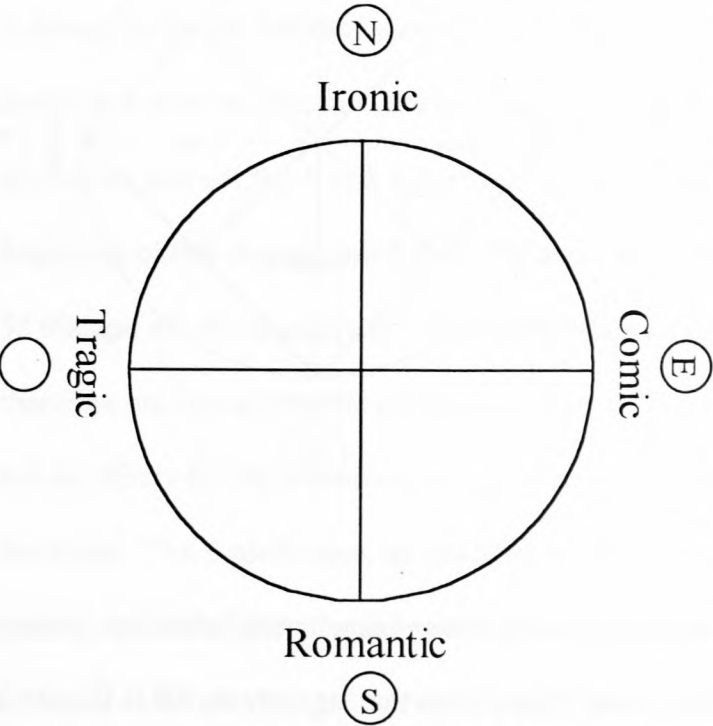
celebrate the temple, with the help of rituals and guides (models). They function best as the priests who relate with compassion to the needs of the people. The STs run or administer the temple, with the help of rules and rituals. They function best as proprietors of the temple. The NFs inspire the temple with the help of guides (models) and mysteries (or creativity). They function best as prophets who inspire the people with intuitive insight.



Richardson also refers to Northrop Frye's four worldviews that relate to the four functions (1996:190-192; cf. Frye, 1957:158-239; 163:7-20). The term he uses for NT is ironic, for SF is romantic, for ST is tragic, and for NF is Comic (see Figure 4-26). James Hopewell, an Episcopal priest, translates these four genres into Christian orientations, namely empiric, charismatic, canonic

and Gnostic respectively (1987:67-85). The ironic or empiric¹ (North) view represents a world of syntropy and balance. The romantic or charismatic (South) view represents a journey of risk and adventure. The tragic or canonic (West) view represents the world as entropic and tragic, but by doing one's best and what is right, one can, with perseverance and self-denial, obtain the goal. The comic or Gnostic (East) view represents a world of harmony that humanity is spiritually blind to see.

Figure 4-26: MBTI Functions and Frye's Four Worldviews



Hopewell makes a very useful distinction between these four views by referring to the responses he received from well-meaning visitors when he was suffering from a terminal bout with cancer (1987:55-64). When he was visited by NTs, SFs, STs and NFs, they all gave different responses characteristic of their function.

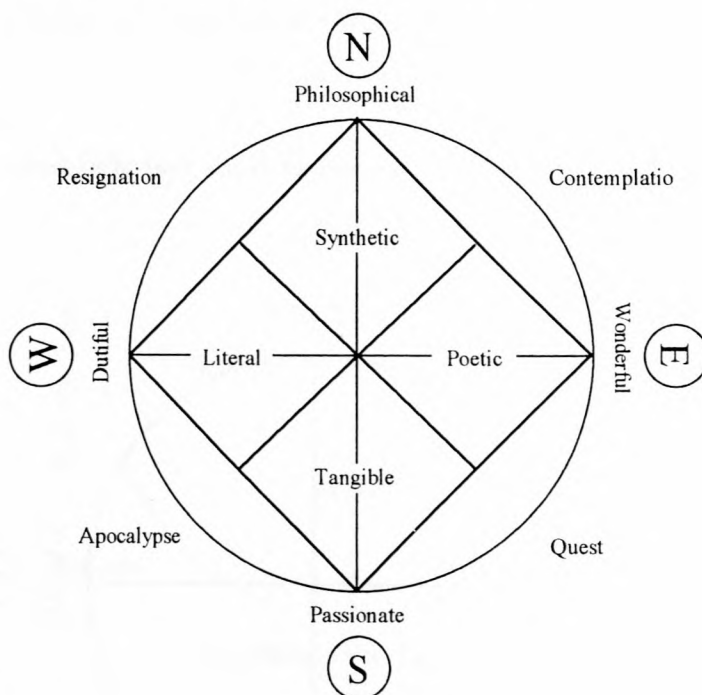
- The ironic-empirics (NT) would say: “If you sense death approaching, do it well, embrace your loved ones, settle the affairs of your life, and depart in the full dignity of your humanity”.
- The romantic-charismatics (SF) would say: “Place your faith in God, intensify your trust, and your perseverance will be rewarded”.
- The tragic-canonic (ST) visitors would say: “Accept your fate. Live well in the interim, and the life you live in the time remaining will justify you then”.

¹ I agree with Richardson that the term “empiric” is unfortunate, because it does not fit the NT function (1996:191-192).

- The comic-gnostics (NF) visitors would say: “Get with your illness. Be one with it, for it is part of the whole picture. When you accept it, the best outcome will come forth for you”.

Figure 4-27: MBTI Functions and the Compass

The last model of Richardson that I would like to present, is what he calls, the compass (see Figure 4-27). Here he relates the four spiritual functions to the four directions of the compass. North (NT) suggests midnight (winter), South (SF) suggests midday (summer), East (NF) suggests sunrise (spring), and West (ST) suggests sunset (autumn).



These attempts at bringing some order into chaos by categorizing human behaviour, is not a new phenomenon. As indicated earlier, it was Hippocrates that, as early as 400 B.C., came up with four types of people. As a physician he named these types those persons that have too much blood, too much phlegm or mucus, too much yellow bile, or too much black bile. Later on another Greek physician, Claudius Galen (190 A.D.), gave these categories the names, sanguine, phlegmatic, choleric, and melancholic (Cf. Jung, 1971:510). Physicians at about this time also used four observable states of the human body to categorize patients, namely dry, moist, cold, or warm (Ibid., 542). The Greek philosopher, Empedocles, divided natural phenomena into the four elements of “air, water, fire, and earth”, which according to Hippocrates was the four basic elements of the human body (Ibid. :510). Eastern mysticism

and New Age literature also refer to these as the four basic elements of life. From a purely Scriptural perspective some of these models may be pure speculation, and as such should not be viewed as authoritative from a Christian perspective, but rather as inspirational or contemplative.

4.14 Application of Personality Type Results to the SDA Church

The results of the SDA group indicate the ST function representing by 44% of the total sample, followed by the SF function with 37.7% of the total sample. The NF and NT are significantly lower, at below ten percent. I believe the reason for this is because of the influence of the S preference and not the T or F preferences. The highest preferences, as indicated at the beginning of this chapter, are S at 81.7% and J at 80.9%. The T and F were much lower at 52.9% and 47.1% respectively. The J preference reflects an attitude and not a function, and is therefore not included in the function indicators. The majority in the SDA group, therefore, has an affinity for the S preference in combination with either a T or F to form the ST and SF functions. The S preference, as indicated in the beginning of this chapter, represents the present realities of life now in a practical and analytical way. It represents people with technical skills who are good at dealing with facts, figures, and machinery, rather than with people. They prefer to continue with what worked in the past, and tackle tasks in an orderly, step-by-step approach. The main difference between the ST and the SF functions reveals it in the more objective analysis of the ST to the greater personal warmth of the SF. The models of Richardson convey this clearly, for example, the main quality of the ST being *responsibility*, relates to the objective quality of work, whereas for the SF it is *service*, which relates to people. The qualities of the directions of the compass also indicate this. The ST function indicates a dutiful approach in a literal way, whereas the SF function indicates a passionate approach in a tangible way. The ST function signifies work, law, order, justice, and authority, whereas the

SF function reflects action, devotion, experience, charisma, and compassion in particular, but also has work, authority and rituals in common with the ST function. The two functions therefore overlap in many ways due to the S preference that both have in common.

How are the ST and SF functions visible in the SDA denomination? There are many illustrations I could give, but a few will have to suffice¹. The SDA denomination upholds a strong work ethic. Ministerial employees have to send a daily/weekly/monthly report of their “doings” to their conference CEO. Growth of membership is a high priority and numbers of adult baptisms is an important barometer of measuring a minister’s productivity. Ministers are expected to be on duty 24 hours a day, and working an eighteen-hour day is not unusual. Reporting of facts and figures underlies the work ethic. One only has to attend a church business session, especially on conference, union or general conference level. Quantity is emphasized over quality. Another way of illustrating the ST and SF functions in the SDA denomination, is to analyze their worship styles. What is the content of most preaching, teaching (in the Sabbath School) and the songs they sing? Hymns are often a good indication. The work ethic is often linked with the nearness of time, and is inspired by the mission motif, which functions as an incentive to work harder. The words of the hymn, “Work for the night is coming” (No Author, *Advent Hymns*, 1960:320), which although not an “Adventist” hymn, illustrates my point rather well. Numerous examples can also be given from denominational literature. I will refer to one in particular, from an article in the general paper of the SDA Church, the *Advent Review* (December 23, 1999:16-17). The article is found in the Lifestyle section, and is entitled, “Want to Serve? Get a Life!”² It refers to the Biblical story of Mary and Martha³, and the main emphasis can be summarized in one sentence from the article, “. . .

¹ The illustrations given in this paragraph come from personal experience over the last 30 years as an ordained minister in the SDA denomination.

² The author is Kent A. Hansen.

³ Luke 10:38-42.

Jesus defined ‘eternal life as a matter of relationship, not activity’ (John 17:3)” (p. 16). This author seems to have experienced a large amount of “good” activity in his church (the SDA Church), and warns of the danger lurking behind all the “good” activity. The larger majority (81.7%) within the SDA group is action-oriented, and this article seems to be right on target as it contextually speaks right to that point.

4.15 The Realist and Innovator Preferences

4.15.1 Understanding the Quadrants

The realist and innovator preferences are known as the “quadrants”, as they make up the four quadrants of the type table and combine the functions of perception (S & N) with the attitudes of introversion and extraversion (Myers & McCaulley, 1985:37). They are IN, EN, IS, and ES. Their basic qualities can be set out as in the following table (Hirsh & Kummerow, 1987:12):

Table 4-28: Realist and Innovator Quadrants

	IS Thoughtful Realist	IN Thoughtful Innovator
Leads through:	Attention to what needs doing	Ideas to what needs doing
Individual Focus:	Practical considerations	Intangible thoughts and ideas
Organizational Focus:	Continuity	Vision
Key phrase:	“Let’s keep it!”	“Let’s think about it differently!”
	ES Action-Oriented Realist	EN Action-Oriented Innovator
Leads through:	Action and doing	Enthusiasm
Individual Focus:	Practical action	Systems and relationships
Organizational Focus:	Results	Change
Key phrase:	“Let’s do it!”	“Let’s change it!”

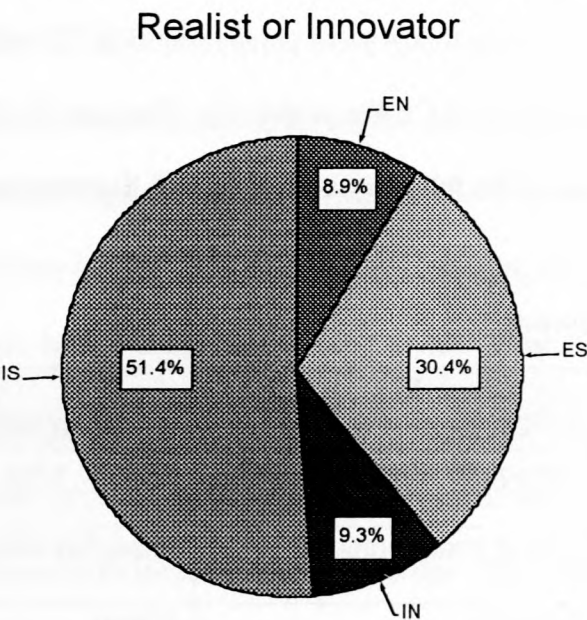
4.15.2 The Realist and Innovator Preference Results in the SDA Group

The realist and innovator preference results for the SDA sample are presented in Table 4-29 and Figure 4-28.

Table 4-29: Realist or Innovator Results for the SDA Sample

N	Valid	257		
	Missing	0		
	Frequency	Percent	Valid Percent	RSA Percent
IS	132	51.4	51.4	30.92
ES	78	30.4	30.4	33.96
IN	24	9.3	9.3	14.99
EN	23	8.9	8.9	20.13
Total	257	100.0	100.0	100.00

Figure 4-28: Realist or Innovator Results for the SDA Sample



The results for the SDA group indicate a significant majority for the realist quadrants, namely the thoughtful realists represent 51.4% and the action-oriented realists represent 30.4%. The innovators do not feature very high at all. What does this mean? This confirms and compliments what has been discovered with the other type results. Adventists tend to be strong in the practical and preserving areas, expressed best by the key phrases: “Let’s keep it!”, and “Let’s do it!”. The innovative concepts of vision and change can be scary for realists, and I would guess that this would be the area of greater challenge for the SDA denomination.

4.16 Summary

In this chapter I dealt with personality and temperament type, and how they influence the church in its many facets. The chapter starts with an introduction to type. The results of the type variables that were significant were:

- A greater percentage of introversion (60.7%) than extraversion (39.3%) than in the graduate study with SDA clergy.
- High sensing (81.7%) and judging (80.9%) scores.

I dealt with the 16 types and how they are formed within developmental patterns. The results of the research with the SDA group indicated a significant change toward introversion, when compared with the clergy sample. The highest types were ISTJ, ISFJ, ESTJ, and then ESFJ, all containing the SJ temperament, and ST or SF functions. The first four of the South African national profile were ESTJ, ISTJ, ENTJ, and INTJ. Only the first two are found in the highest four of the SDA sample. I then applied these results to the SDA Church by referring to the diagnostic life cycle stages of organizational growth of Moberg.

The chapter then gives an introduction to temperaments and how they relate to personality types. How can the understanding of temperament be helpful to understanding a congregation or a denomination? This is answered by comparing four significant congregational features to temperament, namely programme, process, context, and identity. The order of preference for the SDA group, as indicated by the SJ temperament, is identity, programme, context, and lastly process. The temperaments also have a down-side with a susceptibility for extreme religious beliefs or heresies, and the SJ temperament is susceptible for the influence of Pelagianism, legalism and pharisaism. After this I compare temperament and what science has discovered about the different areas of the human brain controlling different functions, e.g. the functions of the SJ temperament are primarily controlled by the left limbic section of the brain. I then

indicate what influence temperament has on spirituality, and how it influences the way people pray, worship, and view God.

The temperament results indicate a 70.1% SJ, followed by a 11.7% SP temperament, with the last two being below 10%. Whereas both the South African and the USA populations also indicate the SJ temperament as indicating the highest score, they differ in the second highest. The second highest for South Africa is the NT temperament and for the USA it is also the SP temperament. I then deal with the applications and make suggestions for possible implications that the temperament results have for the SDA denomination. After this I report on the results of the functions. For the SDA group the ST and SF functions are dominant with scores of 44% and 37.7% respectively. The USA profile is similar to the SDA profile, whereas the South African profile indicates the NT as the second highest after the ST. I then indicate the influence of the functions on spirituality by referring primarily to Harbaugh who compares the functions to spiritual gifts from God, and to Richardson, who compares each function to the metaphor of a journey – the journeys of unity (NT), devotion (SF), works (ST), and harmony (NF). Richardson makes a unique contribution by indicating the relationship of the functions and the personality types in a single model or mandala. He then creatively adds more theological, spiritual, and pastoral aspects to the model that give it a greater devotional character.

This chapter finally indicates another combination of personality variables, namely the attitudes E and I with the S and N functions, which make up four quadrants that indicate whether one is a thoughtful realist (IS) or innovator (IN), or an action-oriented realist (ES) or innovator (EN). The SDA group indicated the highest score for the thoughtful realist and secondly for the action-oriented realist. Both the personality and temperament type indicators

mark the SDA group low on innovation, creativity, and the ability to change, and high as realists, preservers, stabilizers, and administrators.



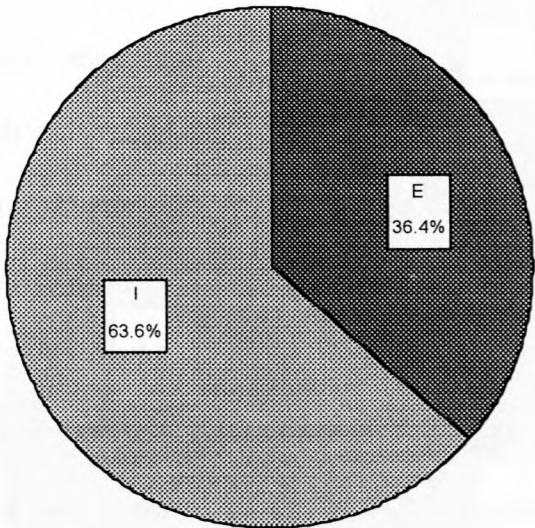
5.1.2 The Southern Hope Conference

The introversion/extraversion results for the SHC are presented in Table 5-2 and Figure 5-2.

Table 5-2:
Energizing -how a person is energized * SHC Southern Hope Conference
Crosstabulation

			SHC	
			Southern Hope Conference	Total
Energizing -how a person is energize	1 E	Count	20	20
		% of Total	36.4%	36.4%
	2 I	Count	35	35
		% of Total	63.6%	63.6%
Total		Count	55	55
		% of Total	100.0%	100.0%

Figure 5-2: Pie Chart of E/I Preference for the Southern Hope Conference



The extraversion percentage for the SHC is slightly higher (3.8%) than that of the CC.

5.1.3 Theology Students

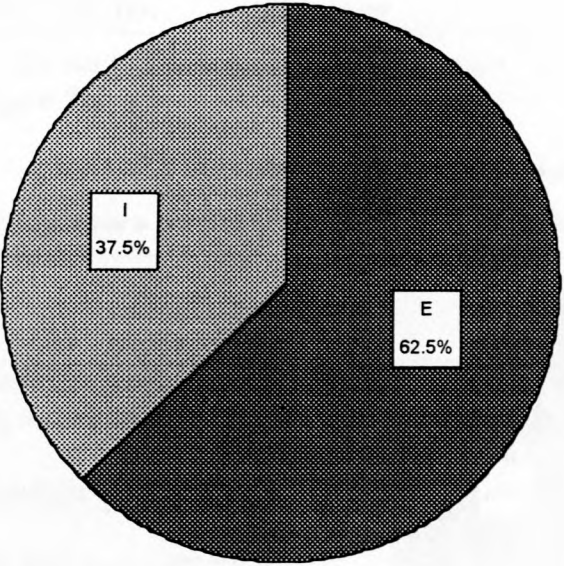
The E/I results for the TS are presented in Table 5-3 and Figure 5-3.

Table 5-3:

Energizing -how a person is energized * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	
			Theology Students	Total
Energizing -how a person is energized	1 E	Count	35	35
		% of Total	62.5%	62.5%
	2 I	Count	21	21
		% of Total	37.5%	37.5%
Total	Count		56	56
	% of Total		100.0%	100.0%

Figure 5-3: Pie Chart of E/I Preference for the Theology Students



The TS group indicate a clear difference from the conferences. The majority of Theology students (62.5%) indicate an extraversion dominance. This dominance is higher than that for ministers (56%), which was done in an earlier study (Joubert, 1993:50).

Theology students at that time indicated an introversion dominance of 54% (Ibid.). It is generally accepted that an extraverted personality type, which gains energy from being with people, not only fits the pastoral role better, but leads to a greater sense of pastoral fulfillment and job satisfaction (Cf. Oswald & Kroeger, 1988:30).

The results for the Theology student group broken down into their respective years, are as follows:

5.1.4 First Year Theology Students

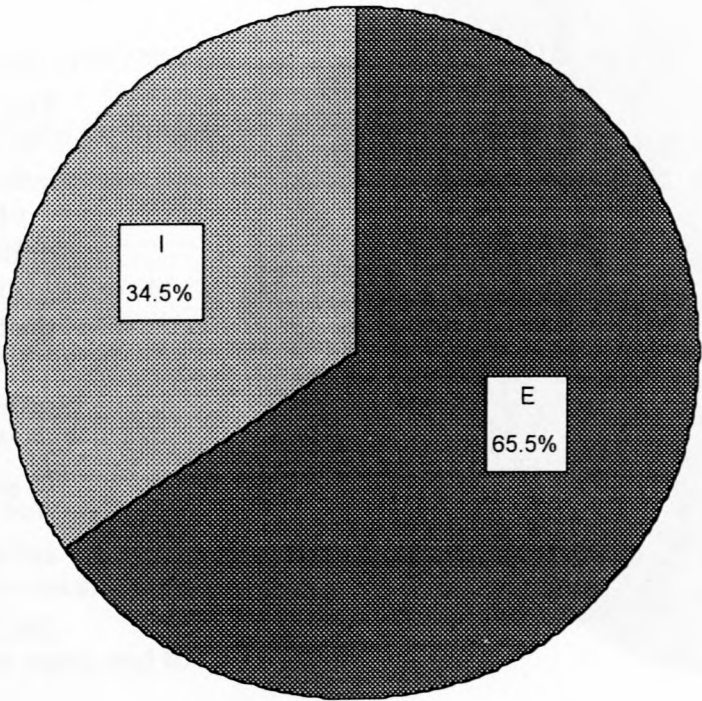
The E/I attitude results are presented in Table 5-4 and Figure 5-4.

Table 5-4:

Energizing -how a person is energized * FIRST_YR First Year Theology Students
Crosstabulation

			Theology Students	
			First Year	Total
Energizing -how a person is energized	1 E	Count	19	19
		% of Total	65.5%	65.5%
	2 I	Count	10	10
		% of Total	34.5%	34.5%
Total	Count		29	29
	% of Total		100.0%	100.0%

Figure 5-4: Pie Chart of E/I Preference for First Year Theology Students



The ITS group indicates a similar ratio to the total TS group.

5.1.5 Second Year Theology Students

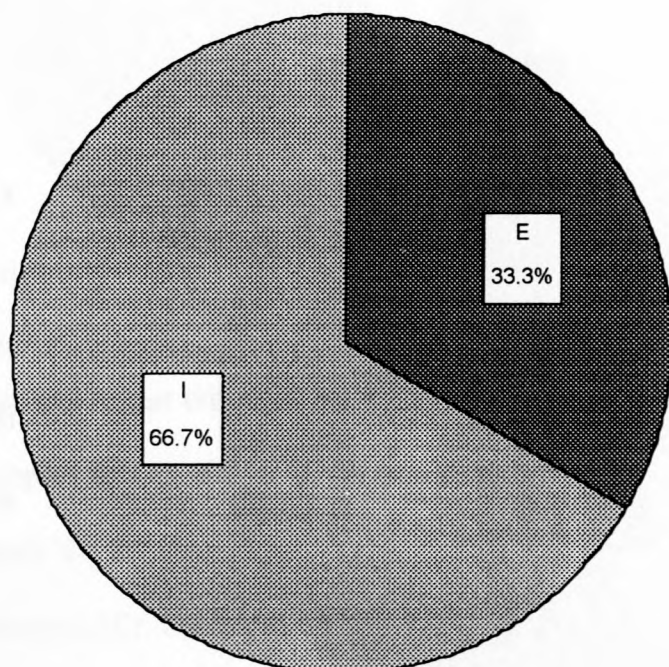
The E/I results for the 2TS group are presented in Table 5-5 and Figure 5-5.

Table 5-5:

**Energizing -how a person is energized * SECONDYR Second Year Theology Students
Crosstabulation**

			Theology Students	
			Second Year	Total
Energizing -how a person is energized	1 E	Count	3	3
		% of Total	33.3%	33.3%
2 I	Count	6	6	6
	% of Total	66.7%	66.7%	66.7%
Total	Count	9	9	9
	% of Total	100.0%	100.0%	100.0%

Figure 5-5: Pie Chart of E/I Preference for Second Year Theology Students



The 2TS group indicates a very different ratio to the total TS group with much larger proportion of introversion (66.7%).

5.1.6 Third Year Theology Students

The E/I results for the 3TS group are presented in Table 5-6 and Figure 5-6.

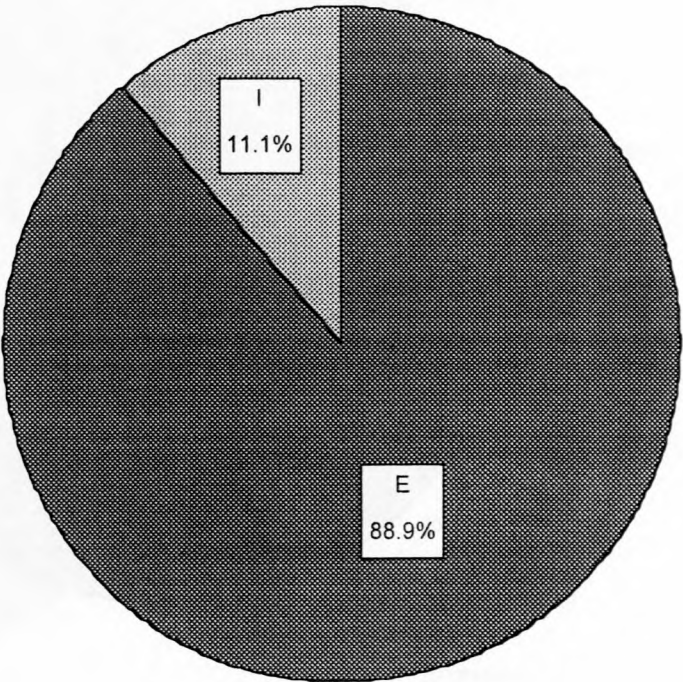
Table 5-6:

Energizing -how a person is energized * THIRD_YR Third Year Theology Students
Crosstabulation

			Theology Students	
			Third Year	Total
Energizing -how a person is energized	1 E	Count	8	8
		% of Total	88.9%	88.9%
	2 I	Count	1	1
		% of Total	11.1%	11.1%
Total	Count		9	9
	% of Total		100.0%	100.0%

Figure 5-6: Pie Chart of E/I Preference for Third Year Theology Students

The 3TS group indicate an exceptionally high extraversion of 88.9%. It may be helpful for further research to do a longitudinal follow-up study of extravert ministerial students to establish how well they fare in the ministry after five or ten years, and to compare the drop-out rate with those who have an introversion dominancy.



5.1.7 Fourth Year Theology Students

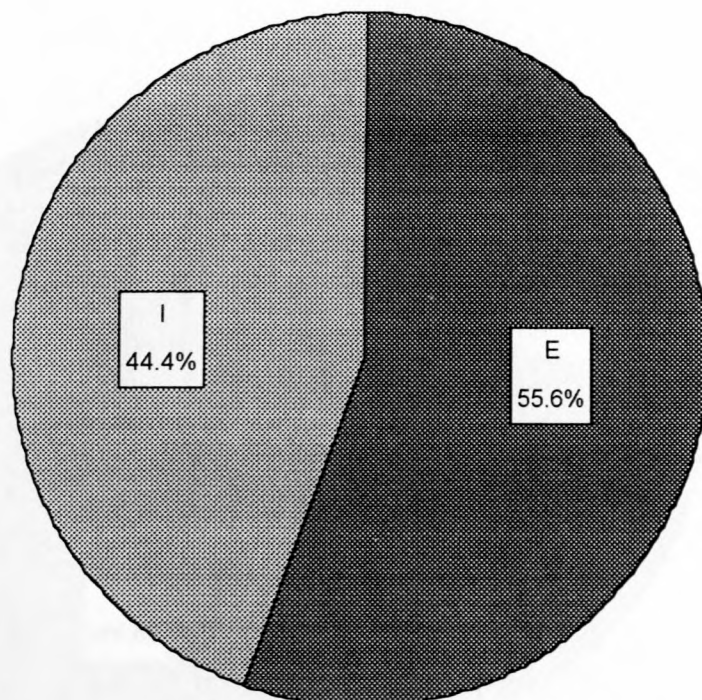
The E/I results for the 4TS group are presented in Table 5-7 and Figure 5-7.

Table 5-7: Pie Chart of E/I Preference for Fourth Year Theology Students

Energizing -how a person is energized * FOURTHYR Fourth Year Theology Students
Crosstabulation

			Theology Students	
			Fourth Year	Total
Energizing -how a person is energized	1 E	Count	5	5
		% of Total	55.6%	55.6%
	2 I	Count	4	4
		% of Total	44.4%	44.4%
Total	Count		9	9
	% of Total		100.0%	100.0%

Figure 5-7: Pie Chart of E/I Preference for Fourth Year Theology Students



The 4TS group
are similar to the
total TS group.

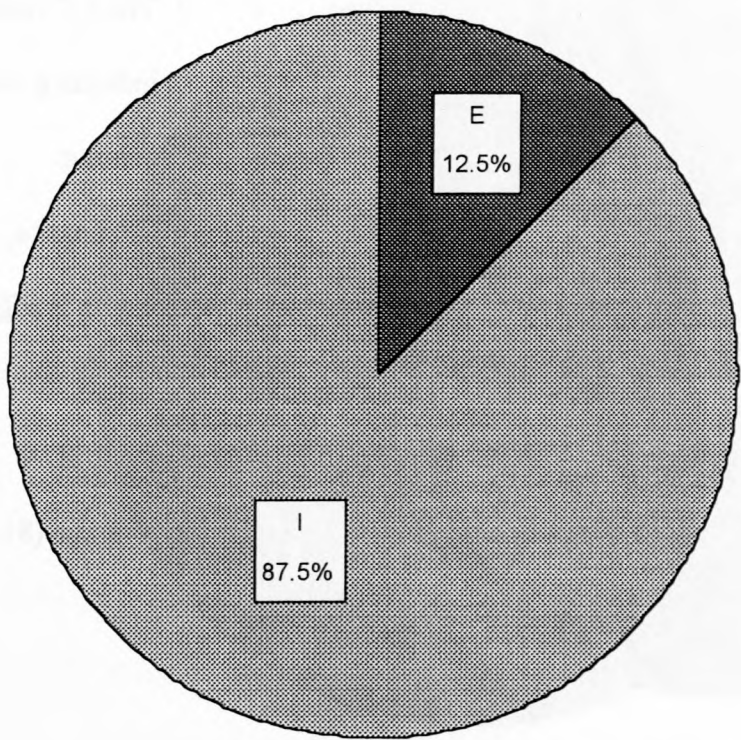
5.1.8 The Non-Theology Students

The E/I results for the NTS group are presented in Table 5-8 and Figure 5-8.

Table 5-8:

Energizing -how a person is energized * NON_THEO Non-Theology HC Students Crosstabulation				
			Non-Theology HC Students	
			Students	Total
Energizing -how a person is energized	1 E	Count	1	1
		% of Total	12.5%	12.5%
	2 I	Count	7	7
		% of Total	87.5%	87.5%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 5-8: Pie Chart of E/I Preference for Non-Theology Students



The NTS profile for the E/I preference indicates a marked difference between most of the Theology student groups (with a clear extraversion dominance) and the other students (with a very high introversion dominance).

5.2 The Sensing and Intuition Preferences

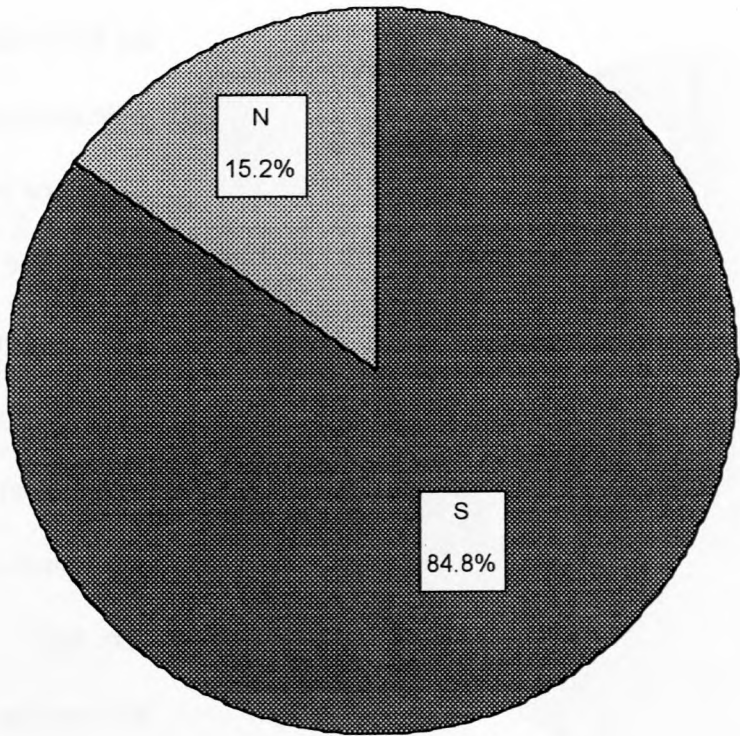
5.2.1 The Cape Conference

The S/N results for the CC are presented in Table 5-9 and Figure 5-9.

Table 5-9:

Attending - what a person pays attention to * CC Cape Conference Crosstabulation			CC	Total
			Cape Conference	
Attending - what a person pays attention to	3 S	Count	117	117
		% of Total	84.8%	84.8%
	4 N	Count	21	21
		% of Total	15.2%	15.2%
Total	Count		138	138
	% of Total		100.0%	100.0%

Figure 5-9: Pie Chart of S/N Preference for the Cape Conference



The CC results indicate a strong sensing dominance, which is slightly higher than the total SDA average (81.7%).

5.2.2 The Southern Hope Conference

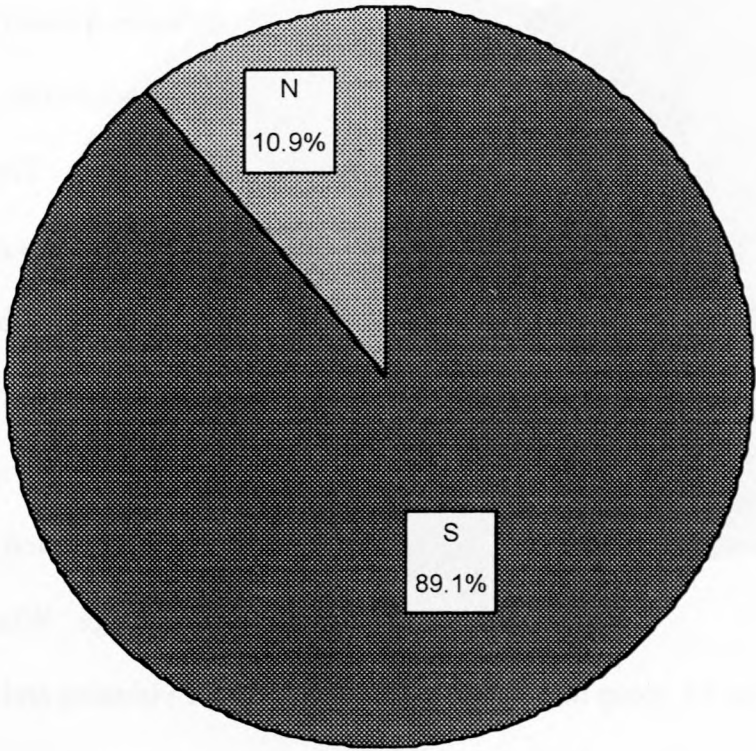
The S/N results for the SHC are presented in Table 5-10 and Figure 5-10.

Table 5-10:

tending - what a person pays attention to * SHC Southern Hope Conference Crosstabulation

			SHC	
			Southern Hope Conference	Total
Attending - what a person pays attention to	3 S	Count	49	49
		% of Total	89.1%	89.1%
	4 N	Count	6	6
		% of Total	10.9%	10.9%
Total	Count		55	55
	% of Total		100.0%	100.0%

Figure 5-10: Pie Chart of S/N Preference for the Southern Hope Conference



The SHC results indicate a higher sensing dominance than the CC (84.8%) and higher than the total SDA percentage (81.7%).

5.2.3 The Theology Students

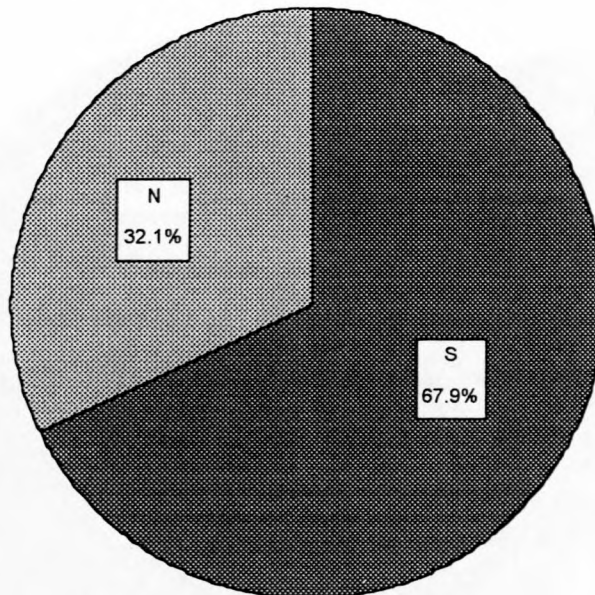
The S/N results for the TS group are presented in Table 5-11 and Figure 5-11.

Table 5-11:

Attending - what a person pays attention to * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	
			Theology Students	Total
Attending - what a person pays attention to	3 S	Count	38	38
		% of Total	67.9%	67.9%
	4 N	Count	18	18
		% of Total	32.1%	32.1%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 5-11: Pie Chart of S/N Preference for Theology Students



Here too, the TS group, indicates a marked difference to the conferences. The sensing score is much lower (13.8%) than the total SDA percentage (81.7%), which indicates a larger intuition percentage. What does

this mean? It indicates that the TS group may have a greater capacity for visioning and change than the laity in the conferences. This could also have a meaningful impact on the SDA ministry of the future, because the ratio S/N in a previous study of the SDA clergy in SA (Joubert, 1993:20) indicated a 82/18% sensing dominance over intuition.

5.2.4 First Year Theology Students

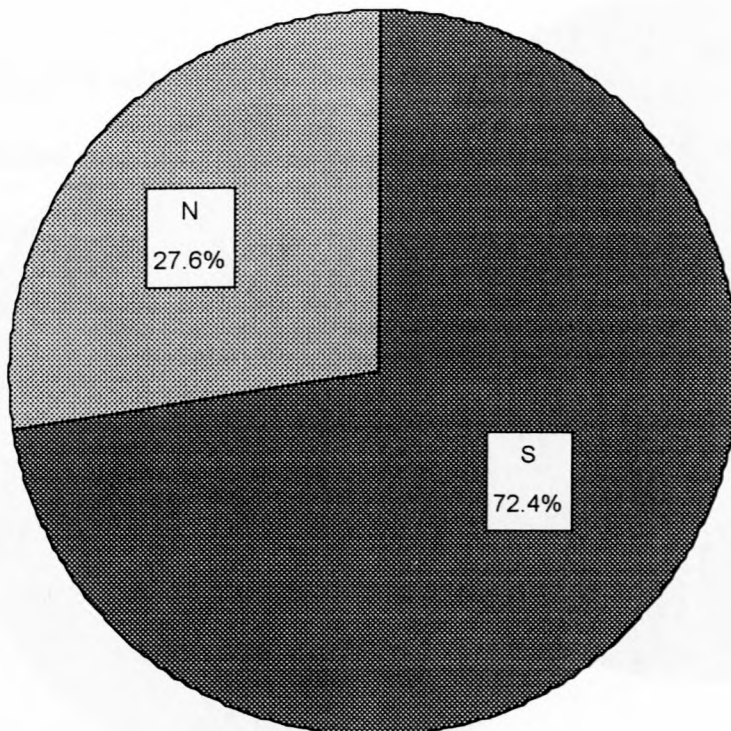
The S/N results for the 1TS group are presented in Table 5-12 and Figure 5-12.

Table 5-12:

Attending - what a person pays attention to * FIRST_YR First Year Theology Students
Crosstabulation

			Theology Students	
			First Year	Total
Attending - what a person pays attention to	3 S	Count	21	21
		% of Total	72.4%	72.4%
	4 N	Count	8	8
		% of Total	27.6%	27.6%
Total	Count		29	29
	% of Total		100.0%	100.0%

Figure 5-12: Pie Chart of S/N Preference for First Year Theology Students



The results for the 1TS group indicate a slightly higher sensing percentage than the TS group average.

5.2.5 Second Year Theology Students

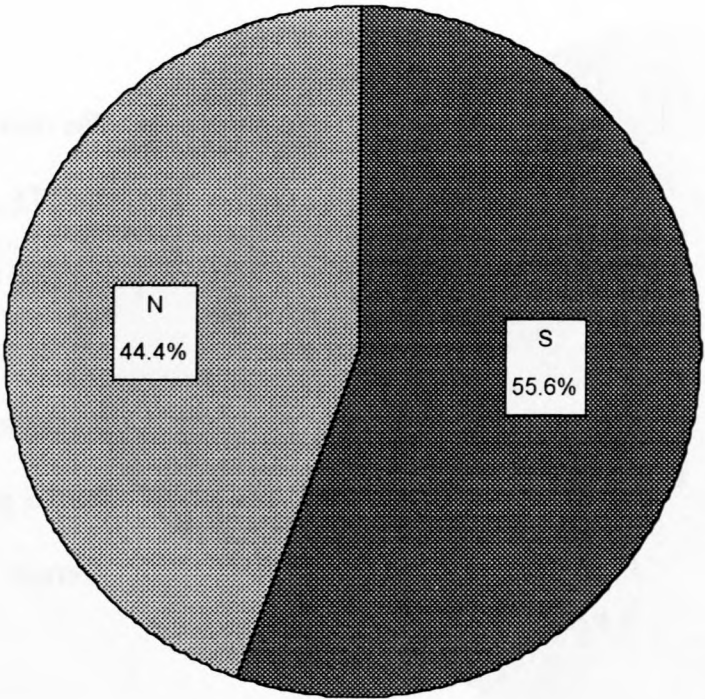
The S/N results for the 2TS group are presented in Table 5-13 and Figure 5-13.

Table 5-13:

Attending - what a person pays attention to * SECONDYR Second Year Theology Students Crosstabulation

			Theology Students	
			Second Year	Total
Attending - what a person pays attention to	3 S	Count	5	5
		% of Total	55.6%	55.6%
	4 N	Count	4	4
		% of Total	44.4%	44.4%
Total	Count		9	9
	% of Total		100.0%	100.0%

Figure 5-13: Pie Chart of S/N Preference for Second Year Theology Students



The 2TS group results indicate a large intuition percentage and a sensing percentage which is 26.1% lower than the total SDA average.

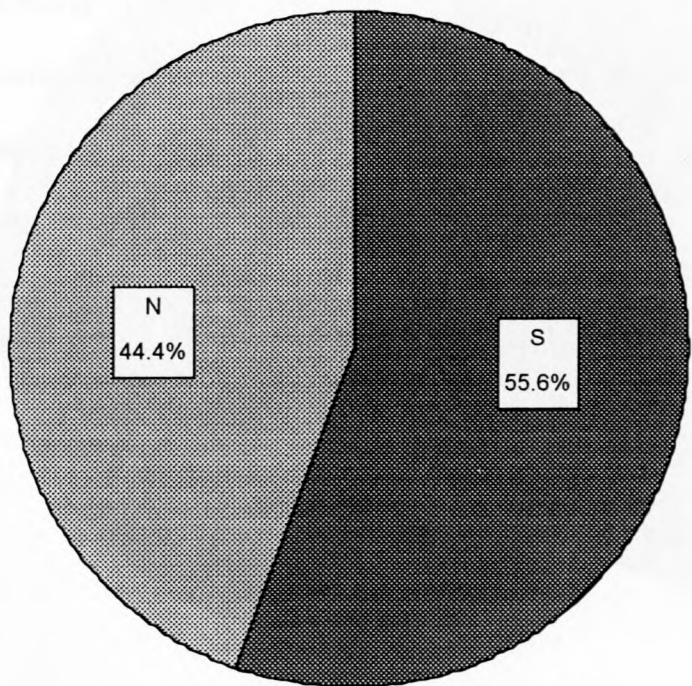
5.2.6 Third Year Theology Students

The S/N results for the 3TS group are presented in Table 5-14 and Figure 5-14.

Table 5-14:

Attending - what a person pays attention to * THIRD_YR Third Year Theology Students Crosstabulation				
			Theology Students	Total
			Third Year	
Attending - what a person pays attention to	3 S	Count	5	5
		% of Total	55.6%	55.6%
	4 N	Count	4	4
		% of Total	44.4%	44.4%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-14: Pie Chart of S/N Preference for Third Year Theology Students



The 3TS group has the same S/N percentages as the 2TS group. This indicates that there is a much better balance between sensing and intuition in these groups. As indicated earlier, this could have a significant impact upon the leadership style of the future ministry in South Africa.

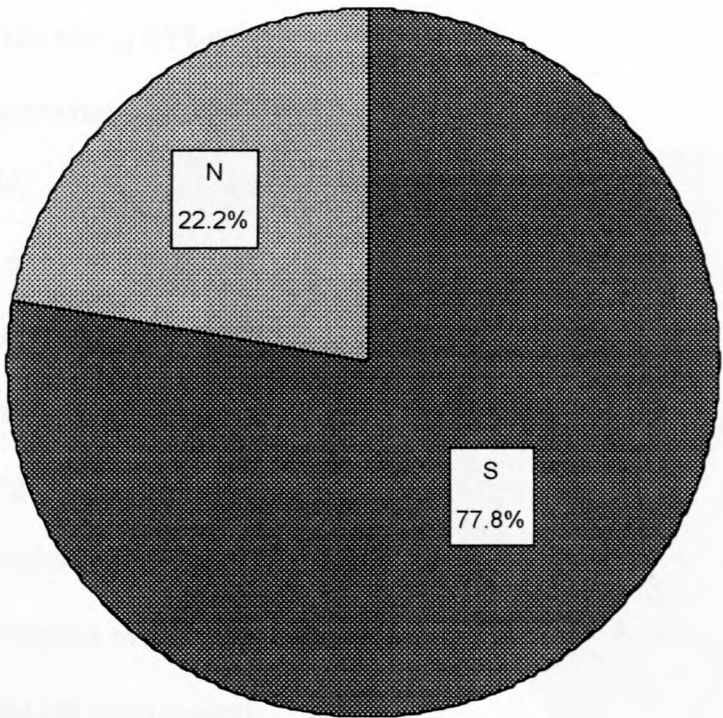
5.2.7 Fourth Year Theology Students

The S/N results for the 4TS group are presented in Table 5-15 and Figure 5-15.

Table 5-15:

Attending - what a person pays attention to * FOURTHYR Fourth Year Theology Students Crosstabulation				
			Theology Students	Total
			Fourth Year	
Attending - what a person pays attention to	3 S	Count	7	7
		% of Total	77.8%	77.8%
	4 N	Count	2	2
		% of Total	22.2%	22.2%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-15: Pie Chart of S/N Preference for Fourth Year Theology Students



The 4TS group are once again closer in their scores to the total SDA group, with a large sensing dominance.

5.2.8 The Non-Theology Students

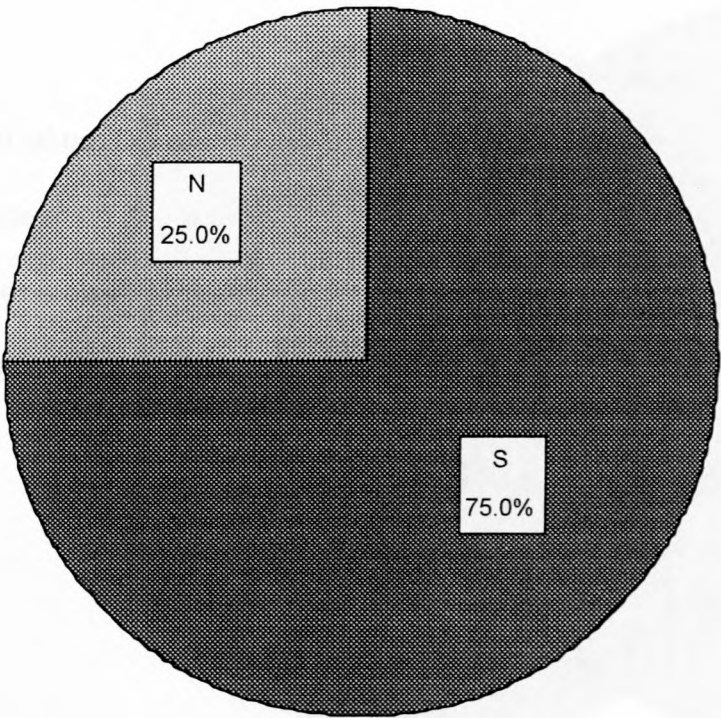
The S/N results for the NTS group are presented in Table 5-16 and Figure 5-16.

Table 5-16:

Attending - what a person pays attention to * NON_THEO Non-Theology HC
Students Crosstabulation

			Non-Theology HC Students	
			Students	Total
Attending - what a person pays attention to	3 S	Count	6	6
		% of Total	75.0%	75.0%
	4 N	Count	2	2
		% of Total	25.0%	25.0%
Total	Count		8	8
	% of Total		100.0%	100.0%

Figure 5-16: Pie Chart of S/N Preference for Non-Theology Students



The results of the NTS group also indicate a pattern closer to the total SDA group average. These students are not Theology students and therefore conform to the pattern of the SDA laity.

5.3 The Thinking and Feeling Preferences

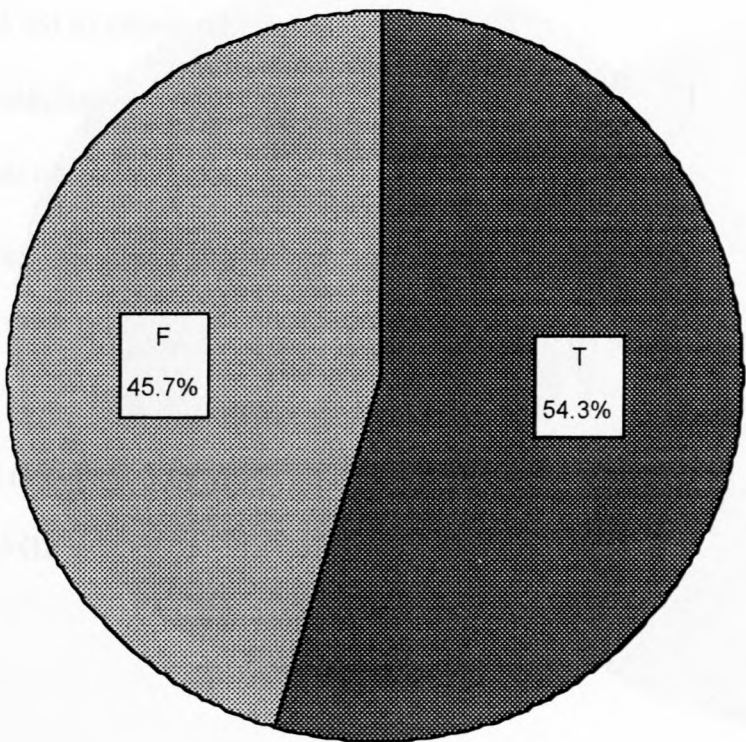
5.3.1 The Cape Conference

The T/F results for the CC are presented in Table 5-17 and Figure 5-17.

Table 5-17:

Deciding - how a person decides * CC Cape Conference Crosstabulation				
			CC	Total
			Cape Conference	
Deciding - how a person decides	5 T	Count	75	75
		% of Total	54.3%	54.3%
	6 F	Count	63	63
		% of Total	45.7%	45.7%
Total		Count	138	138
		% of Total	100.0%	100.0%

Figure 5-17: Pie Chart of T/F Preference for the Cape Conference



The CC results for the T/F preferences are very close to the total SDA average of 52.9%.

5.3.2 The Southern Hope Conference

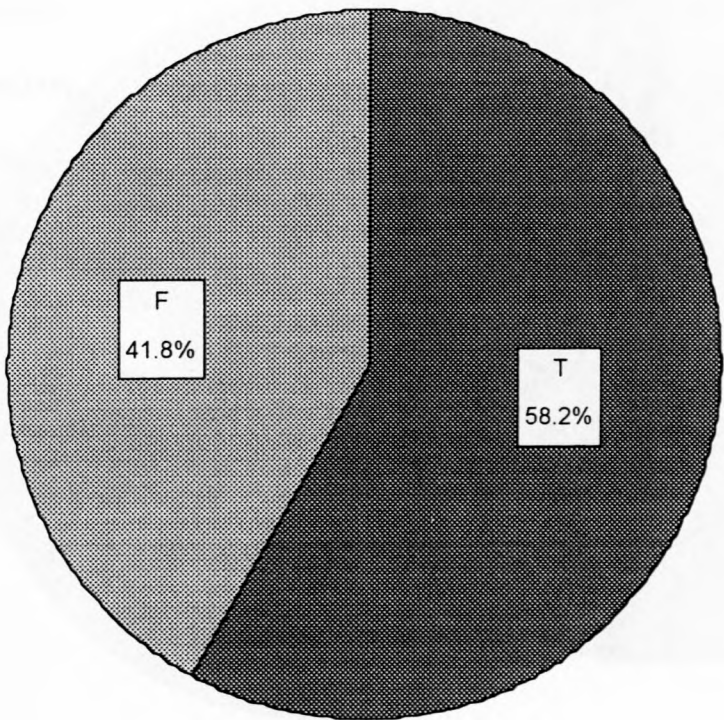
The T/F results for the SHC are presented in Table 5-18 and Figure 5-18.

Table 5-18:

eciding - how a person decides * SHC Southern Hope Conference Crosstabulatio

			SHC	
			Southern Hope Conference	Total
Deciding - how a person decides	5 T	Count	32	32
		% of Total	58.2%	58.2%
	6 F	Count	23	23
		% of Total	41.8%	41.8%
Total	Count		55	55
	% of Total		100.0%	100.0%

Figure 5-18: Pie Chart of T/F Preference for the Southern Hope Conference



The results for the SHC indicate a slightly higher thinking score than the CC, and are not very different from the total SDA average (52.9%).

5.3.3 The Theology Students

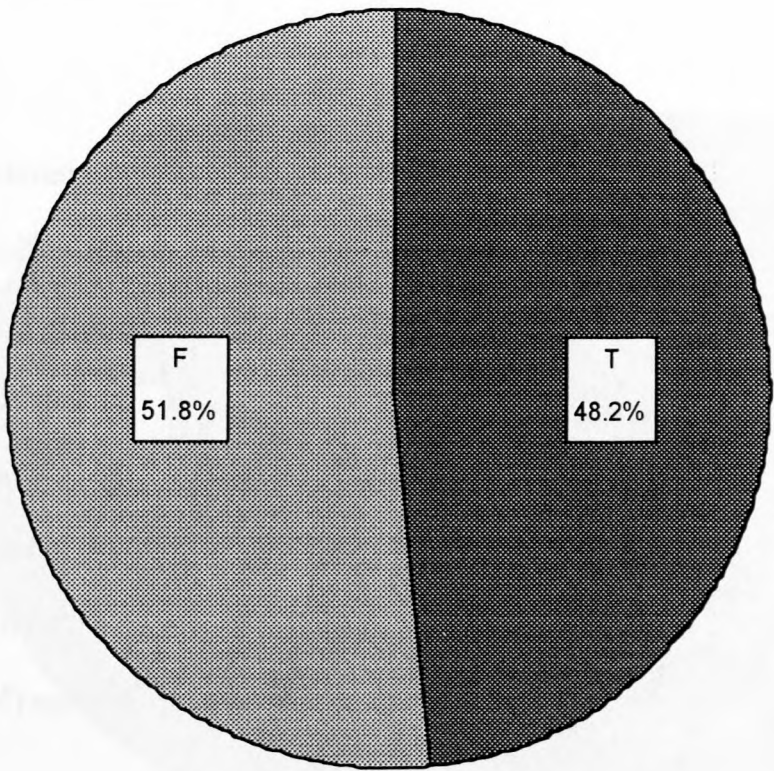
The T/F results for the TS group are presented in Table 5-19 and Figure 5-19.

Table 5-19:

Deciding - how a person decides * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	Total
			Theology Students	
Deciding - how a person decides	5 T	Count	27	27
		% of Total	48.2%	48.2%
	6 F	Count	29	29
		% of Total	51.8%	51.8%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 5-19: Pie Chart of T/F Preference for Theology Students



The feeling preference is slightly higher than the thinking, with only a 3.6% difference.

5.3.4 First Year Theology Students

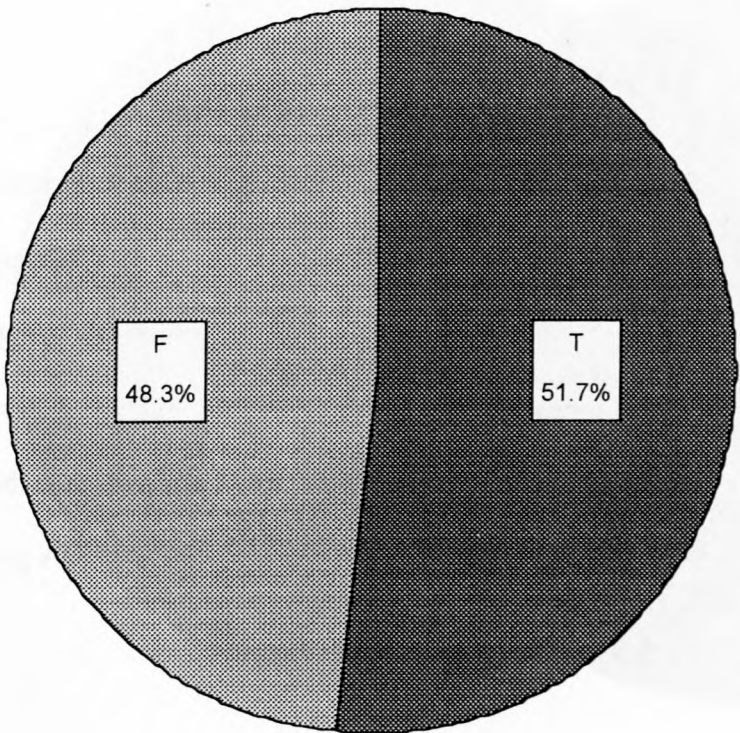
The T/F results for the 1TS group are presented in Table 5-20 and Figure 5-20.

Table 5-20:

Deciding - how a person decides * FIRST_YR First Year Theology Students
Crosstabulation

			Theology Students	
			First Year	Total
Deciding - how a person decides	5 T	Count	15	15
		% of Total	51.7%	51.7%
	6 F	Count	14	14
		% of Total	48.3%	48.3%
Total	Count		29	29
	% of Total		100.0%	100.0%

Figure 5-20: Pie Chart of T/F Preference for First Year Theology Students



These results are very close to the total SDA average (52.9%).

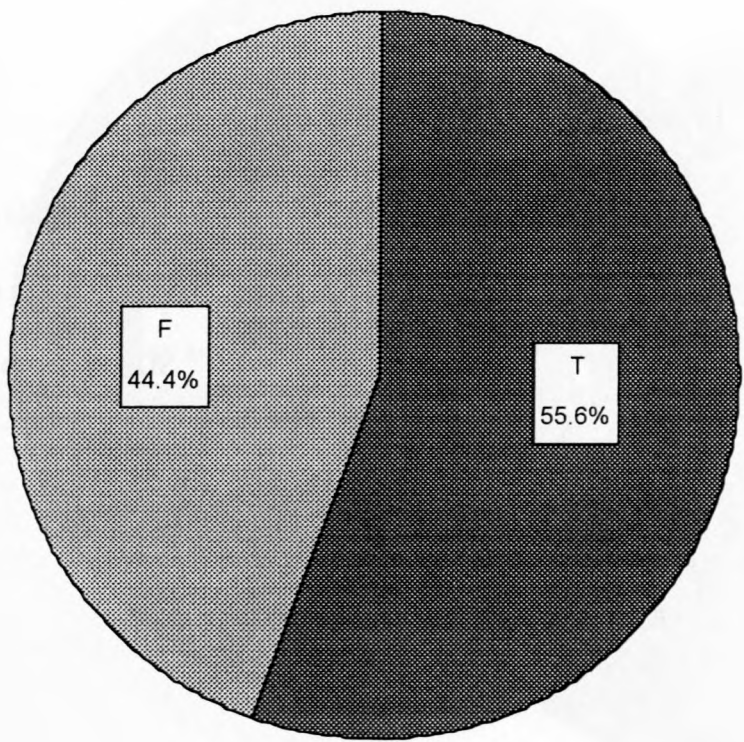
5.3.5 Second Year Theology Students

The T/F results for the 2TS group are presented in Table 5-21 and Figure 5-21.

Table 5-21:

Deciding - how a person decides * SECONDYR Second Year Theology Students Crosstabulation				
			Theology Students	Total
			Second Year	
Deciding - how a person decides	5 T	Count	5	5
		% of Total	55.6%	55.6%
	6 F	Count	4	4
		% of Total	44.4%	44.4%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-21: Pie Chart of T/F Preference for Second Year Theology Students



The T/F results for the 2TS group indicate a slightly higher thinking preference than the total SDA group.

5.3.6 Third Year Theology Students

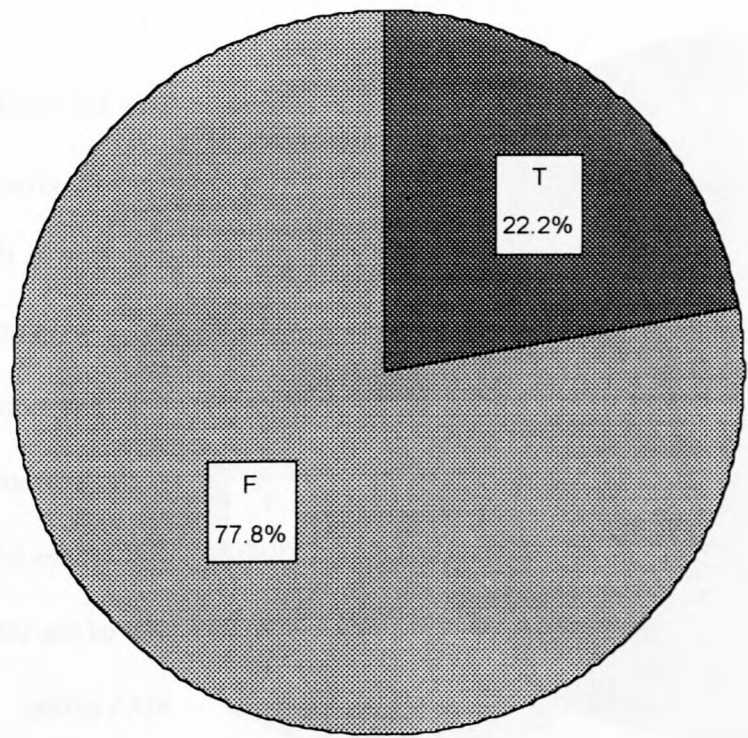
The T/F results for the 3TS group are presented in Table 5-22 and Figure 5-22.

Table 5-22:

Deciding - how a person decides * THIRD_YR Third Year Theology Students
Crosstabulation

			Theology Students	
			Third Year	Total
Deciding - how a person decides	5 T	Count	2	2
		% of Total	22.2%	22.2%
	6 F	Count	7	7
		% of Total	77.8%	77.8%
Total	Count		9	9
	% of Total		100.0%	100.0%

Figure 5-22: Pie Chart of T/F Preference for Third Year Theology Students



The results for the 3TS group differ dramatically from the others and indicate a large feeling preference (77.8%), which indicates a 30.7% lower thinking difference than that of the thinking average for the total

SDA group (52.9%). One should, however, remember that one is dealing here with a very small sample (N=9) and can therefore not draw any conclusions from it.

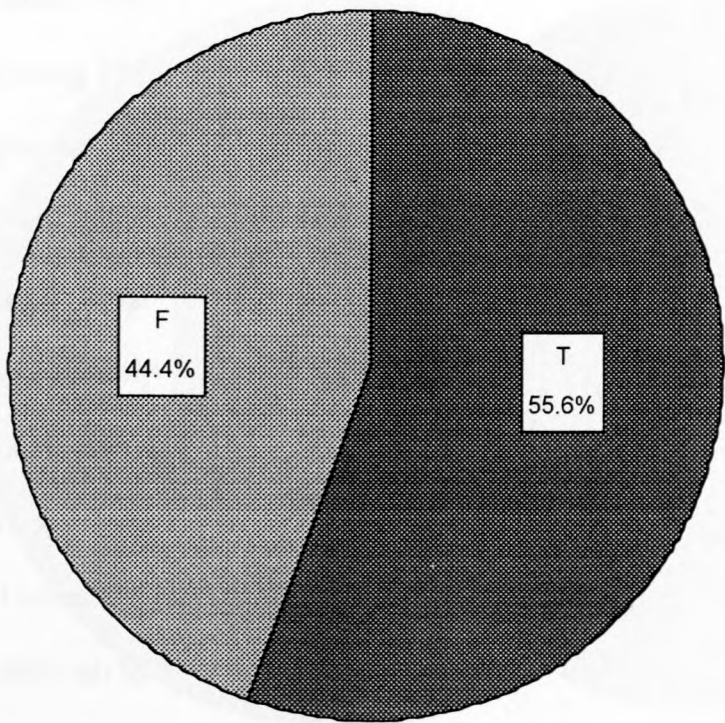
5.3.7 Fourth Year Theology Students

The T/F results for the 4TS group are presented in Table 5-23 and Figure 5-23.

Table 5-23:

Deciding - how a person decides * FOURTHYR Fourth Year Theology Students Crosstabulation				
			Theology Students	Total
			Fourth Year	
Deciding - how a person decides	5 T	Count	5	5
		% of Total	55.6%	55.6%
	6 F	Count	4	4
		% of Total	44.4%	44.4%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-23: Pie Chart of T/F Preference for Fourth Year Theology Students



The T/F results for the 4TS group is the same as the 2TS group and does not indicate any important differences from that of the total SDA group.

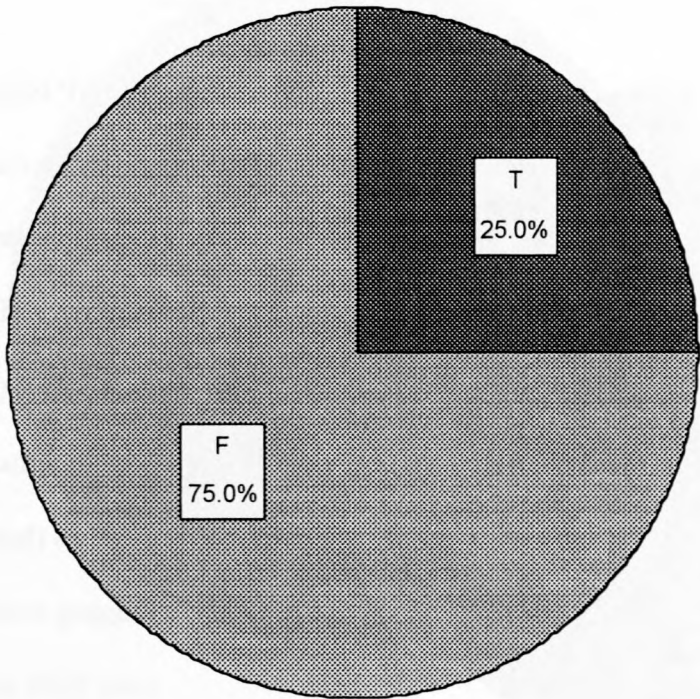
4.3.8 The Non-Theology Students

The T/F results for the NTS group are presented in Table 5-24 and Figure 5-24.

Table 5-24:

Deciding - how a person decides * NON_THEO Non-Theology HC Students Crosstabulation				
			Non-Theology HC Students	
			Students	Total
Deciding - how a person decides	5 T	Count	2	2
		% of Total	25.0%	25.0%
	6 F	Count	6	6
		% of Total	75.0%	75.0%
Total	Count		8	8
	% of Total		100.0%	100.0%

Figure 5-24: Pie Chart of T/F Preference for Non-Theology Students



The T/F results for the NTS group indicate a high feeling percentage (75%), and a thinking score which is 27.9% lower than that of the total SDA thinking preference (52.9%).

5.4 The Judging and Perceiving Preferences

5.4.1 Cape Conference

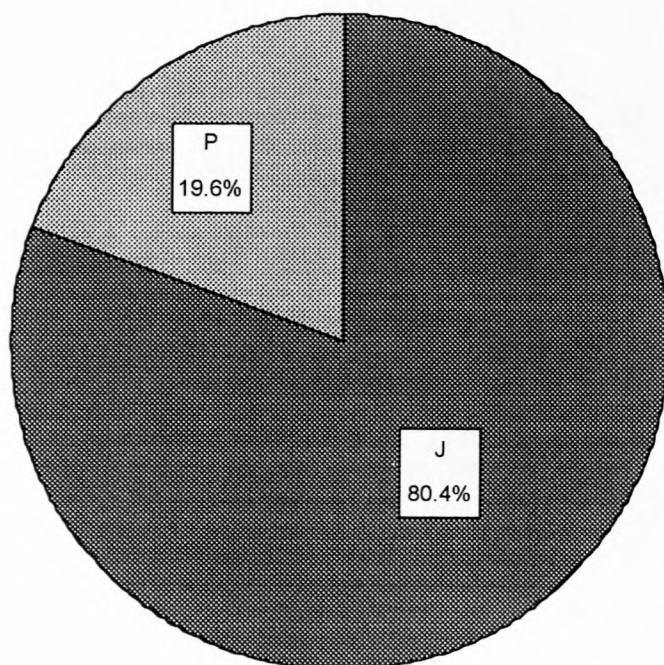
The J/P results for the CC group are presented in Table 5-25 and Figure 5-25.

Table 5-25:

Living - what lifestyle a person prefers * CC Cape Conference Crosstabulation

			CC	
			Cape Conference	
Living - what lifestyle a person prefers	7 J	Count	111	111
		% of Total	80.4%	80.4%
	8 P	Count	27	27
		% of Total	19.6%	19.6%
Total		Count	138	138
		% of Total	100.0%	100.0%

Figure 5-25: Pie Chart of J/P Preference for the Cape Conference



The J/P results for the CC group indicate a large judging preference dominance (80.4%). This is virtually the same as that of the judging score for the total SDA sample (80.9%).

5.4.2 Southern Hope Conference

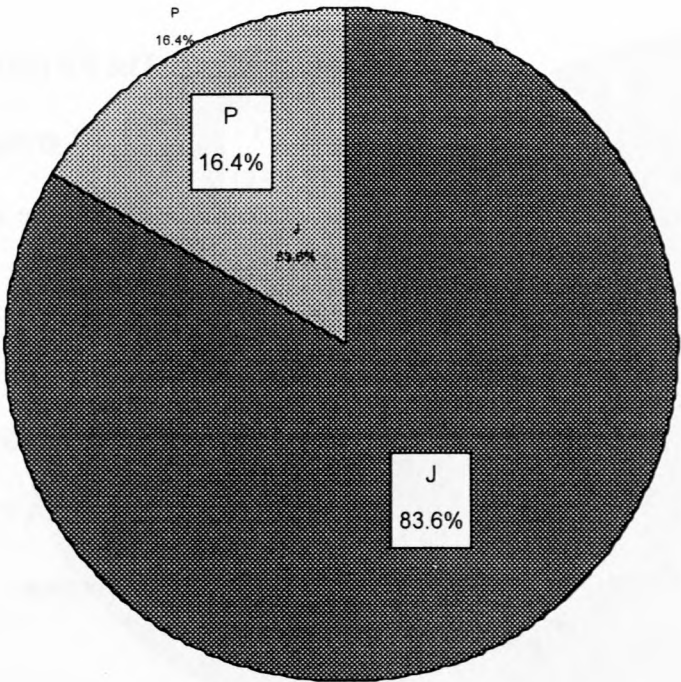
The J/P results for the SHC group are presented in Table 5-26 and Figure 5-26.

Table 5-26:

iving - what lifestyle a person prefers * SHC Southern Hope Conference Crosstabulation

			SHC	
			Southern Hope Conference	Total
Living - what lifestyle a person prefers	7 J	Count	46	46
		% of Total	83.6%	83.6%
	8 P	Count	9	9
		% of Total	16.4%	16.4%
Total	Count		55	55
	% of Total		100.0%	100.0%

Figure 5-26: Pie Chart of J/P Preference for the Southern Hope Conference



The J/P results for the SHC indicate a slightly higher judging preference to that of the CC, but are not very different from that of the total SDA group.

5.4.3 The Theology Students

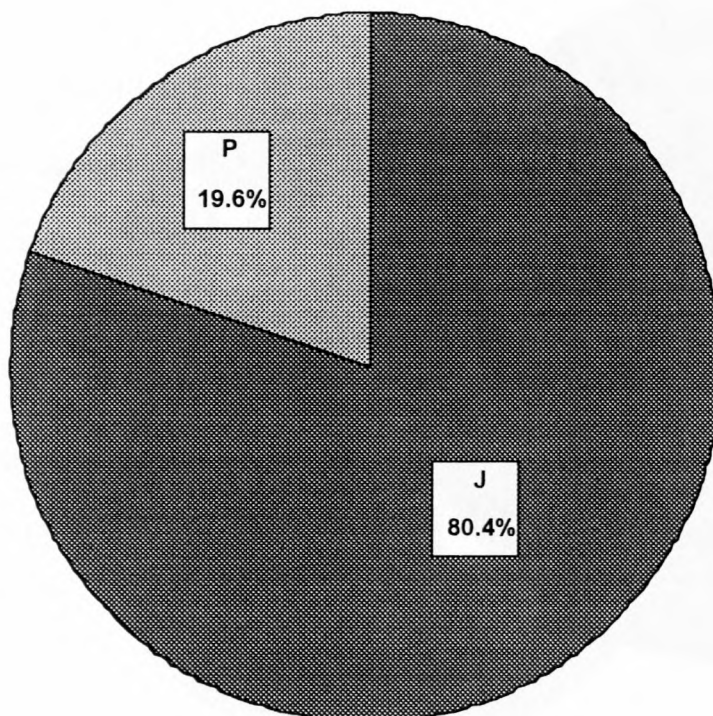
The J/P results for the TS group are presented in Table 5-27 and Figure 5-27.

Table 5-27:

iving - what lifestyle a person prefers * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	
			Theology Students	Total
Living - what lifestyle a person prefers	7 J	Count	45	45
		% of Total	80.4%	80.4%
	8 P	Count	11	11
		% of Total	19.6%	19.6%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 5-27: Pie Chart of J/P Preference for Theology Students



The J/P results for the TS group are exactly the same as for the CC. They do not indicate a large difference from the total SDA J/P preference.

5.4.4 First Year Theology Students

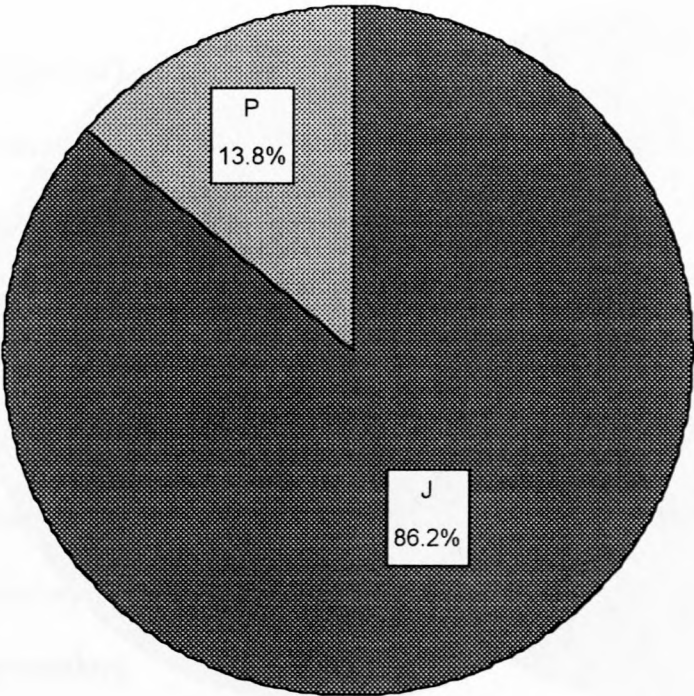
The J/P results for the 1TS group are presented in Table 5-28 and Figure 5-28.

Table 5-28:

Living - what lifestyle a person prefers * FIRST_YR First Year Theology Students
Crosstabulation

			Theology Students	Total
			First Year	
Living - what lifestyle a person prefers	7 J	Count	25	25
		% of Total	86.2%	86.2%
	8 P	Count	4	4
		% of Total	13.8%	13.8%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 5-28: Pie Chart of J/P Preference for First Year Theology Students



The J/P results for the 1TS group indicate a higher judging percentage (86.2%) than for that of the total SDA group (80.9%).

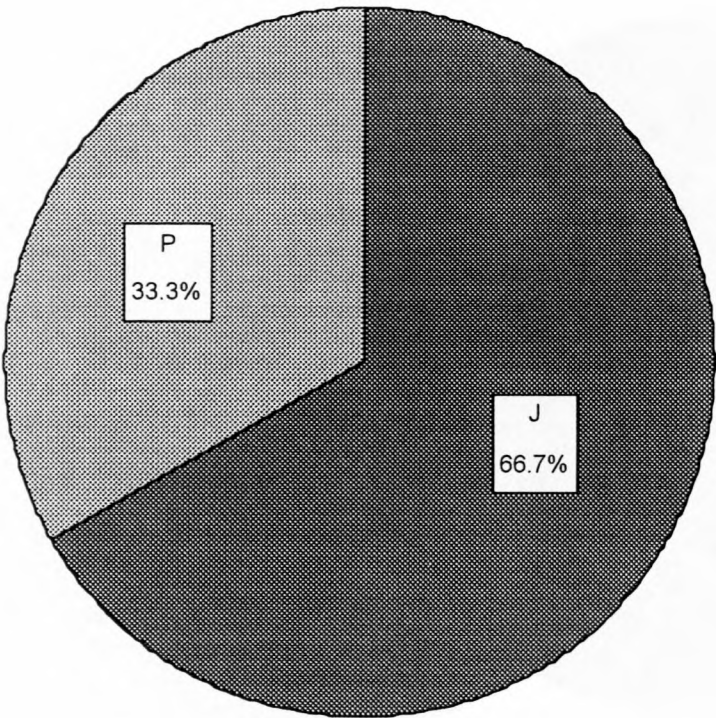
5.4.5 Second Year Theology Students

The J/P results for the 2TS group are presented in Table 5-29 and Figure 5-29.

Table 5-29: J/P Preference for Second Year Theology Students

Living - what lifestyle a person prefers * SECONDYR Second Year Theology Students				
Crosstabulation				
			Theology Students	Total
			Second Year	
Living - what lifestyle a person prefers	7 J	Count	6	6
		% of Total	66.7%	66.7%
	8 P	Count	3	3
		% of Total	33.3%	33.3%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-29: Pie Chart of J/P Preference for Second Year Theology Students



The judging preference for the 2TS group results is 14.2% lower than that of the total SDA group, which means that the perceiving preference is somewhat higher.

5.4.6 Third Year Theology Students

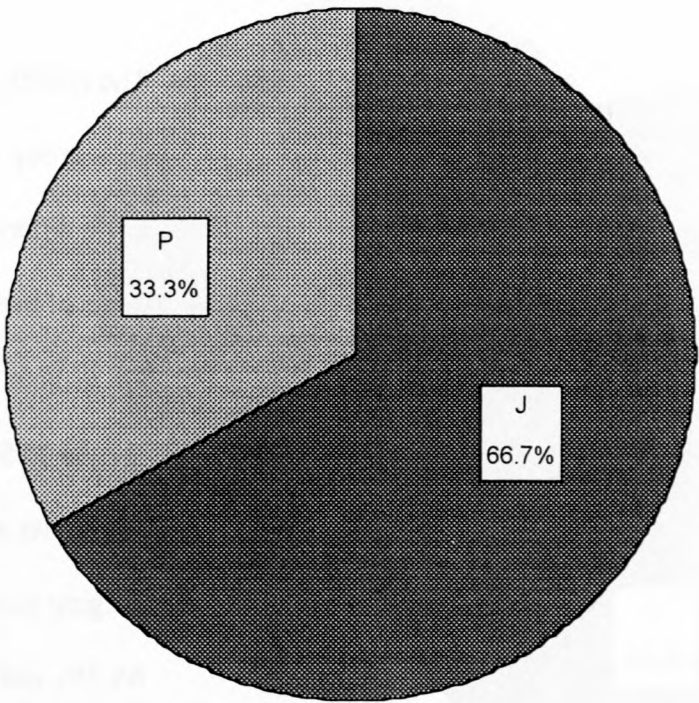
The J/P results for the 3TS group are presented in Table 5-30 and Figure 5-30.

Table 5-30:

Living - what lifestyle a person prefers * THIRD_YR Third Year Theology Students
Crosstabulation

			Theology Students	
			Third Year	Total
Living - what lifestyle a person prefers	7 J	Count	6	6
		% of Total	66.7%	66.7%
	8 P	Count	3	3
		% of Total	33.3%	33.3%
Total	Count		9	9
	% of Total		100.0%	100.0%

Figure 5-30: Pie Chart of J/P Preference for Third Year Theology Students



The results for the 3TS group are exactly the same as for the 2TS group.

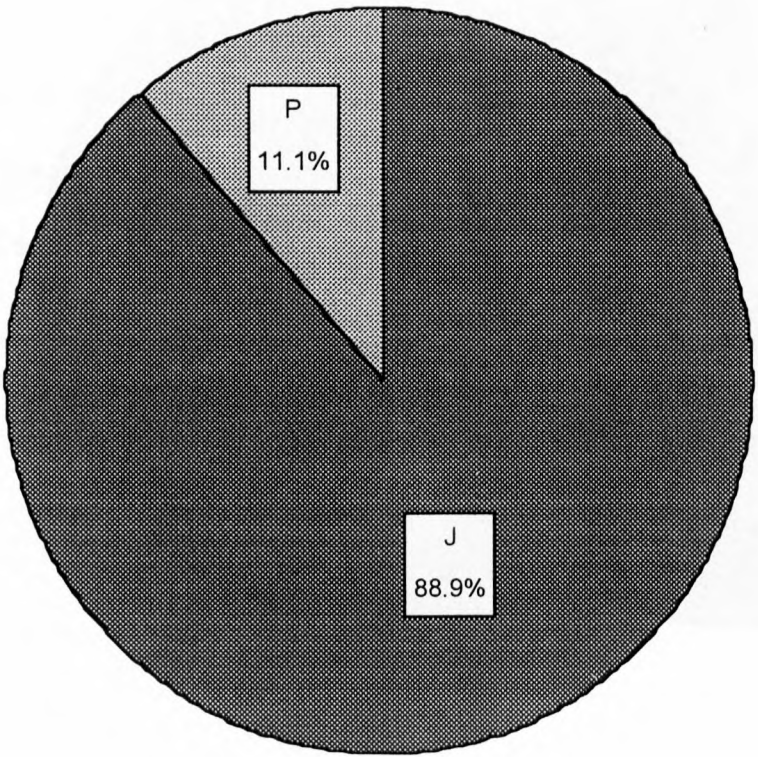
5.4.7 Fourth Year Theology Students

The J/P results for the 4TS group are presented in Table 5-31 and Figure 5-31.

Table 5-31:

Living - what lifestyle a person prefers * FOURTHYR Fourth Year Theology Students Crosstabulation				
			Theology Students	Total
			Fourth Year	
Living - what lifestyle a person prefers	7 J	Count	8	8
		% of Total	88.9%	88.9%
	8 P	Count	1	1
		% of Total	11.1%	11.1%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-31: Pie Chart of J/P Preference for Fourth Year Theology Students



The results for the 4TS group are quite different from most of the other TS groups, except for the 1TS group, which has a judging score of 86.2%, only a few percentage points less than that of the 4TS (88.9%).

5.4.8 The Non-Theology Students

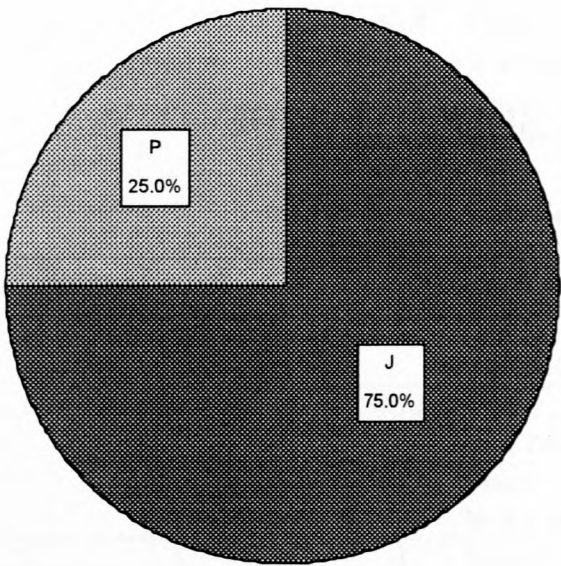
The J/P results for the NTS group are presented in Table 5-32 and Figure 5-32.

Table 5-32:

Living - what lifestyle a person prefers * NON_THEO Non-Theology HC Students
Crosstabulation

			Non-Theology HC Students	Total
			Students	
Living - what lifestyle a person prefers	7 J	Count	6	6
		% of Total	75.0%	75.0%
	8 P	Count	2	2
		% of Total	25.0%	25.0%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 5-32: Pie Chart of J/P Preference for Non-Theology Students



The J/P results for the NTS group indicate a slightly less judging preference than that of the total SDA average (80.9%).

5.5 Personality Types

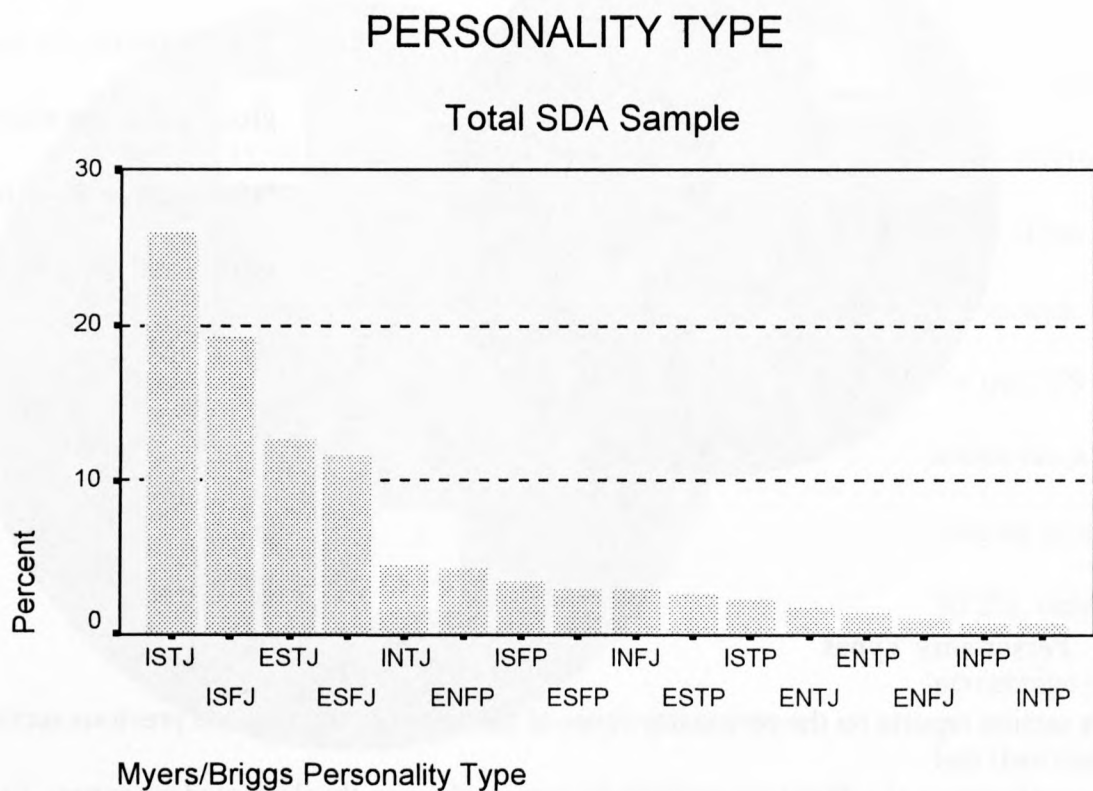
This section reports on the personality types of the same groups as in the previous section – the two conferences, the Theology students by years and a non-theology student group. In each case I will give a table and a bar chart illustration of the same table. In order to have a ready

reference to the total SDA sample for comparison reasons without having to turn back to the previous chapter, I give the personality type results for the total SDA sample here again in Table 5-33 and Figure 5-33.

Table 5-33: MBTI Personality Type Results for the total SDA Sample

TYPE	FREQUENCY	PERCENT	VALID PERCENT	RSA PERCENT
ISTJ	67	26.	26.1	19.90
ISFJ	50	19.	19.5	6.04
ESTJ	33	12.	12.8	23.22
ESFJ	30	11.	11.7	4.90
INTJ	12	4.	4.7	6.28
ENFP	11	4.	4.3	3.64
ISFP	9	3.	3.5	1.72
ESFP	8	3.	3.1	2.05
INFJ	8	3.	3.1	2.31
ESTP	7	2.	2.7	3.80
ISTP	6	2.	2.3	3.25
ENTJ	5	1.	1.9	8.66
ENTP	4	1.	1.6	5.60
ENFJ	3	1.	1.2	2.23
INFP	2	.	.8	2.45
INTP	2	.	.8	3.95
TOTAL	257	100.	100.0	100.0

Figure 5-33:



The highest frequencies are for ISTJ, ISFJ, ESTJ, AND ESFJ respectively.

5.5.1 Cape Conference

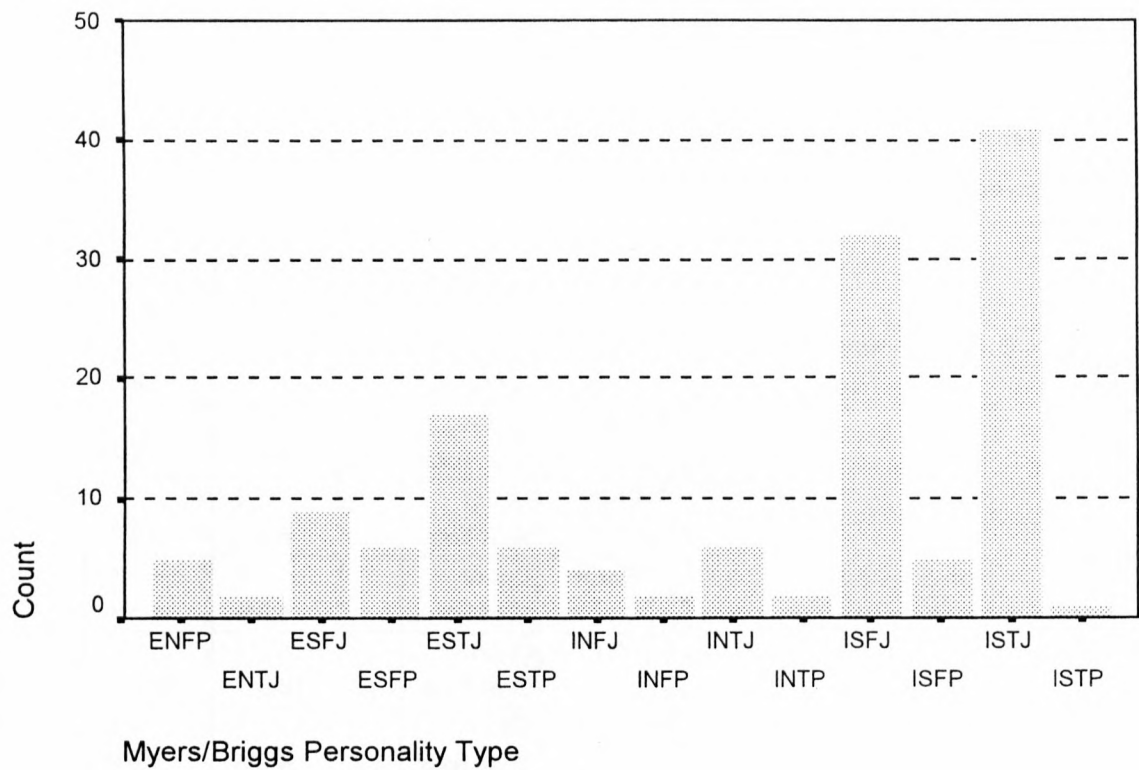
The results of the personality type for the CC are presented in Table 5-34 and Figure 5-34.

Table 5-34:

Myers/Briggs Personality Type * CC Cape Conference Crosstabulation

			CC	
			Cape Conference	Total
Myers/Briggs Personality Type	2 ENFP	Count	5	5
		% of Total	3.6%	3.6%
	3 ENTJ	Count	2	2
		% of Total	1.4%	1.4%
	5 ESFJ	Count	9	9
		% of Total	6.5%	6.5%
	6 ESFP	Count	6	6
		% of Total	4.3%	4.3%
	7 ESTJ	Count	17	17
		% of Total	12.3%	12.3%
	8 ESTP	Count	6	6
		% of Total	4.3%	4.3%
	9 INFJ	Count	4	4
		% of Total	2.9%	2.9%
	10 INFP	Count	2	2
		% of Total	1.4%	1.4%
	11 INTJ	Count	6	6
		% of Total	4.3%	4.3%
	12 INTP	Count	2	2
		% of Total	1.4%	1.4%
	13 ISFJ	Count	32	32
		% of Total	23.2%	23.2%
	14 ISFP	Count	5	5
		% of Total	3.6%	3.6%
	15 ISTJ	Count	41	41
		% of Total	29.7%	29.7%
	16 ISTP	Count	1	1
		% of Total	.7%	.7%
Total		Count	138	138
		% of Total	100.0%	100.0%

Figure 5-34: MBTI Results for the Cape Conference



The rank order of the highest four personality types is the same as for the total SDA sample.

5.5.2 Southern Hope Conference

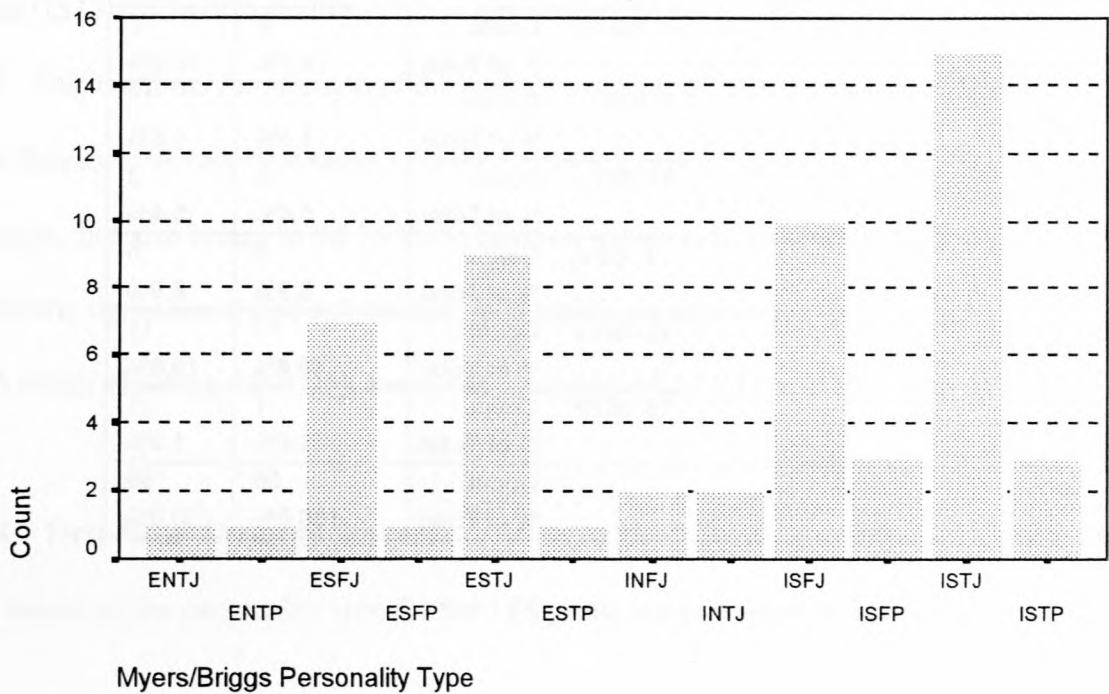
The results of the personality type for the SHC are presented in Table 5-35 and Figure 5-35.

Table 5-35:

Myers/Briggs Personality Type * SHC Southern Hope Conference Crosstabulation

			SHC	
			Southern Hope Conference	Total
Myers/Briggs Personality Type	3 ENTJ	Count	1	1
		% of Total	1.8%	1.8%
	4 ENTP	Count	1	1
		% of Total	1.8%	1.8%
	5 ESFJ	Count	7	7
		% of Total	12.7%	12.7%
	6 ESFP	Count	1	1
		% of Total	1.8%	1.8%
	7 ESTJ	Count	9	9
		% of Total	16.4%	16.4%
	8 ESTP	Count	1	1
		% of Total	1.8%	1.8%
	9 INFJ	Count	2	2
		% of Total	3.6%	3.6%
	11 INTJ	Count	2	2
		% of Total	3.6%	3.6%
	13 ISFJ	Count	10	10
		% of Total	18.2%	18.2%
	14 ISFP	Count	3	3
		% of Total	5.5%	5.5%
	15 ISTJ	Count	15	15
		% of Total	27.3%	27.3%
	16 ISTP	Count	3	3
		% of Total	5.5%	5.5%
Total		Count	55	55
		% of Total	100.0%	100.0%

Figure 5-35: MBTI Results for the Southern Hope Conference



The rank order of the first four types for the SHC is also the same as the total SDA sample.

5.5.3 The Theology Students

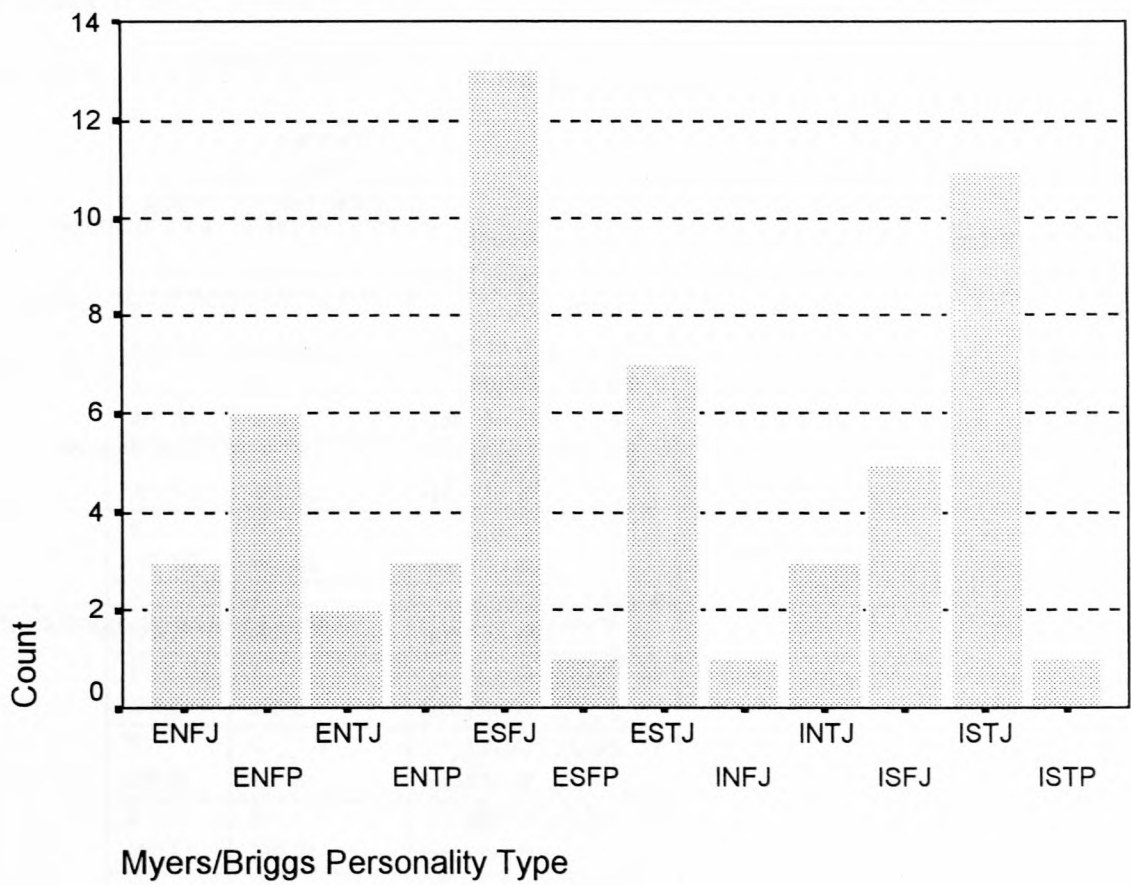
The results of the personality type for the TS group are presented in Table 5-36 and Figure 5-36.

Table 5-36:

Myers/Briggs Personality Type * THEOLOGY Theology Students Crosstabulation

			THEOLOGY	
			Theology Students	Total
Myers/Briggs Personality Type	1 ENFJ	Count	3	3
		% of Total	5.4%	5.4%
	2 ENFP	Count	6	6
		% of Total	10.7%	10.7%
	3 ENTJ	Count	2	2
		% of Total	3.6%	3.6%
	4 ENTP	Count	3	3
		% of Total	5.4%	5.4%
	5 ESFJ	Count	13	13
		% of Total	23.2%	23.2%
	6 ESFP	Count	1	1
		% of Total	1.8%	1.8%
	7 ESTJ	Count	7	7
		% of Total	12.5%	12.5%
	9 INFJ	Count	1	1
		% of Total	1.8%	1.8%
	11 INTJ	Count	3	3
		% of Total	5.4%	5.4%
	13 ISFJ	Count	5	5
		% of Total	8.9%	8.9%
	15 ISTJ	Count	11	11
		% of Total	19.6%	19.6%
	16 ISTP	Count	1	1
		% of Total	1.8%	1.8%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 5-36: MBTI Results for Theology Students



The rank order of the personality type for the TS group differs remarkably from the total SDA group (ISTJ-ISFJ-ESTJ-ESFJ). The rank order for the TS group is ESFJ-ISTJ-ESTJ-ENFP-ISFJ. This confirms the strength of the extraversion in the TS group, with the ESFJ type as the most frequent. A new type ranks as in the fourth frequency, namely ENFP, which is also extravert, but also brings in the NFP combination, which indicates more creativity, openness to the future, openness to risk and change. It is significant to note that in the 1993 study with SDA clergy (Joubert, 1993:25), there was not a single ENFP type in the clergy group.

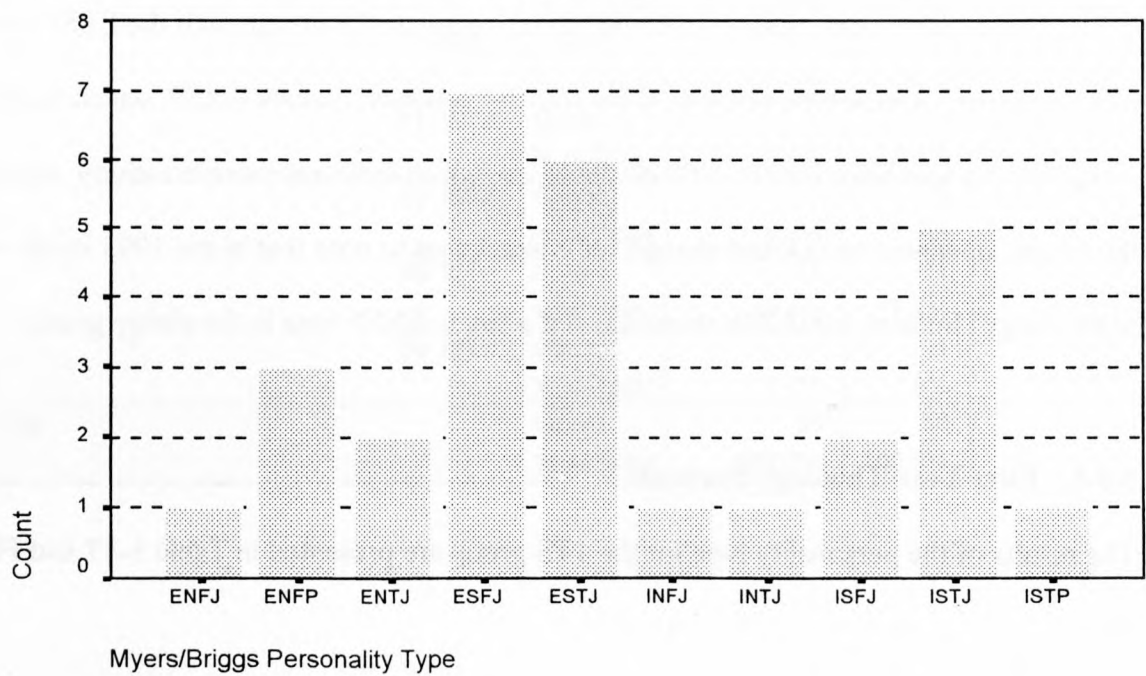
5.5.4 First Year Theology Students

The results of the personality type for the 1TS group are presented in Table 5-37 and Figure 5-37.

Table 5-37:

Myers/Briggs Personality Type * FIRST_YR First Year Theology Students Crosstabulation			Theology Students	
			First Year	Total
Myers/Briggs Personality Type	1 ENFJ	Count	1	1
		% of Total	3.4%	3.4%
	2 ENFP	Count	3	3
		% of Total	10.3%	10.3%
	3 ENTJ	Count	2	2
		% of Total	6.9%	6.9%
	5 ESFJ	Count	7	7
		% of Total	24.1%	24.1%
	7 ESTJ	Count	6	6
		% of Total	20.7%	20.7%
	9 INFJ	Count	1	1
		% of Total	3.4%	3.4%
	11 INTJ	Count	1	1
		% of Total	3.4%	3.4%
	13 ISFJ	Count	2	2
		% of Total	6.9%	6.9%
	15 ISTJ	Count	5	5
		% of Total	17.2%	17.2%
	16 ISTP	Count	1	1
		% of Total	3.4%	3.4%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 5-37: MBTI Results for First Year Theology Students



The results of the personality type for the 1TS group indicates a ranking order of ESFJ-ESTJ-ISTJ-ENFP. Extraversion features prominently in this group.

5.5.5 Second Year Theology Students

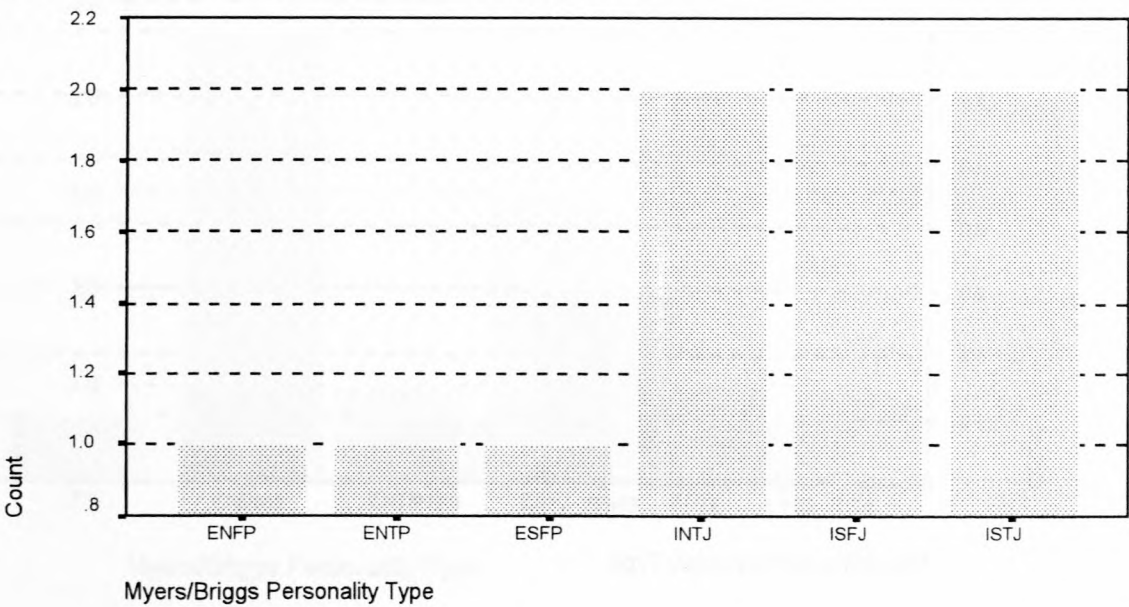
The results of the personality type for the 2TS group are presented in Table 5-38 and Fig. 5-38.

Table 5-38:

Myers/Briggs Personality Type * SECONDYR Second Year Theology Students
Crosstabulation

			Theology Students	Total
			Second Year	
Myers/Briggs Personality Type	2 ENFP	Count	1	1
		% of Total	11.1%	11.1%
	4 ENTP	Count	1	1
		% of Total	11.1%	11.1%
	6 ESFP	Count	1	1
		% of Total	11.1%	11.1%
	11 INTJ	Count	2	2
		% of Total	22.2%	22.2%
	13 ISFJ	Count	2	2
		% of Total	22.2%	22.2%
	15 ISTJ	Count	2	2
		% of Total	22.2%	22.2%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-38: MBTI Results for Second Year Theology Students



The results for the 2TS group indicate a rank order of ISTJ, ISFJ, and INTJ measuring all the same frequency.

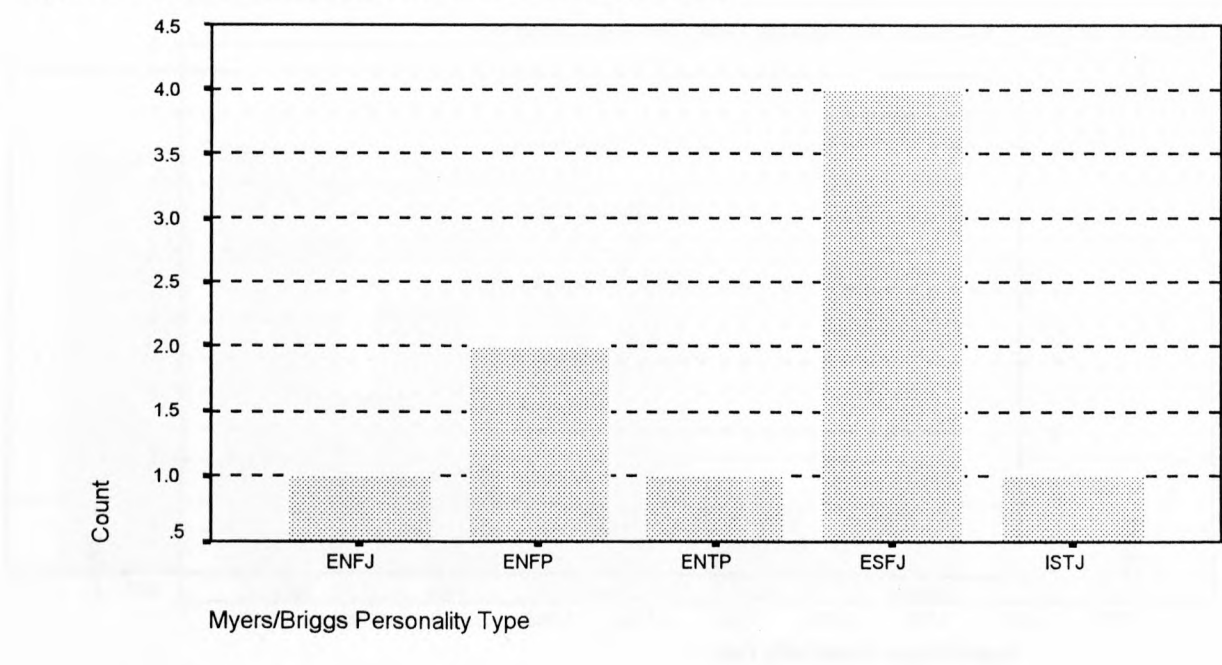
5.5.6 Third Year Theology Students

The results of the personality type for the 3TS group are presented in Table 5-39 and Fig. 5-39.

Table 5-39:

Myers/Briggs Personality Type * THIRD_YR Third Year Theology Students				
			Theology Students	Total
			Third Year	
Myers/Briggs Personality Type	1 ENFJ	Count	1	1
		% of Total	11.1%	11.1%
	2 ENFP	Count	2	2
		% of Total	22.2%	22.2%
	4 ENTP	Count	1	1
		% of Total	11.1%	11.1%
	5 ESFJ	Count	4	4
		% of Total	44.4%	44.4%
	15 ISTJ	Count	1	1
		% of Total	11.1%	11.1%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-39: MBTI Results for Third Year Theology Students



The ESFJ-ENFP rank order is quite distinctly prominent. The extravert preference again features prominently too.

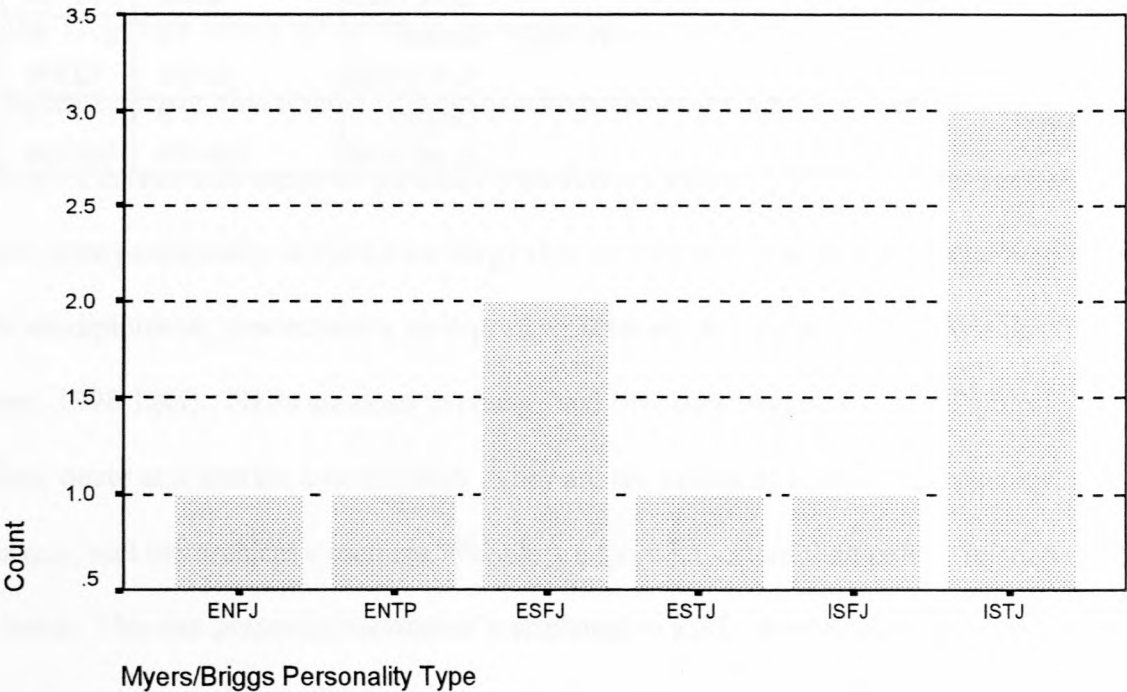
5.5.7 Fourth Year Theology Students

The results of the personality type for the 4TS group are presented in Table 5-40 and Fig. 5-40.

Table 5-40:

Myers/Briggs Personality Type * FOURTHYR Fourth Year Theology Students Crosstabulation				
			Theology Students	Total
			Fourth Year	
Myers/Briggs Personality Type	1 ENFJ	Count	1	1
		% of Total	11.1%	11.1%
	4 ENTP	Count	1	1
		% of Total	11.1%	11.1%
	5 ESFJ	Count	2	2
		% of Total	22.2%	22.2%
	7 ESTJ	Count	1	1
		% of Total	11.1%	11.1%
	13 ISFJ	Count	1	1
		% of Total	11.1%	11.1%
	15 ISTJ	Count	3	3
		% of Total	33.3%	33.3%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-40: MBTI Results for Fourth Year Theology Students



Here too, in the 4TS group, there is a small number (N=9), but a clear rank order of ISTJ-ESFJ. Introversion features highest here.

5.5.8 The Non-Theology Students

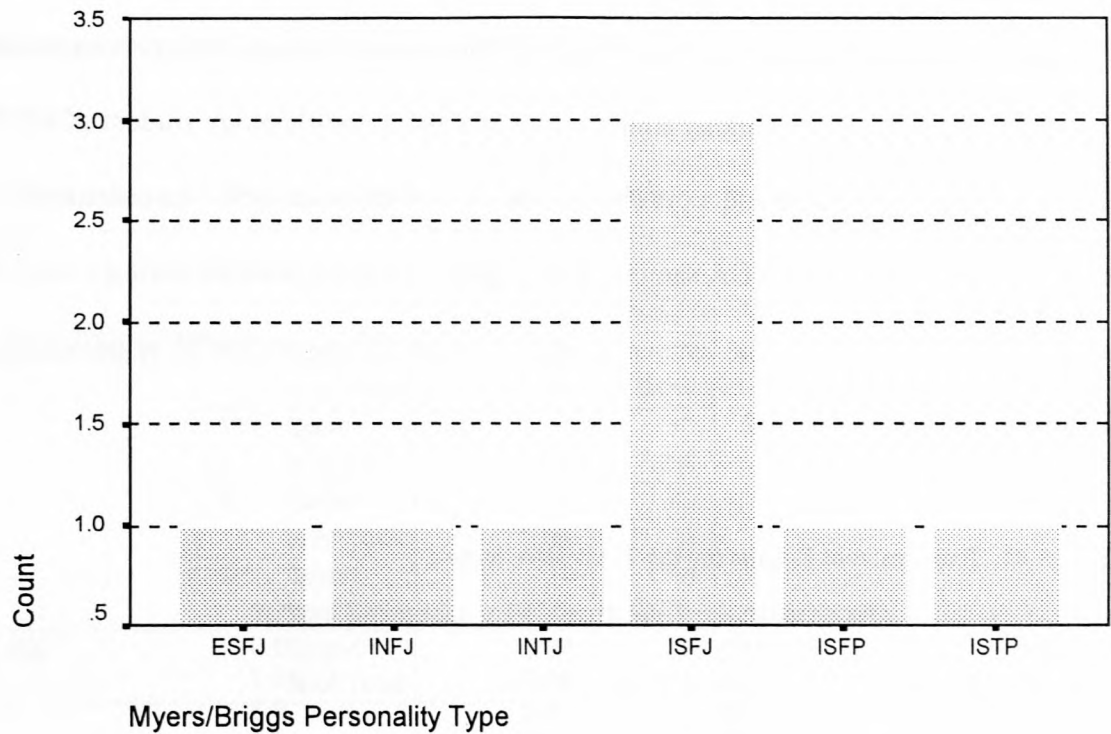
The results of the personality type for the NTS group are presented in Table 5-41 and Figure 5-41.

Table 5-41:

**Myers/Briggs Personality Type * NON_THEO Non-Theology HC Students
Crosstabulation**

			Non-Theology HC Students	
			Students	Total
Myers/Briggs Personality Type	5 ESFJ	Count	1	1
		% of Total	12.5%	12.5%
	9 INFJ	Count	1	1
		% of Total	12.5%	12.5%
	11 INTJ	Count	1	1
		% of Total	12.5%	12.5%
	13 ISFJ	Count	3	3
		% of Total	37.5%	37.5%
	14 ISFP	Count	1	1
		% of Total	12.5%	12.5%
	16 ISTP	Count	1	1
		% of Total	12.5%	12.5%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 5-41: MBTI Results for Non-Theology Students



In spite of a small number (N=8), this group also has a clear predominant personality type, namely ISFJ. No further rank order is indicated.

What implications do the above profiles have? As indicated, the most important difference is with the TS groups where extraversion dominates and a new type emerges, the ENFP type. This indicates firstly, that if most of these candidates enter the ministry, there will be a greater influx of ministers with extravert personality qualities. Secondly, NFP characteristics will feature more prominently in the future clergy than in the past. What are these characteristics? NFPs are diplomatic, peacemakers, mediators, visionaries, and healers of relationships (Cf. Keirsey, 1998:126f). NFPs are open to change and new possibilities. They are typical idealists, never at a loss for a new option. They are not bound by routine, bureaucracy, the status quo, and hierarchical structures. People are more important than policy, relationships than tasks. This can present somewhat of a challenge to a STJ dominated church membership, and challenges for understanding and communication between clergy and laity.

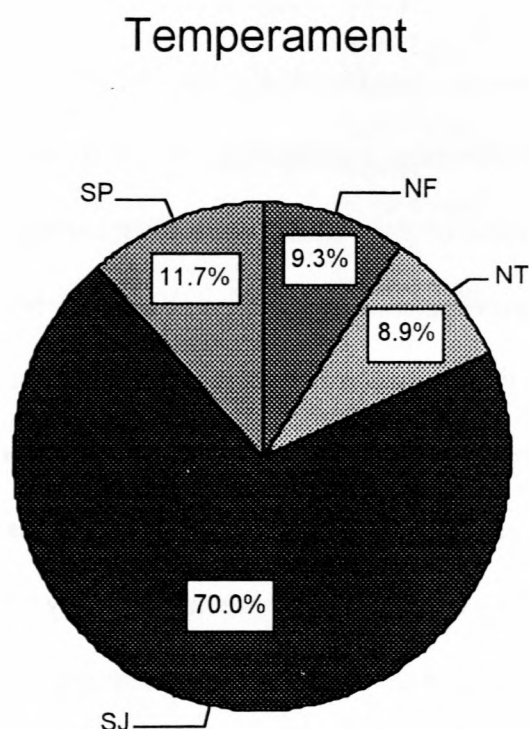
5.6 Temperament

This section reports on the temperament types of the same groups as in the previous section – the two conferences, the Theology students by years and a non-theology student group. In each case I will give a table and a pie chart illustration of the same table. In order to have a ready reference to the total SDA sample for comparison reasons without having to turn back to the previous chapter, I give the temperament type results for the total SDA sample here again in Table 5-42 and Figure 5-42.

Table 5-42: Temperament Results for the Total SDA Sample

	FREQUENCY	PERCENT	VALID PERCENT
SJ	180	70.0	70.0
SP	30	11.7	11.7
NF	24	9.3	9.3
NT	23	8.9	8.9
TOTAL	257	100.0	100.0

Figure 5-42: Pie Chart of Temperament Results for the Total SDA Sample



5.6.1 Cape Conference

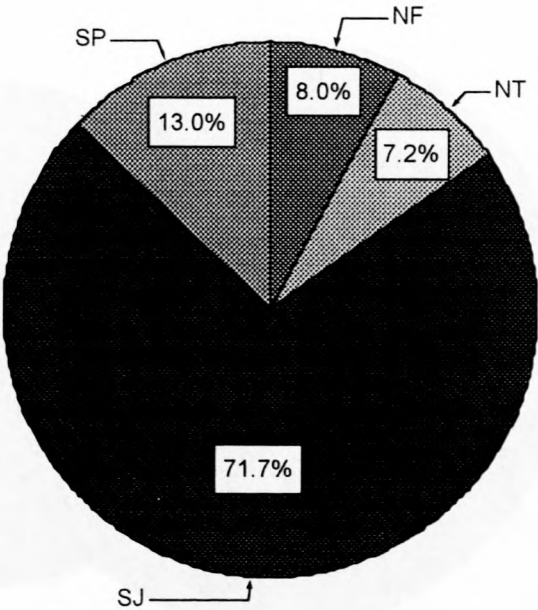
The temperament results for the CC are presented in Table 5-43 and Figure 5-43.

Table 5-43:

Temperament * CC Cape Conference Crosstabulation

			CC	Total
			Cape Conference	
Temperament	1 NF	Count	11	11
		% of Total	8.0%	8.0%
	2 NT	Count	10	10
		% of Total	7.2%	7.2%
	3 SJ	Count	99	99
		% of Total	71.7%	71.7%
	4 SP	Count	18	18
		% of Total	13.0%	13.0%
Total		Count	138	138
		% of Total	100.0%	100.0%

Figure 5-43: Pie Chart of Temperament Results for the Cape Conference



The scores for the CC are very similar to the results for the total SDA sample. The rank order is also the same.

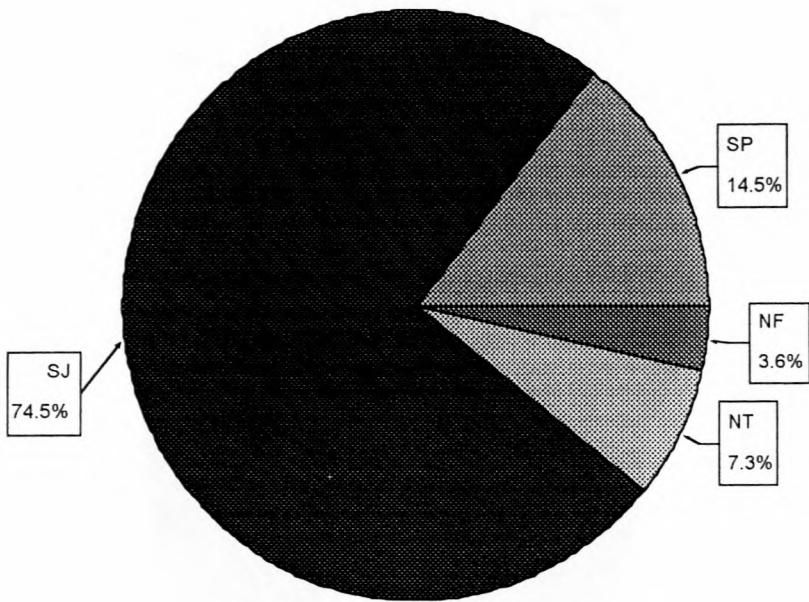
5.6.2 Southern Hope Conference

The temperament results for the SHC are presented in Table 5-44 and Figure 5-44.

Table 5-44:

Temperament * SHC Southern Hope Conference Crosstabulation				
			SHC	Total
			Southern Hope Conference	
Temperament	1 NF	Count	2	2
		% of Total	3.6%	3.6%
	2 NT	Count	4	4
		% of Total	7.3%	7.3%
	3 SJ	Count	41	41
		% of Total	74.5%	74.5%
	4 SP	Count	8	8
		% of Total	14.5%	14.5%
Total		Count	55	55
		% of Total	100.0%	100.0%

Figure 5-44: Pie Chart of Temperament Results for the Southern Hope Conference



The results here too are very similar to the total SDA sample, except for the last two temperaments, NF and NT that are changed around in rank order.

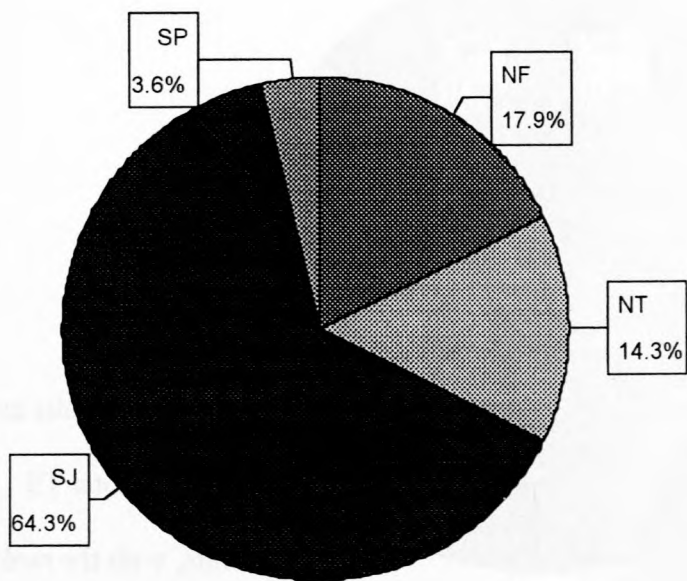
5.6.3 The Theology Students

The temperament results for the TS group are presented in Table 5-45 and Figure 5-45.

Table 5-45:

Temperament * THEOLOGY Theology Students Crosstabulation				
			THEOLOGY	Total
			Theology Students	
Temperament	1 NF	Count	10	10
		% of Total	17.9%	17.9%
	2 NT	Count	8	8
		% of Total	14.3%	14.3%
	3 SJ	Count	36	36
		% of Total	64.3%	64.3%
	4 SP	Count	2	2
		% of Total	3.6%	3.6%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 5-45: Pie Chart of Temperament Results for Theology Students



Here is an important difference from the total SDA sample with the NF temperament being the second most frequent and the SP being the least frequent. The SJ, which still ranks first, also indicates a lower frequency. What effect does this indicate? With a greater NF and NT frequency, relationships and possibilities become more

prominent, as well as productivity, vision and reasoning ability. A lower SP indicates less emphasis on action and activity, dealing with the physical aspects of the here-and-now. A

lower SJ indicates less emphasis on the protecting and preserving of the status quo, less emphasis on rules, policy and the letter of the law. This allows for a greater openness to the possibility of change and growth.

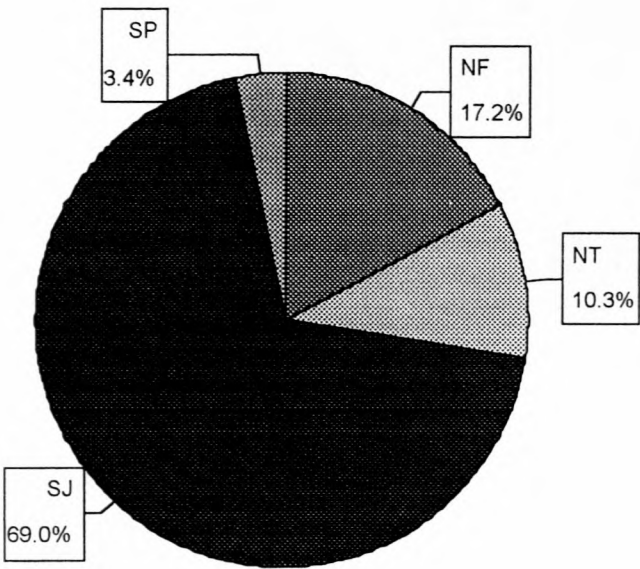
5.6.4 First Year Theology Students

The temperament results for the 1TS group are presented in Table 5-46 and Figure 5-46.

Table 5-46:

Temperament * FIRST_YR First Year Theology Students				
Crosstabulation				
			Theology Students	Total
			First Year	
Temperament	1 NF	Count	5	5
		% of Total	17.2%	17.2%
	2 NT	Count	3	3
		% of Total	10.3%	10.3%
	3 SJ	Count	20	20
		% of Total	69.0%	69.0%
	4 SP	Count	1	1
		% of Total	3.4%	3.4%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 5-46: Pie Chart of Temperament Results for First Year Theology Students



The temperament results are very close to the total TS group results, with the rank order exactly the same.

5.6.5 Second Year Theology Students

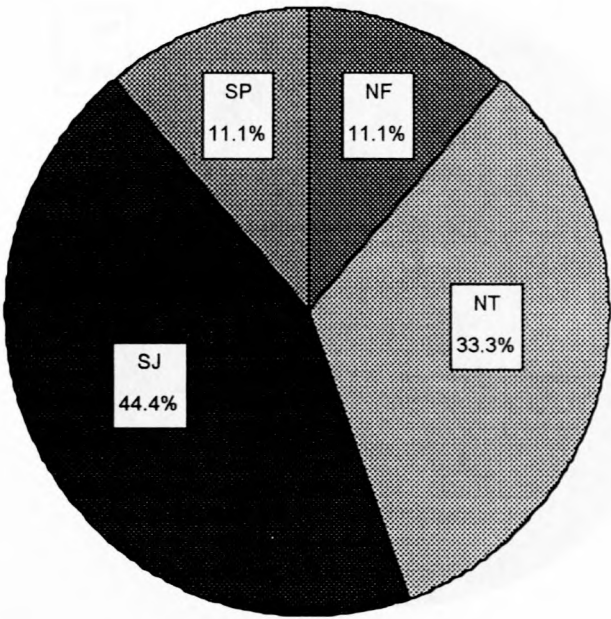
The temperament results for the 2TS group are presented in Table 5-47 and Figure 5-47.

Table 5-47:

Temperament * SECONDYR Second Year Theology Students
Crosstabulation

			Theology Students	Total
			Second Year	
Temperament	1 NF	Count	1	1
		% of Total	11.1%	11.1%
	2 NT	Count	3	3
		% of Total	33.3%	33.3%
	3 SJ	Count	4	4
		% of Total	44.4%	44.4%
	4 SP	Count	1	1
		% of Total	11.1%	11.1%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-47: Pie Chart of Temperament Results for Second Year Theology Students



The main difference here is that the NT temperament has increased to 33.3%, while the SJ has dropped in frequency to 44.4%. This indicates a stronger leadership ability, reasoning ability, future planning ability, and a high level of competency.

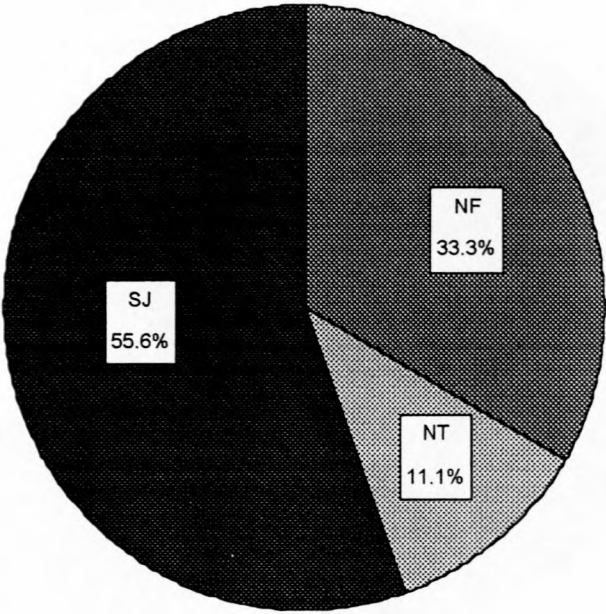
5.6.6 Third Year Theology Students

The temperament results for the 3TS group are presented in Table 5-48 and Figure 5-48.

Table 5-48:

Temperament * THIRD_YR Third Year Theology Students Crosstabulation				
			Theology Students	Total
			Third Year	
Temperament	1 NF	Count	3	3
		% of Total	33.3%	33.3%
	2 NT	Count	1	1
		% of Total	11.1%	11.1%
	3 SJ	Count	5	5
		% of Total	55.6%	55.6%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-48: Pie Chart of Temperament Results for Third Year Theology Students



The most interesting differences here are the total absence of any SP frequencies, and the higher NF frequency. The higher NF temperament frequency will have the greatest influence on the dominant SJ, by bringing in a more people-oriented, relational approach.

5.6.7 Fourth Year Theology Students

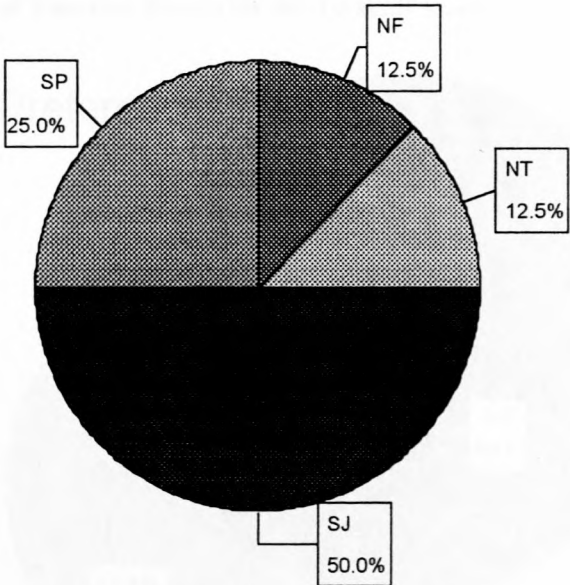
The temperament results for the 4TS group are presented in Table 5-49 and Figure 5-49.

Table 5-49:

Temperament * FOURTHYR Fourth Year Theology Students
Crosstabulation

			Theology Students	Total
			Fourth Year	
Temperament	1 NF	Count	1	1
		% of Total	11.1%	11.1%
	2 NT	Count	1	1
		% of Total	11.1%	11.1%
	3 SJ	Count	7	7
		% of Total	77.8%	77.8%
Total	Count	9	9	
	% of Total	100.0%	100.0%	

Figure 5-49: Pie Chart of Temperament Results for Fourth Year Theology Students



The main difference here is the absence of the SP and the high dominance of the SJ frequency. This indicates an emphasis on work, policy, rules, bureaucracy, and less on people and relationship niceties.

5.6.8 The Non-Theology Students

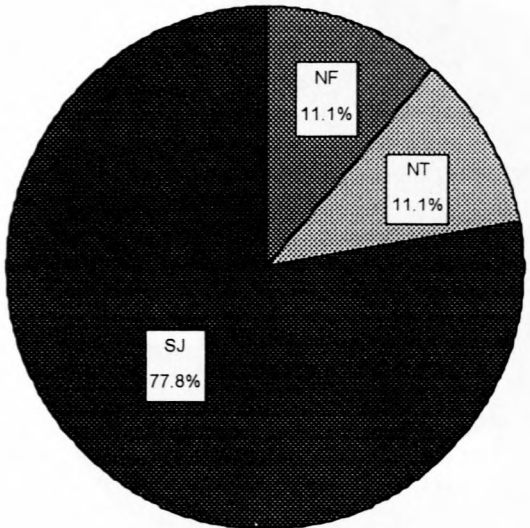
The temperament results for the NTS group are presented in Table 5-50 and Figure 5-50.

Table 5-50:

Temperament * NON_THEO Non-Theology HC Students
Crosstabulation

			Non-Theology HC Students	Total
			Students	
Temperament	1 NF	Count	1	1
		% of Total	12.5%	12.5%
	2 NT	Count	1	1
		% of Total	12.5%	12.5%
	3 SJ	Count	4	4
		% of Total	50.0%	50.0%
	4 SP	Count	2	2
		% of Total	25.0%	25.0%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 5-50: Pie Chart of Temperament Results for Non-Theology Students



The NTS group is quite different from the TS groups. The SP is back in a prominent second rank order (25%) to the SJ which is only 50%. The NF and NT make up the last 25% in equal frequencies.

5.7 The MBTI Functions

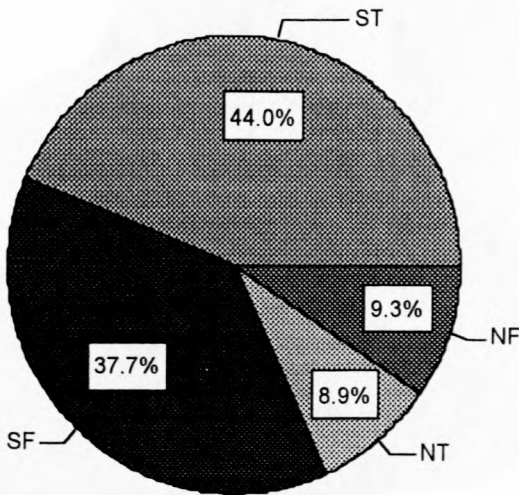
This section reports on the function types of the same groups as in the previous section – the two conferences, the Theology students by years and a non-theology student group. In each case I will give a table and a pie chart illustration of the same table. In order to have a ready reference to the total SDA sample for comparison reasons without having to turn back to the previous chapter, I give the function type results for the total SDA sample here again in Table 5-51 and Figure 5-51.

Table 5-51: The Function Results for the Total SDA Sample

	FREQUENC	PERCENT	VALID PERCENT
SJ	2	9.3	9.3
NT	2	8.9	8.9
SF	9	37.7	37.7
ST	11	44.0	44.0
TOTAL	25	100.0	100.0

Figure 5-51: Pie Chart of Function Results for the Total SDA Sample

Preferences by Functions



The function results for the total SDA sample indicate a ST and SF majority frequency, followed by smaller NF and NT frequencies respectively.

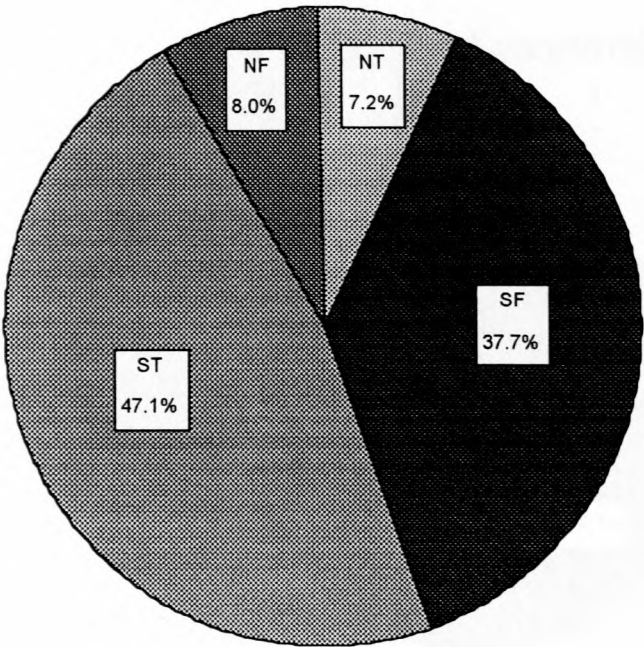
5.7.1 Cape Conference

The function results for the CC are presented in Table 5-52 and Figure 5-52.

Table 5-52:

Preferences by Functions * CC Cape Conference Crosstabulation				
			CC	Total
			Cape Conference	
Preferences by Functions	1 NF	Count	11	11
		% of Total	8.0%	8.0%
	2 NT	Count	10	10
		% of Total	7.2%	7.2%
	3 SF	Count	52	52
		% of Total	37.7%	37.7%
	4 ST	Count	65	65
		% of Total	47.1%	47.1%
Total	Count	138	138	
	% of Total	100.0%	100.0%	

Figure 5-52: Pie Chart of Function Results for the Cape Conference



These results for the CC are very similar to the total SDA sample. The ST is a few percentage points higher than the SDA sample.

5.7.2 Southern Hope Conference

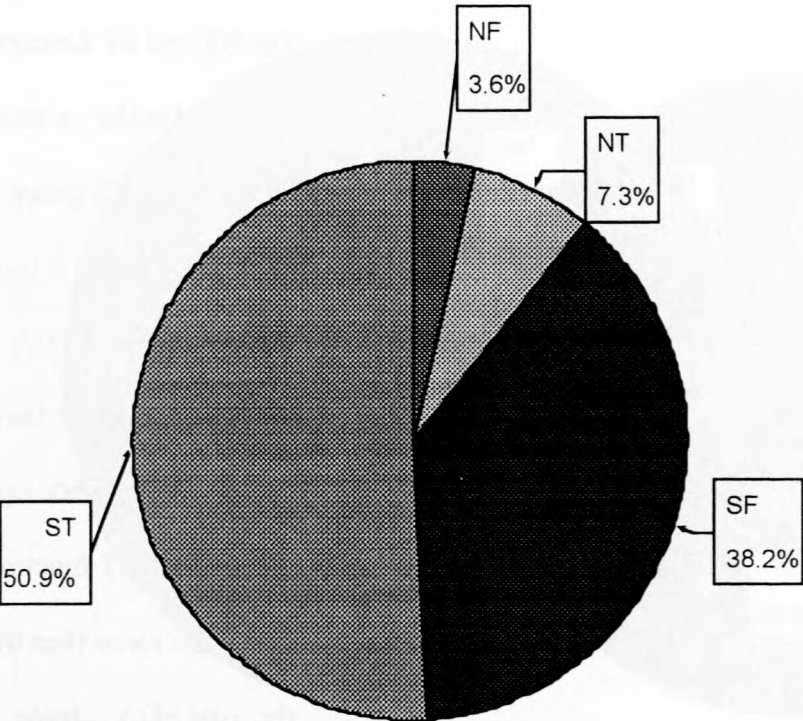
The function results for the SHC are presented in Table 5-53 and Figure 5-53.

Table 5-53:

Preferences by Functions * SHC Southern Hope Conference
Crosstabulation

			SHC	Total
			Southern Hope Conference	
Preferences by Functions	1 NF	Count	2	2
		% of Total	3.6%	3.6%
	2 NT	Count	4	4
		% of Total	7.3%	7.3%
	3 SF	Count	21	21
		% of Total	38.2%	38.2%
	4 ST	Count	28	28
		% of Total	50.9%	50.9%
Total		Count	55	55
		% of Total	100.0%	100.0%

Figure 5-53: Pie Chart of Function Results for the Southern Hope Conference



The difference is that the ST function is 6.9% higher than the total SDA sample. The SF is about one percentage higher. This means that the NT and NF are much smaller.

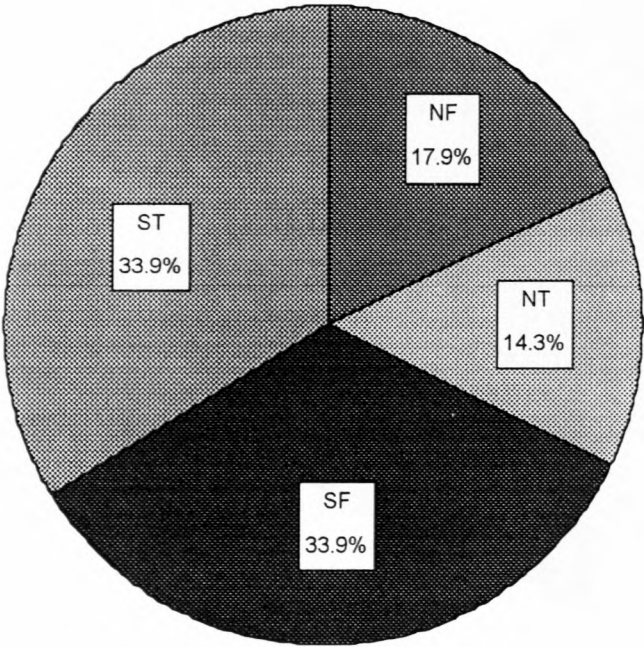
5.7.3 The Theology Students

The function results for the TS group are presented in Table 5-54 and Figure 5-54.

Table 5-54:

Preferences by Functions * THEOLOGY Theology Students Crosstabulation				
			THEOLOGY	Total
			Theology Students	
Preferences by Functions	1 NF	Count	10	10
		% of Total	17.9%	17.9%
	2 NT	Count	8	8
		% of Total	14.3%	14.3%
	3 SF	Count	19	19
		% of Total	33.9%	33.9%
	4 ST	Count	19	19
		% of Total	33.9%	33.9%
Total		Count	56	56
		% of Total	100.0%	100.0%

Figure 5-54: Pie Chart of Function Results for Theology Students



The ST and SF functions are equal and make up about two thirds of the TS group frequency, which is less than that for the total SDA sample. The other third is nearly equally made up of the NF and NT functions, which are more than that of the total SDA sample.

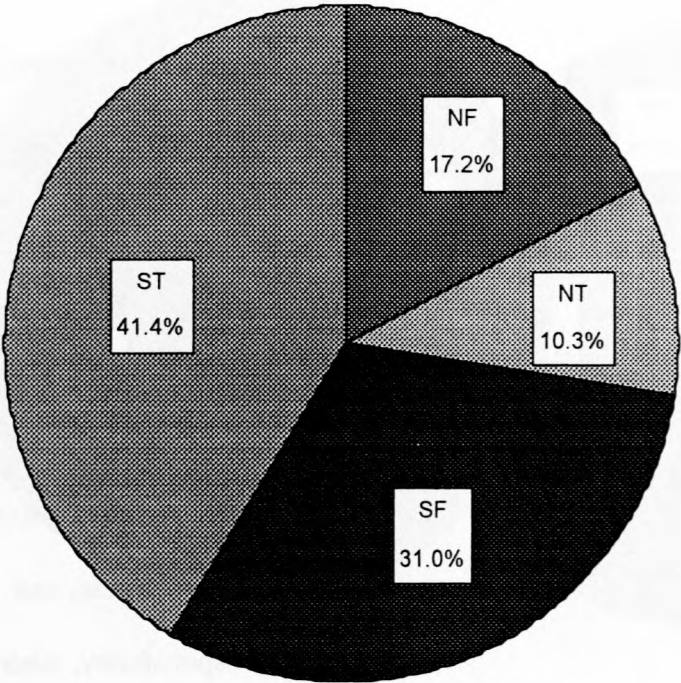
5.7.4 First Year Theology Students

The function results for the 1TS group are presented in Table 5-55 and Figure 5-55.

Table 5-55:

Preferences by Functions * FIRST_YR First Year Theology Students Crosstabulation				
			Theology Students	Total
			First Year	
Preferences by Functions	1 NF	Count	5	5
		% of Total	17.2%	17.2%
	2 NT	Count	3	3
		% of Total	10.3%	10.3%
	3 SF	Count	9	9
		% of Total	31.0%	31.0%
	4 ST	Count	12	12
		% of Total	41.4%	41.4%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 5-55: Pie Chart of Function Results for First Year Theology Students



The rank order is ST-SF-NF-NT, which is the same as the total SDA sample.

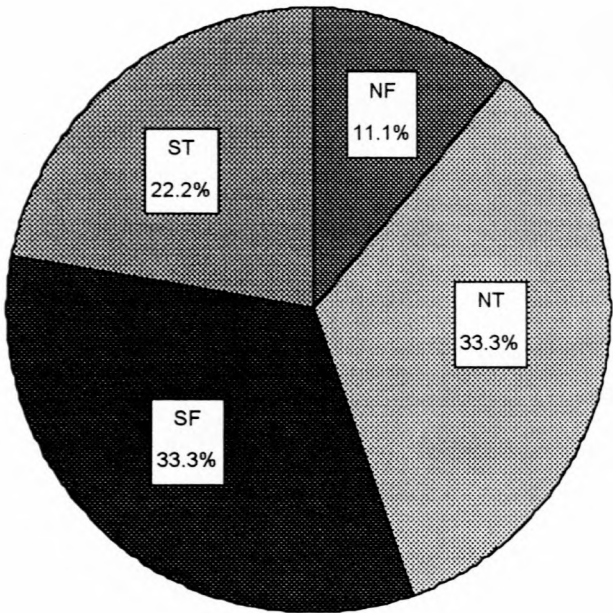
5.7.5 Second Year Theology Students

The function results for the 2TS group are presented in Table 5-56 and Figure 5-56.

Table 5-56:

Preferences by Functions * SECONDYR Second Year Theology Students Crosstabulation				
			Theology Students	Total
			Second Year	
Preferences by Functions	1 NF	Count	1	1
		% of Total	11.1%	11.1%
	2 NT	Count	3	3
		% of Total	33.3%	33.3%
	3 SF	Count	3	3
		% of Total	33.3%	33.3%
	4 ST	Count	2	2
		% of Total	22.2%	22.2%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-56: Pie Chart of Function Results for Second Year Theology Students



The most meaningful difference here is the higher NT frequency (33.3%) and the lower ST frequency (22.2%). A lower ST means less emphasis on realism, objective facts, accuracy, duty, fairness, and responsibility, whereas a

higher NT means more emphasis on the mind, thinking, planning, critique, problem-solving and being natural change agents.

5.7.6 Third Year Theology Students

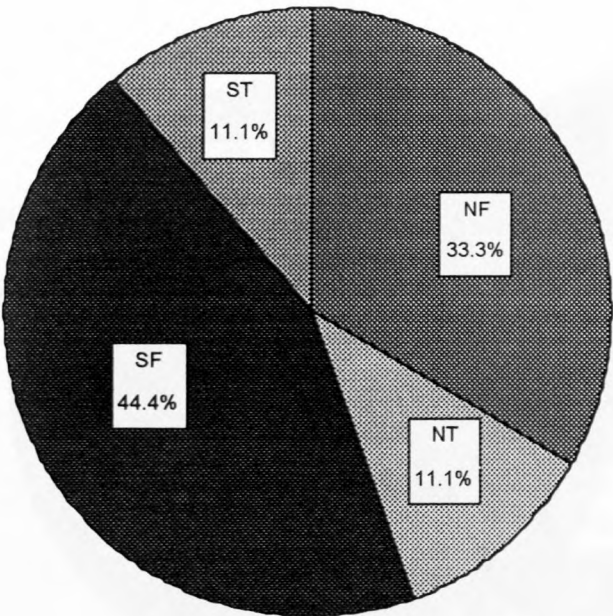
The function results for the 3TS group are presented in Table 5-57 and Figure 5-57.

Table 5-57:

Preferences by Functions * THIRD_YR Third Year Theology Students
Crosstabulation

			Theology Students	
			Third Year	
Preferences by Functions	1 NF	Count	3	3
		% of Total	33.3%	33.3%
	2 NT	Count	1	1
		% of Total	11.1%	11.1%
	3 SF	Count	4	4
		% of Total	44.4%	44.4%
	4 ST	Count	1	1
		% of Total	11.1%	11.1%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-57: Pie Chart of Function Results for Third Year Theology Students



This group is quite different from any previous TS group with a high SF frequency (44.4%), a low ST (11.1%) and a high NF frequency (33.3%). The SF function indicates personal warmth and service, shown in tangible ways, whereas the NF function indicates personal

warmth and inspiration, harmony, peace, enthusiasm, personal growth, and creative imagination.

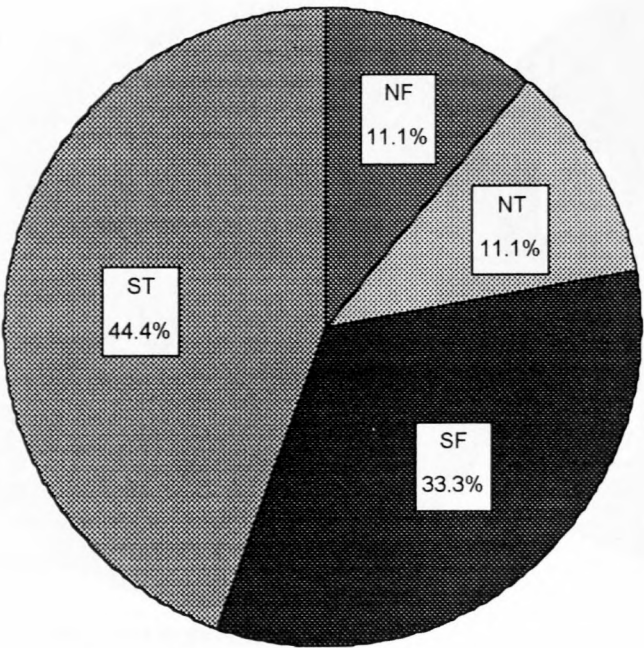
5.7.7 Fourth Year Theology Students

The function results for the 4TS group are presented in Table 5-58 and Figure 5-58.

Table 5-58:

Preferences by Functions * FOURTHYR Fourth Year Theology Students Crosstabulation				
			Theology Students	Total
			Fourth Year	
Preferences by Functions	1 NF	Count	1	1
		% of Total	11.1%	11.1%
	2 NT	Count	1	1
		% of Total	11.1%	11.1%
	3 SF	Count	3	3
		% of Total	33.3%	33.3%
	4 ST	Count	4	4
		% of Total	44.4%	44.4%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-58: Pie Chart of Function Results for Fourth Year Theology Students



The results for the 4TS group are very similar to the total SDA group.

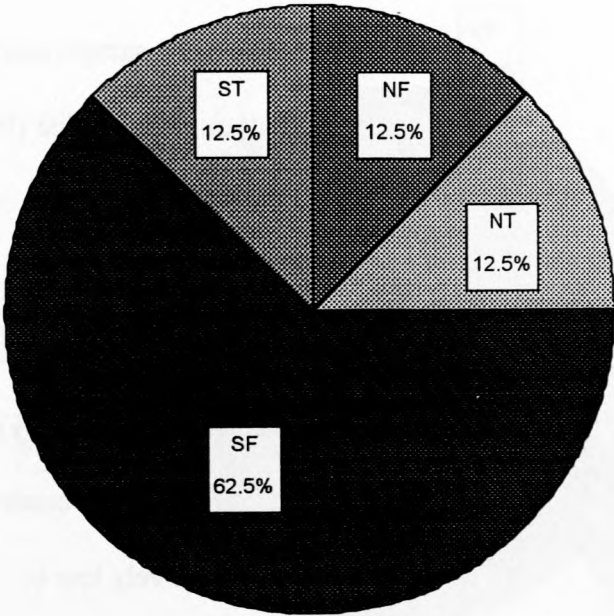
5.7.8 The Non-Theology Students

The function results for the NTS group are presented in Table 5-59 and Figure 5-59.

Table 5-59:

Preferences by Functions * NON_THEO Non-Theology HC Students				
Crosstabulation				
			Non-Theology	Total
			HC Students	
			Students	
Preferences by Functions	1 NF	Count	1	1
		% of Total	12.5%	12.5%
	2 NT	Count	1	1
		% of Total	12.5%	12.5%
	3 SF	Count	5	5
		% of Total	62.5%	62.5%
	4 ST	Count	1	1
		% of Total	12.5%	12.5%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 5-59: Pie Chart of Function Results for Non-Theology Students



The main difference here is the very dominant SF function (62.5%), which indicates personal warmth and service by helping others in tangible ways, friendliness, and being more realistic than idealistic by living in the present.

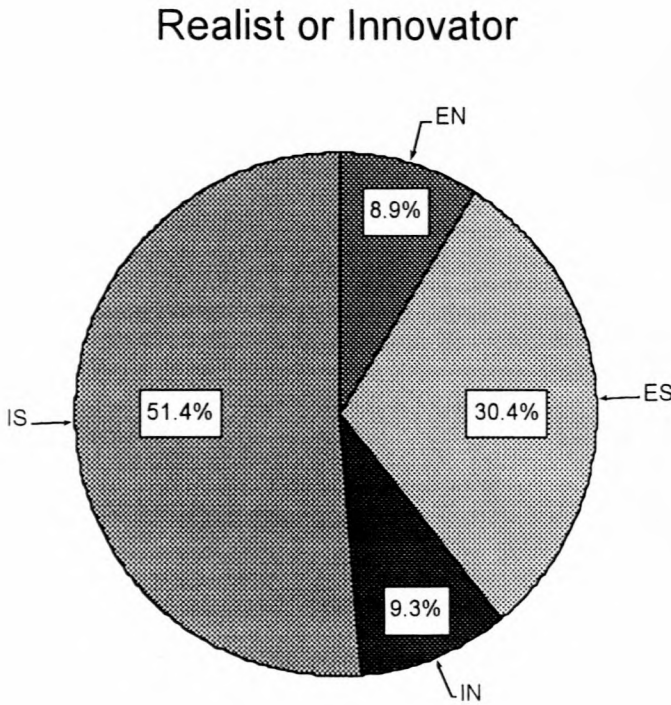
5.8 The Realist and Innovator Preferences

This section reports on the energizing (E/I) and attending (S/N) preferences of the same groups as in the previous section – the two conferences, the Theology students by years and a non-theology student group. In each case I will give a table and a pie chart illustration of the same table. In order to have a ready reference to the total SDA sample for comparison reasons without having to turn back to the previous chapter, I give the realist and innovator preference results for the total SDA sample here again in Table 5-60 and Figure 5-60.

Table 5-60: Results of Realist or Innovator Results for the SDA and RSA Samples

	FREQUENCY	PERCENT	VALID PERCENT	RSA PERCENT
IS	132	51.	51.4	30.92
ES	78	30.	30.4	33.96
IN	24	9.	9.3	14.99
EN	23	8.	8.9	20.13
TOTAL	257	100.	100.0	100.00

Figure 5-60: Pie Chart of Realist or Innovator Results for the SDA and RSA Samples



The SDA sample indicates a thoughtful realist (IS) dominance (51.4%), with a fairly strong action-oriented realist (ES) in second place (30.4%). Both innovator quadrants are relatively low in comparison.

5.8.1 Cape Conference

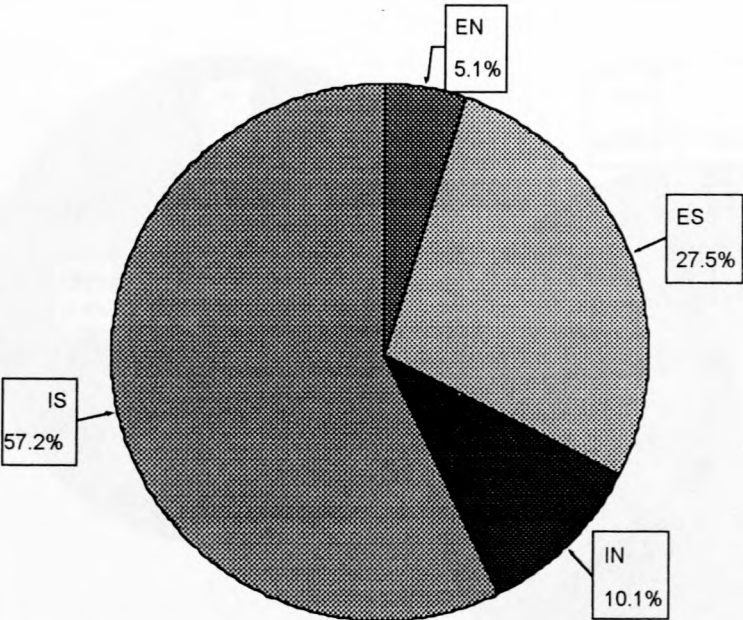
The CC group results for the realist and innovator preference results are presented in Table 5-61 and Figure 5-61.

Table 5-61:

Realist or Innovator * CC Cape Conference Crosstabulation

			CC	Total
			Cape Conference	
Realist or Innovator	1 EN	Count	7	7
		% of Total	5.1%	5.1%
	2 ES	Count	38	38
		% of Total	27.5%	27.5%
	3 IN	Count	14	14
		% of Total	10.1%	10.1%
	4 IS	Count	79	79
		% of Total	57.2%	57.2%
Total		Count	138	138
		% of Total	100.0%	100.0%

Figure 5-61: Pie Chart of Realist or Innovator Results for the Cape Conference



The results are very similar to the total SDA sample scores and rank order, except that the lowest is EN and not IN.

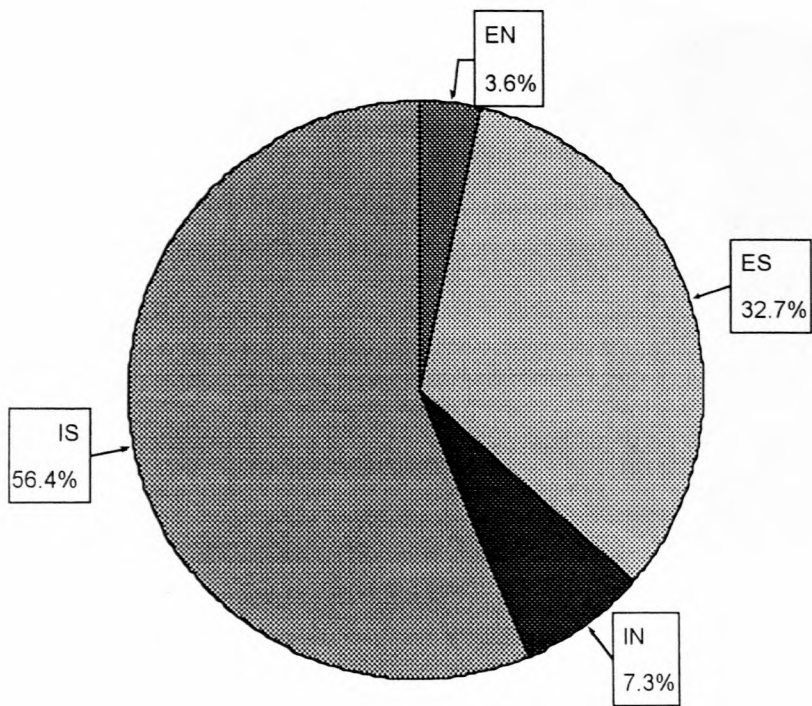
5.8.2 Southern Hope Conference

The SHC group results for the realist and innovator preference results are presented in Table 5-62 and Figure 5-62.

Table 5-62:

Realist or Innovator * SHC Southern Hope Conference Crosstabulation				
			SHC	Total
			Southern Hope Conference	
Realist or Innovator	1 EN	Count	2	2
		% of Total	3.6%	3.6%
	2 ES	Count	18	18
		% of Total	32.7%	32.7%
	3 IN	Count	4	4
		% of Total	7.3%	7.3%
	4 IS	Count	31	31
		% of Total	56.4%	56.4%
Total	Count	55	55	
	% of Total	100.0%	100.0%	

Figure 5-62: Pie Chart of Realist or Innovator Results for the Southern Hope Conference



The SHC results are very similar to those of the CC, with a rank order of IS-ES-IN-EN.

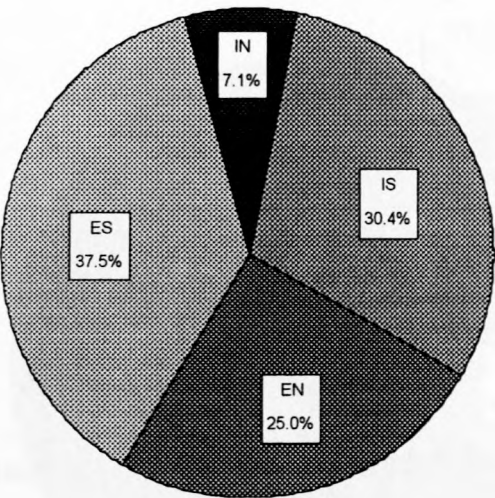
5.8.3 The Theology Students

The TS group results for the realist and innovator preference results are presented in Table 5-63 and Figure 5-63.

Table 5-63:

Realist or Innovator * THEOLOGY Theology Students Crosstabulation				
			THEOLOGY	Total
			Theology Students	
Realist or Innovator	1 EN	Count	14	14
		% of Total	25.0%	25.0%
	2 ES	Count	21	21
		% of Total	37.5%	37.5%
	3 IN	Count	4	4
		% of Total	7.1%	7.1%
	4 IS	Count	17	17
		% of Total	30.4%	30.4%
Total		Count	56	56
		% of Total	100.0%	100.0%

FIGURE 5-63: Pie Chart of Realist or Innovator Results for Theology Students



Here are some major differences. Firstly, the action-oriented realist (ES) with 37.5% dominates over the thoughtful realist (IS) with 30.4%. Secondly, the action-oriented innovator (EN) that ranked lowest in the SDA sample and the conferences, ranks third here with the TS group, at 25%. What does this mean? This means that whereas the IS variable emphasizes continuity and

preservation of the status quo, the ES has a practical focus emphasizing results, while the EN focuses on systems and relationships and emphasizes change. The ES and EN variables

together make up 62.5%, which is a clear challenge to the IS variable. “Results” and “change”, represented by the ES and EN variables, present an undeniable challenge to “continuity” represented by the IS variable. This is a factor that Church leadership will have to take into consideration when planning strategically for the future ministry and leadership in the congregation.

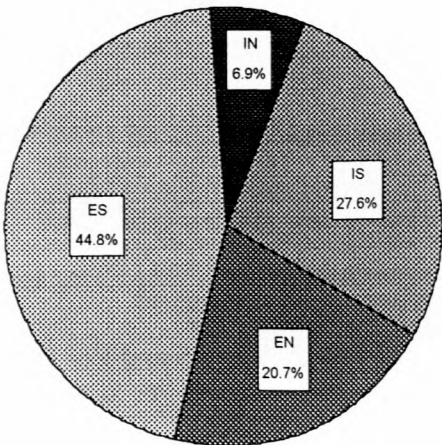
5.8.4 First Year Theology Students

The 1TS group results for the realist and innovator preference results are presented in Table 5-64 and Figure 5-64.

Table 5-64:

Realist or Innovator * FIRST_YR First Year Theology Students Crosstabulation				
			Theology Students	
			First Year	Total
Realist or Innovator	1 EN	Count	6	6
		% of Total	20.7%	20.7%
	2 ES	Count	13	13
		% of Total	44.8%	44.8%
	3 IN	Count	2	2
		% of Total	6.9%	6.9%
	4 IS	Count	8	8
		% of Total	27.6%	27.6%
Total		Count	29	29
		% of Total	100.0%	100.0%

Figure 5-64: Pie Chart of Realist or Innovator Results for First Year Theology Students



The profile for the 1TS group is much the same as that of the total TS group. Rank order is the same, namely ES-IS-EN-IN.

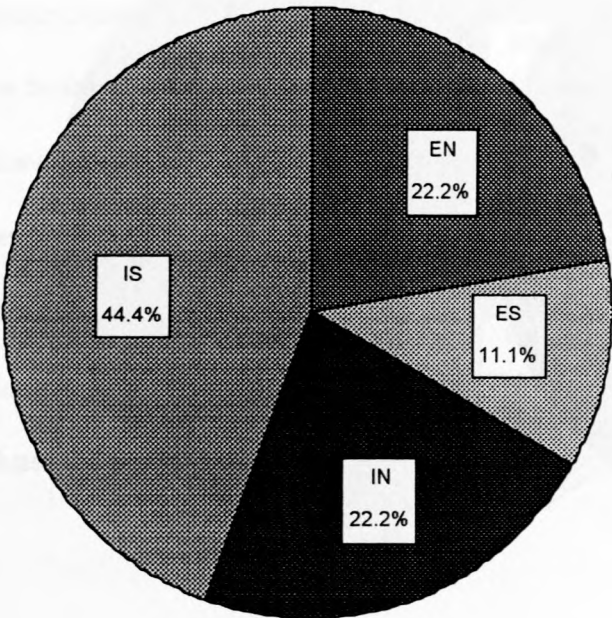
5.8.5 Second Year Theology Students

The 2TS group results for the realist and innovator preference results are presented in Table 5-65 and Figure 5-65.

Table 5-65:

Realist or Innovator * SECONDYR Second Year Theology Students Crosstabulation				
			Theology Students	Total
			Second Year Theology Students	
Realist or Innovator	1 EN	Count	2	2
		% of Total	22.2%	22.2%
	2 ES	Count	1	1
		% of Total	11.1%	11.1%
	3 IN	Count	2	2
		% of Total	22.2%	22.2%
	4 IS	Count	4	4
		% of Total	44.4%	44.4%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-65: Pie Chart of Realist or Innovator Results for Second Year Theology Students



The 2TS group results are similar to the SDA sample in that the IS frequency ranks the highest (44.4%), even though the percentage is lower. Both the second and third variables (EN and IN) have equal scores at 22.2%.

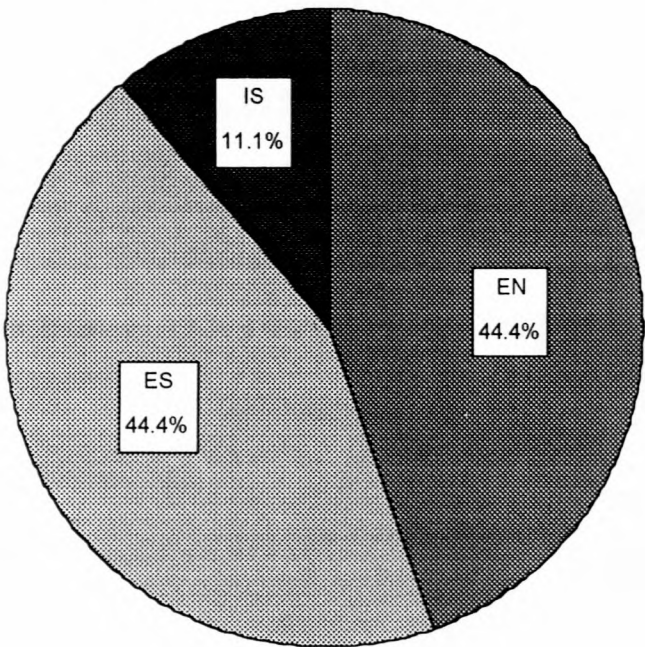
5.8.6 Third Year Theology Students

The 3TS group results for the realist and innovator preference results are presented in Table 5-66 and Figure 5-66.

Table 5-66:

Realist or Innovator * THIRD_YR Third Year Theology Students Crosstabulation				
			Theology Students	Total
			Third Year	
Realist or Innovator	1 EN	Count	4	4
		% of Total	44.4%	44.4%
	2 ES	Count	4	4
		% of Total	44.4%	44.4%
	4 IS	Count	1	1
		% of Total	11.1%	11.1%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-66: Pie Chart of Realist or Innovator Results for Third Year Theology Students



The 3TS group results indicate that the EN and ES variables dominate equally at 44.4% with IS ranked second and last, with no IN variable. The high EN and ES results emphasize the dominance of the action-oriented quadrants indicated in the TS results.

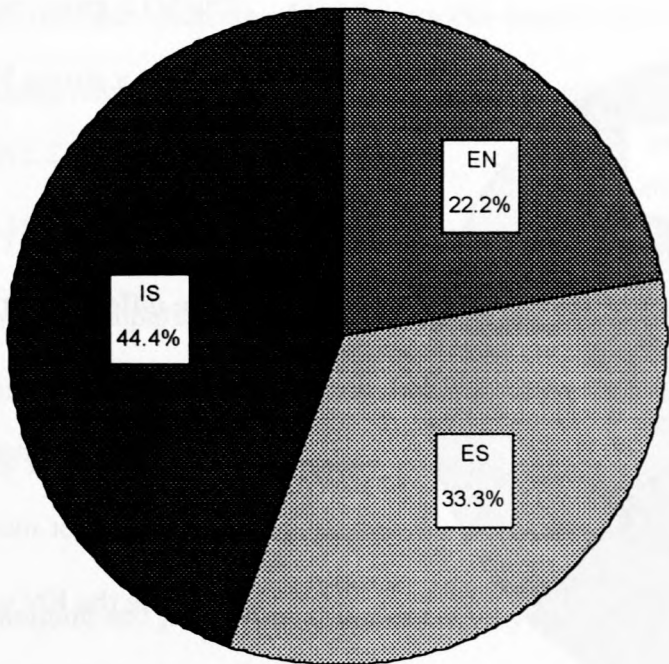
5.8.7 Fourth Year Theology Students

The 4TS group results for the realist and innovator preference results are presented in Table 5-67 and Figure 5-67.

Table 5-67:

Realist or Innovator * FOURTHYR Fourth Year Theology Students Crosstabulation				
			Theology Students	Total
			Fourth Year	
Realist or Innovator	1 EN	Count	2	2
		% of Total	22.2%	22.2%
	2 ES	Count	3	3
		% of Total	33.3%	33.3%
	4 IS	Count	4	4
		% of Total	44.4%	44.4%
Total		Count	9	9
		% of Total	100.0%	100.0%

Figure 5-67: Pie Chart of Realist or Innovator Results for Fourth Year Theology Students



The 4TS group results indicate a total different profile again, with an IS dominance (44.4%), followed closely by ES (33.3%), and EN (22.2%). The IN variable is also not represented as was the case with the 3TS group.

5.8.8 The Non-Theology Students

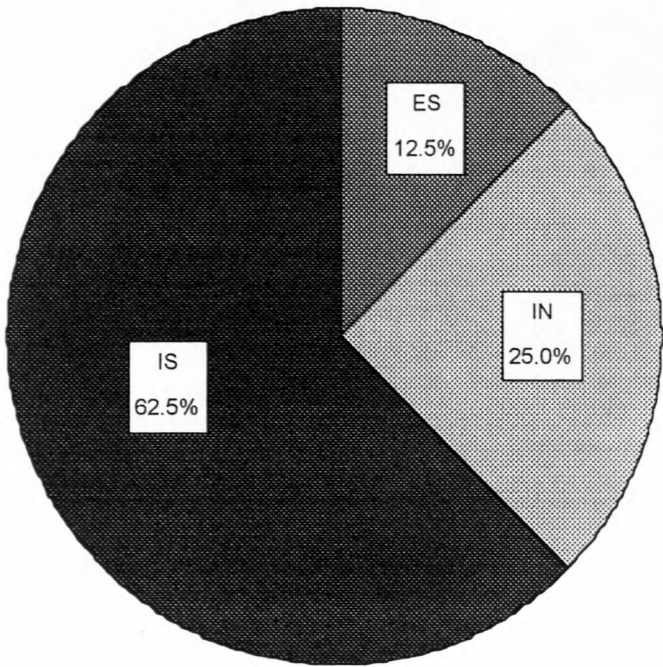
The NTS group results for the realist and innovator preference results are presented in Table 5-68 and Figure 5-68.

Table 5-68:

Realist or Innovator * NON_THEO Non-Theology HC Students
Crosstabulation

			Non-Theology HC Students	
			Students	Total
Realist or Innovator	2 ES	Count	1	1
		% of Total	12.5%	12.5%
	3 IN	Count	2	2
		% of Total	25.0%	25.0%
	4 IS	Count	5	5
		% of Total	62.5%	62.5%
Total		Count	8	8
		% of Total	100.0%	100.0%

Figure 5-68: Pie Chart of Realist or Innovator Results for Non-Theology Students



The NTS group results indicate a strong IS dominance (62.5%). The second ranked IN (25%) is quite different to the other Theology student results, where it was either the lowest rank or missing. In this case the EN variable is not represented.

5.9 Summary

The personality type profiles of the conferences (CC & SHC) appear very similar to that of the total SDA profile. A meaningful difference between the conferences and the Theology student profiles, is that the students' profiles indicate a higher extraversion. This is a feature that is commonly known in other studies with clergy (Cf. Joubert, 1993:25; Oswald & Kroeger, 1988:30). Oswald & Kroeger indicate that "it is an advantage for a pastor to prefer Extraversion" (1988:30). When introverts deal with people, they "grow tired and must retreat to their preferred internal world. Therefore, we tend to conclude that the parish ministry is primarily an Extraverted profession" (Ibid.).

With regards to the perceiving variables, intuition features a little higher and sensing lower with the TS group, when compared with the conferences. Sensing deals with "what is" and intuition with "what could be." The sensing dominant profile of the conferences indicates a more practical, realistic, sensory approach to reality, whereas the students who have a little higher intuition, indicate added factors like dealing with the theoretical, learning new skills, acquiring new insights, accommodating new possibilities (Cf. Hirsh & Kummerow, 1990:5).

The Theology students' profile also indicates a slightly higher feeling judgment than a thinking one when compared with the conferences. This may indicate that the students tend to make decisions that are influenced more by a subjective value system than an objective one, more by mercy than justice, more harmony, compassion, and empathy.

The judging and perceiving attitudes are very similar with no important differences between the Theology students and the conferences. They all have a high judging profile, above 80%, which indicates that their lifestyle orientation is planned and structured rather than

spontaneous, controlled rather than adapted, decisive rather than open, organized rather than flexible.

As far as temperament is concerned, it reflects and confirms what is revealed by the attitudes and functions, namely that the intuition and feeling variables feature higher with the students than with the conferences. This is evidenced in the more prominent NF temperament amongst the Theology students. Whereas the prominent SJ temperament emphasizes a traditionalist approach, with a great sense of responsibility, loyalty and industry, the NF temperament is known for its search for personal actualization of identity and meaning. It emphasizes qualitative relationships, focuses on “being” rather than on “doing”, and seeks to inspire to creative and imaginative new ways of doing things. This is an element that is not very prominent in the total SDA sample, and Church leadership will have to contend with the increase of this factor in the future clergy temperament profile.

The prominent ST and SF functions are similar in both conferences and with the Theology students. This is especially due to the sensing dominancy. Higher intuition and feeling variables are, however, noticed with the Theology students, which is similar to what was observed in the temperament comparisons.

The energizing and attending preferences confirm to a large part what the personality type, temperament and functions have indicated. The IS (thoughtful realist) and ES (action-oriented realist) scores dominate, which means that the SDA group emphasizes realism more than innovation. The key phrases for the IS and ES variables are “Let’s keep it!” and “Let’s do it!” respectively, as indicated in Table 5-69 summarizing the quadrants indicating the energizing and attending preferences.

Table 5-69: Realist and Innovator Quadrants

	IS Thoughtful Realist	IN Thoughtful Innovator
Leads through:	Attention to what needs doing	Ideas to what needs doing
Individual Focus:	Practical considerations	Intangible thoughts and ideas
Organizational Focus:	Continuity	Vision
Key phrase:	“Let’s keep it!”	“Let’s think about it differently!”
	ES Action-Oriented Realist	EN Action-Oriented Innovator
Leads through:	Action and doing	Enthusiasm
Individual Focus:	Practical action	Systems and relationships
Organizational Focus:	Results	Change
Key phrase:	“Let’s do it!”	“Let’s change it!”

These results, as they apply to the SDA group, imply preservation of the status quo and an action or “doing” approach. This confirms and supports what the results of personality type and temperament discussed in the previous chapter. It gives a reasonably accurate picture of the dominant features of the SDA denomination in South Africa. In the Theology student group the dominant influence was also realism, although to a lesser degree, as the emphasis on innovation featured higher in the Theology student group than in the conferences. This is something that Church leadership would do well to take into consideration when it comes to strategic planning for the future ministry in South Africa.

CHAPTER 6

RESEARCH REPORT ON THE PERSONAL ORIENTATION INVENTORY

THE MAIN GROUP

The Personal Orientation Inventory (POI) is a measurement of self-actualization by Everett Shostrom (Cf. my description of how he uses the term “self-actualization,” Joubert, 1993:59-61). It is part of four inventories grouped together in what Shostrom calls the *Actualizing Assessment Battery* (AAB). He has based this inventory on a “creative synthesis of various current systems of thought” (Shostrom, 1976:xxiii). These “systems of thought” include people like Freud, Jung, Adler, Fromm, Horney, Maslow, Rogers, Buber, Laing, Greenwald, Perls, Berne, Ellis, Lowen, May, Frankl, Winch, Bach, Tillich, and Assagioli.

The POI has two main ratio scales, the first measuring time competency and the second locus of control. It also has ten sub-scales, which will be reported on separately. The report given in this chapter is that of the total SDA group (N=257). Comparisons between different variables will be reported in the next chapter.

6.1 Time Competency

This variable measures the extent that the individual is “present” oriented (Shostrom, 1977:5). This person lives more fully in the “here and now”. He/she is able to “tie the past and the future to the present in meaningful continuity” and appears to be less burdened by guilt, resentments and regrets of the past, or to be paralyzed by fear of the future. This person has a basic trust in persons and in the future, without “rigid and over-idealistic goals” (Ibid., 13). Shostrom reports the results of the two main scales of the POI as ratios. This means that if a person has a ratio of 1:2.5, this means that such a person’s use of time would be incompetent

for one hour out of every 2.5 hours. Therefore, someone with a ratio of 1:8, would only be incompetent for one hour in every eight hours, indicating a much higher level of time competency (Ibid., 13).

When giving the results, I will in each case first give it in table format and then in graph form to make it visually more user-friendly. The total result for the 257 SDA respondents is presented in Table 6-1 and Figure 6-1.

Table 6-1: Time Competency - Ability to live in the present

Ratio:	Frequency	Percent	Valid Percent	Cumulative Percent
.33	1	.4	.4	.4
.53	4	1.6	1.6	1.9
.57	1	.4	.4	2.3
.63	1	.4	.4	2.7
.64	8	3.1	3.1	5.8
.71	1	.4	.4	6.2
.77	3	1.2	1.2	7.4
.83	1	.4	.4	7.8
.85	1	.4	.4	8.2
.91	1	.4	.4	8.6
.92	8	3.1	3.1	11.7
1.00	5	1.9	1.9	13.6
1.09	14	5.4	5.4	19.1
1.18	2	.8	.8	19.8
1.20	4	1.6	1.6	21.4
1.25	1	.4	.4	21.8
1.30	10	3.9	3.9	25.7
1.31	1	.4	.4	26.1
1.44	4	1.6	1.6	27.6
1.56	25	9.7	9.7	37.4
1.63	1	.4	.4	37.7
1.67	2	.8	.8	38.5
1.75	2	.8	.8	39.3
1.88	22	8.6	8.6	47.9
2.00	5	1.9	1.9	49.8
2.14	2	.8	.8	50.6
2.17	1	.4	.4	51.0
2.29	18	7.0	7.0	58.0
2.43	3	1.2	1.2	59.1
2.50	2	.8	.8	59.9
2.67	3	1.2	1.2	61.1
2.83	20	7.8	7.8	68.9
3.00	1	.4	.4	69.3
3.20	1	.4	.4	69.6
3.40	6	2.3	2.3	72.0
3.60	17	6.6	6.6	78.6
3.80	2	.8	.8	79.4
3.83	1	.4	.4	79.8

4.33	1	.4	.4	80.2
4.50	5	1.9	1.9	82.1
4.75	25	9.7	9.7	91.8
5.00	1	.4	.4	92.2
6.67	10	3.9	3.9	96.1
6.70	1	.4	.4	96.5
7.00	1	.4	.4	96.9
9.50	1	.4	.4	97.3
10.00	1	.4	.4	97.7
10.50	5	1.9	1.9	99.6
11.00	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 6-1:



Shostrom refers to three categories, the self-actualizing, the normal, and the non-actualizing (1974:14). These three ranges can be identified from the table and graph above. The first section from 0 to 2.9 is the non-actualizing range, 3 to 5.9 is the normal range, and 6 and above is the actualizing range. A percentage comparison would look as follows:

Actualizing	7.8%
Normal	23.3%
Non-actualizing	68.9%

This means that 31.1% of the total sample fell in the range of normal and actualizing, and 68.9% in the non-actualizing range. What does this mean? According to Shostrom, this means that the majority of individuals in this study are non-self-actualizers. Non-actualizers often experience “guilt, regret, remorse, blaming and resentments” about the past, or [are] living with “idealized goals, plans, expectations, predictions and fears” about the future, or may find it difficult to tie the past and the future into their present experience in a meaningful way. “Such persons”, says Shostrom, “engage in meaningless activity and unreflective concentration and are often depicted as busy-bodies who are always actively avoiding facing themselves” (Ibid.).

The mean is 2.75, as indicated below, which means that it falls in the non-actualizing range, and also confirms that the majority of the sample is in this category. Following is a summary of the statistics for the time competency results as presented in Table 6-2.

Table 6-2: Time Competency - Ability to live in the present

N	Vali	257
	Missin	0
Mean		2.7503
Std. Error of Mean		.1285
Median		2.1429
Mode		1.56 ^a
Std. Deviation		2.0594
Variance		4.2413
Range		10.67
Minimum		.33
Maximum		11.00

^a Multiple modes exist. The smallest value is shown

6.2 Locus of Control

This variable measures the degree to which a person’s “mode of reaction is characteristically ‘self’ oriented or ‘other’ oriented” (Shostrom, 1974:5). Inner, or self oriented persons are guided and motivated primarily by internalized principles, an “inner piloting” (Ibid., 15), whereas other directed persons are largely influenced by their peer group and external forces. Problems arise when approval becomes the highest goal for other directed persons. This leads

to people-pleasing, which opens them up to be manipulated, while they themselves manipulate others in order to gain their approval and constant acceptance. The primary control feelings of fear and anxiety often lead to behaviour characterized by “an obsessive, insatiable need for affection or reassurance of being loved” (Ibid).

The support orientation of self-actualizing persons tends to “lie between that of the extreme other and the extreme inner-directed person” (Ibid.). They do not isolate themselves totally from needing others’ approval, or enjoying others’ affection and good will, but it is not an obsessive need. They are not imprisoned in their relationships with others, but are free to be. They tend to find their identity more in who they are than in what they do – a *being*, rather than a *doing* orientation.

The support ratio of the non-actualizing person averages at around 1:1, whereas that of the actualizing person averages around 1:3.

The total result for the 257 SDA respondents is presented in Table 6-3 and Figure 6-2.

Table 6-3: Locus of Control - Inner or Other-directed

Ratio:	Frequency	Percent	Valid Percent	Cumulative Percent
.13	1	.4	.4	.4
.49	1	.4	.4	.8
.52	1	.4	.4	1.2
.53	1	.4	.4	1.6
.65	1	.4	.4	1.9
.76	1	.4	.4	2.3
.77	2	.8	.8	3.1
.78	2	.8	.8	3.9
.80	1	.4	.4	4.3
.82	1	.4	.4	4.7
.83	1	.4	.4	5.1
.84	1	.4	.4	5.4
.85	1	.4	.4	5.8
.86	1	.4	.4	6.2
.87	4	1.6	1.6	7.8
.88	1	.4	.4	8.2
.90	5	1.9	1.9	10.1

.91	2	.8	.8	10.9
.92	5	1.9	1.9	12.8
.94	6	2.3	2.3	15.2
.95	4	1.6	1.6	16.7
.97	2	.8	.8	17.5
.98	8	3.1	3.1	20.6
1.00	3	1.2	1.2	21.8
1.03	2	.8	.8	22.6
1.04	1	.4	.4	23.0
1.05	2	.8	.8	23.7
1.07	1	.4	.4	24.1
1.08	2	.8	.8	24.9
1.10	3	1.2	1.2	26.1
1.12	1	.4	.4	26.5
1.13	3	1.2	1.2	27.6
1.14	2	.8	.8	28.4
1.15	6	2.3	2.3	30.7
1.16	2	.8	.8	31.5
1.17	1	.4	.4	31.9
1.19	4	1.6	1.6	33.5
1.20	2	.8	.8	34.2
1.21	2	.8	.8	35.0
1.22	1	.4	.4	35.4
1.23	3	1.2	1.2	36.6
1.25	4	1.6	1.6	38.1
1.27	3	1.2	1.2	39.3
1.28	2	.8	.8	40.1
1.29	4	1.6	1.6	41.6
1.30	1	.4	.4	42.0
1.31	6	2.3	2.3	44.4
1.32	2	.8	.8	45.1
1.33	3	1.2	1.2	46.3
1.35	4	1.6	1.6	47.9
1.36	2	.8	.8	48.6
1.37	4	1.6	1.6	50.2
1.38	1	.4	.4	50.6
1.40	6	2.3	2.3	52.9
1.42	7	2.7	2.7	55.6
1.43	3	1.2	1.2	56.8
1.44	3	1.2	1.2	58.0
1.45	1	.4	.4	58.4
1.46	1	.4	.4	58.8
1.47	3	1.2	1.2	59.9
1.49	2	.8	.8	60.7
1.51	2	.8	.8	61.5
1.52	3	1.2	1.2	62.6
1.53	2	.8	.8	63.4
1.54	2	.8	.8	64.2
1.56	1	.4	.4	64.6
1.57	4	1.6	1.6	66.1
1.58	1	.4	.4	66.5
1.59	6	2.3	2.3	68.9
1.63	4	1.6	1.6	70.4
1.64	1	.4	.4	70.8
1.65	3	1.2	1.2	72.0
1.68	1	.4	.4	72.4
1.70	4	1.6	1.6	73.9
1.74	2	.8	.8	74.7
1.76	5	1.9	1.9	76.7
1.78	2	.8	.8	77.4

1.79	1	.4	.4	77.8
1.80	2	.8	.8	78.6
1.84	3	1.2	1.2	79.8
1.87	1	.4	.4	80.2
1.88	1	.4	.4	80.5
1.89	2	.8	.8	81.3
1.90	1	.4	.4	81.7
1.93	4	1.6	1.6	83.3
1.95	1	.4	.4	83.7
1.97	1	.4	.4	84.0
2.00	1	.4	.4	84.4
2.02	4	1.6	1.6	86.0
2.05	3	1.2	1.2	87.2
2.07	2	.8	.8	87.9
2.10	1	.4	.4	88.3
2.12	1	.4	.4	88.7
2.14	2	.8	.8	89.5
2.18	1	.4	.4	89.9
2.23	1	.4	.4	90.3
2.26	1	.4	.4	90.7
2.28	1	.4	.4	91.1
2.29	1	.4	.4	91.4
2.31	1	.4	.4	91.8
2.34	2	.8	.8	92.6
2.37	1	.4	.4	93.0
2.42	1	.4	.4	93.4
2.43	2	.8	.8	94.2
2.50	1	.4	.4	94.6
2.55	1	.4	.4	94.9
2.56	1	.4	.4	95.3
2.57	1	.4	.4	95.7
2.60	1	.4	.4	96.1
2.68	1	.4	.4	96.5
2.71	1	.4	.4	96.9
2.76	1	.4	.4	97.3
2.82	1	.4	.4	97.7
2.85	1	.4	.4	98.1
2.87	1	.4	.4	98.4
2.97	1	.4	.4	98.8
3.20	1	.4	.4	99.2
3.23	1	.4	.4	99.6
3.34	1	.4	.4	100.0
Total	257	100.0	100.0	

Shostrom indicates that the non-self-actualizing range for locus of control is below 1:2 and the self-actualizing range from 1:3 and above, with the normal range in between. The percentages of the sample indicate that 84.4% fall into the non-actualizing range, 15.6% in the normal range, and 1.2% in the actualizing range, which means that only 16.8% fall in the normal and actualizing section.

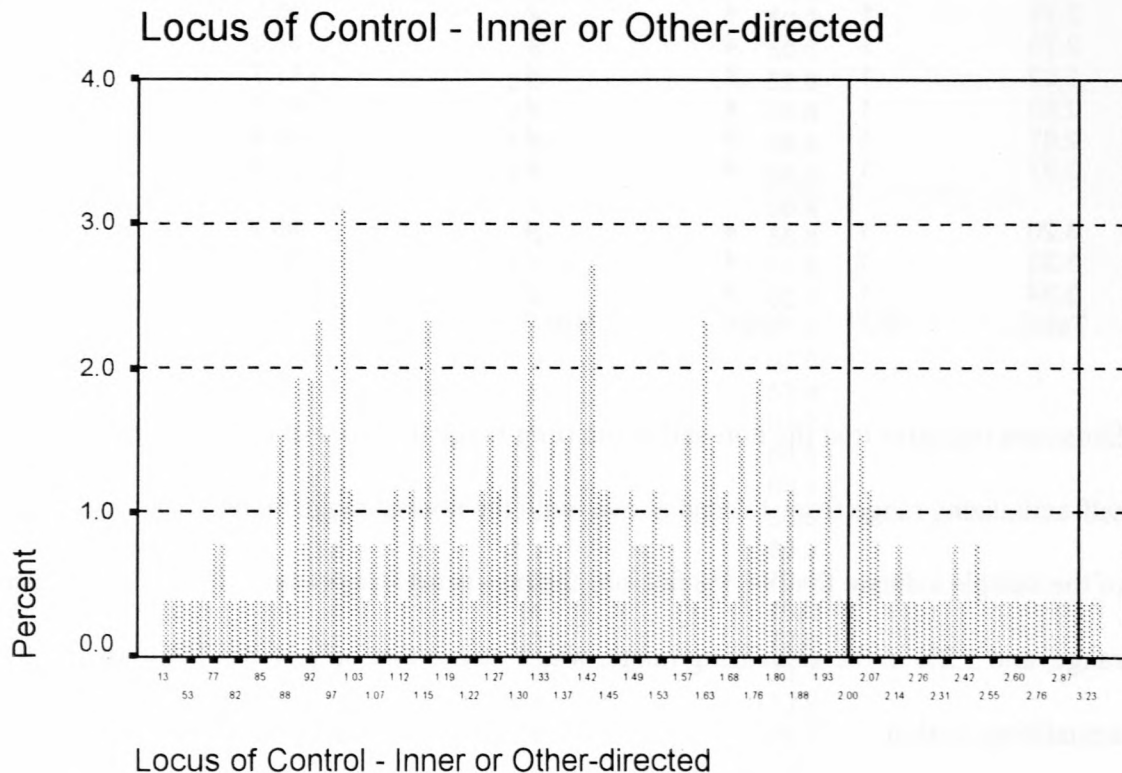
Actualizing	1.2%
Normal	15.6%
Non-actualizing	84.4%

The mean of the support ratio or the total sample, is 1:1.47, as indicated in the table below, which also falls in the non-actualizing range, supporting the evidence above. What follows is a statistical summary of the locus of control results as presented in Table 6-4.

Table 6-4: Locus of Control - Inner or Other-directed

N	Valid	257
	Missing	0
Mean		1.4696
Std. Error of Mean		3.329E-02
Median		1.3700
Mode		.98
Std. Deviation		.5337
Variance		.2849
Range		3.22
Minimum		.13
Maximum		3.34

Figure 6-2:



6.3 Evaluation of POI Ratio Results

6.3.1 The Time Ratio Evaluation

The average time ratio of the total SDA sample is 2.75 and the total size of the group falling in the non-actualizing range is 68.9%. What does this mean? This means that the majority of the sample, find it difficult or impossible to experience the fullness of life in the present existential moment¹. Most would find it difficult to relate the future and the past in a meaningful way to the present moment, to bring the past and future into the present in such a way that it will increase the joy, pleasure, sense of fulfillment and accomplishment of the present moment. An analogy would be to work so hard in preparing for a trip or holiday, that when it arrives, one is too tired and exhausted to enjoy it. One's emphasis may be so much on achieving a future goal that the present slips by unnoticed and uneventful. Present living is only a *means* to an end. To a fully functioning person, the present moment is the *end*. It never disappears, because the present is always there. Life is a constant, deeply meaningful celebration of one's existence.

What about the effect of an over-emphasis on the past? Shostrom says, "A person who is Past-oriented may be characterized by guilt, regret, remorse, blaming and resentments. He [sic] is a person who is still nibbling on the undigested memories and hurts of the past" (1974:13). A person who is focused on the past is also one who finds stability in the tradition of the past. Therefore, change is threatening and new ideas and concepts are avoided. Preserving the traditional way of doing things, staying with the familiar, and being conservative rather than liberal or outlandish, gives a sense of stability and safety.

According to this research the greater majority of the SDA sample (68.9%), live with their focus on the future or the past. My hunch is that this could be due to their strong emphasis on

¹ All the characteristics of persons with a high or low Time Ratio score presented here are from Shostrom (1974 & 1976).

the hereafter (the second coming) and on the passing nature of this life (we are pilgrims in a temporary world). Present challenges, responsibilities and trials are all related to the consummation of all things, when all questions will be answered, and all trials and suffering will end. Shostrom says, "The person who lives in the future is one who relies on expected events for motivation" (1974:16). Fritz Perls (1947) of Gestalt therapy fame suggests that

ideals or goals are means whereby the need for affection, appreciation and admiration is being gratified. The person gratifies the vanity by picturing the self in terms of imagined goals. These invented goals are developed because of an inability to accept the self as it is in the here-and-now, the individual invents a meaning for life to justify existence. By striving for the goal of future perfection, the individual's personal life is turned into a living hell. With this idealistic attitude, the individual achieves the opposite of what was intended. Natural development is arrested thus promoting inferiority feelings.

I would not like to say that the SDA denomination as represented in the sample, fully represents what Perls indicates. What I do see is that individual members of the SDA denomination could reveal aspects of what Perls is saying. They could be lacking the present experience of joy due to their over-emphasis and obsessive idealization of their future expectations.

Adventists also believe to be Protestants who stand in the tradition of the Reformation. What they believe has been worked out and thrashed out on the anvil of the Word, with much prayer and guidance of the Holy Spirit. They, therefore, have a tenacious belief in a cognitive understanding of what is often referred to as "the Truth", meaning a correct and uncorrupted, although not final, understanding of doctrinal belief. In spite of an openness to the constant need to reform in the *semper reformanda* tradition of the sixteenth century Reformers, Adventists believe that they have this sacred trust to protect and teach "the Truth". This need to protect or preserve on the one hand, and to grow and be open to change, on the other hand, has created a paradox experience in the lives of many Adventists. As the Church has grown and become more diverse, the tendency has been to lean more towards preservation and

protection of the tradition and the status quo, resulting in an ever-increasing polarization. This has led to a greater emphasis upon the past than upon the existential experience of the here-and-now.

6.3.2 The POI Support Ratio Evaluation

The average support ratio of the total SDA sample is 1.47 and the total size of the group falling in the non-actualizing range is 84.4%. What does this mean? This means that the majority of the SDA sample find that their lives are guided by an external set of rules or persons, rather than an internalized core of principles and character traits¹. How is this experienced? Typically, this would be seen in the need to conform to external demands or a system of regulations, which would get one the approval of significant others, ensuring a sense of identity and acceptance in and by the group. This often leads to an over-sensitivity with regards to identity, and a need to protect this identity. It would therefore be important for each Church member to be able to make an apology for their faith and belief, even though they may not have internalized it. Others often perceive persons who measure low on the support ratio as rigidly adhering and conforming to social pressure and expectations. They have a need to please in order to be accepted.

I have a hunch that this characteristic of the low support ratio has been one that has become more and more important as the Church has grown. In its infancy in the mid-nineteenth century the SDA Church was not concerned with acceptance from other Christian denominations as it was with establishing its own unique identity, making clear its mission and purpose. The first major evidence of a need to be accepted by the larger society, was perhaps best seen in the person of Dr Harvey Kellogg of Battle Creek Sanitarium fame. It could be

¹ All the characteristics of persons with a high or low Support Ratio score presented here are from Shostrom (1974 & 1976).

argued that it was precisely his need of approval and acceptance by others that led to his later disassociation with the SDA Church in the early part of the twentieth century. The next evidence for a need of acceptance and approval came in the late fifties and early sixties, when Barnhouse and Martin made a study of the SDA Church and concluded that they were no longer to be classed as a sect, but should be welcomed into the family of evangelical churches (Cf. Froom, 1971:476f; Schwarz, 1979:542f). For some this was a new beginning, for others it was the beginning of the end for the Church. Today the SDA Church is part of an international world-wide family of Christian churches numbering more than 11 million adult members. In some countries its members form the majority Christian religion, but in Southern Africa it is a minority of only about 50 000. This may be one reason this research survey indicates such a great need for acceptance and external approval.

6.4 POI Sub-scales

All the POI sub-scale measures have been transposed from raw score to percentiles.

Measurements between 40 and 60 with a mean of 50 are considered indicative of an actualizing or psychologically healthy person. The statistics for the POI sub-scales are as follows:

6.4.1 Self-actualizing Values

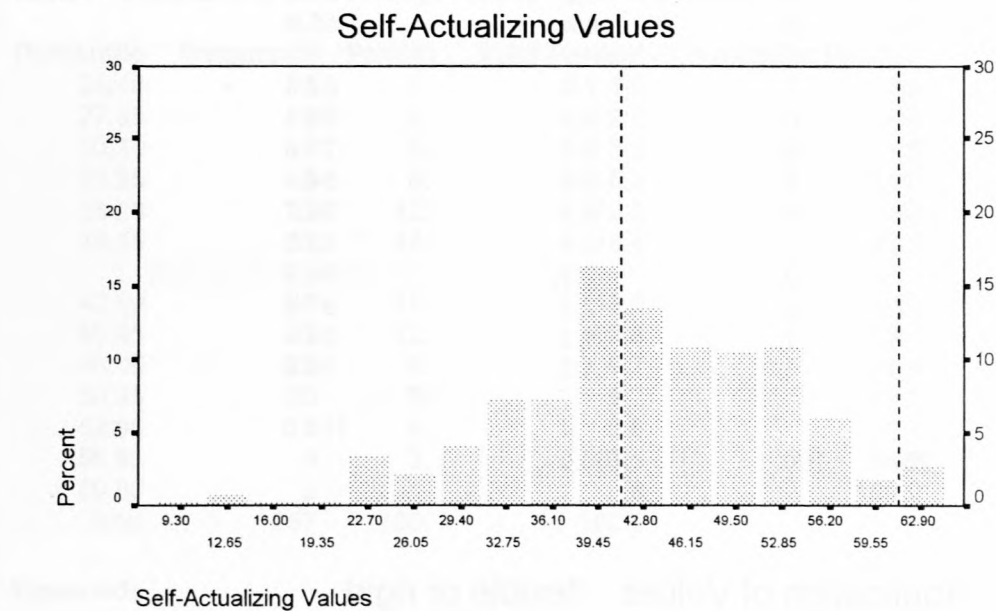
This scale is derived from Maslow's concept of self-actualizing people. A score between the 40 and 60 percentile suggests that these persons hold and live by the same values that are held by self-actualizing people as presented in Table 6-5 and Figure 6-3.

Table 6-5: Self-Actualizing Values

Percentile	Frequency	Percent	Valid Percent	Cumulative Percent
9.30	1	.4	.4	.4
12.65	2	.8	.8	1.2
16.00	1	.4	.4	1.6
19.35	1	.4	.4	1.9
22.70	9	3.5	3.5	5.4
26.05	6	2.3	2.3	7.8

29.40	11	4.3	4.3	12.1
32.75	19	7.4	7.4	19.5
36.10	19	7.4	7.4	26.8
39.45	2	.8	.8	27.6
39.45	40	15.6	15.6	43.2
42.80	35	13.6	13.6	56.8
46.15	28	10.9	10.9	67.7
49.50	27	10.5	10.5	78.2
52.85	28	10.9	10.9	89.1
56.20	1	.4	.4	89.5
56.20	15	5.8	5.8	95.3
59.55	5	1.9	1.9	97.3
62.90	7	2.7	2.7	100.0
Total	257	100.0	100.0	

Figure 6-3:



6.4.2 Existentiality

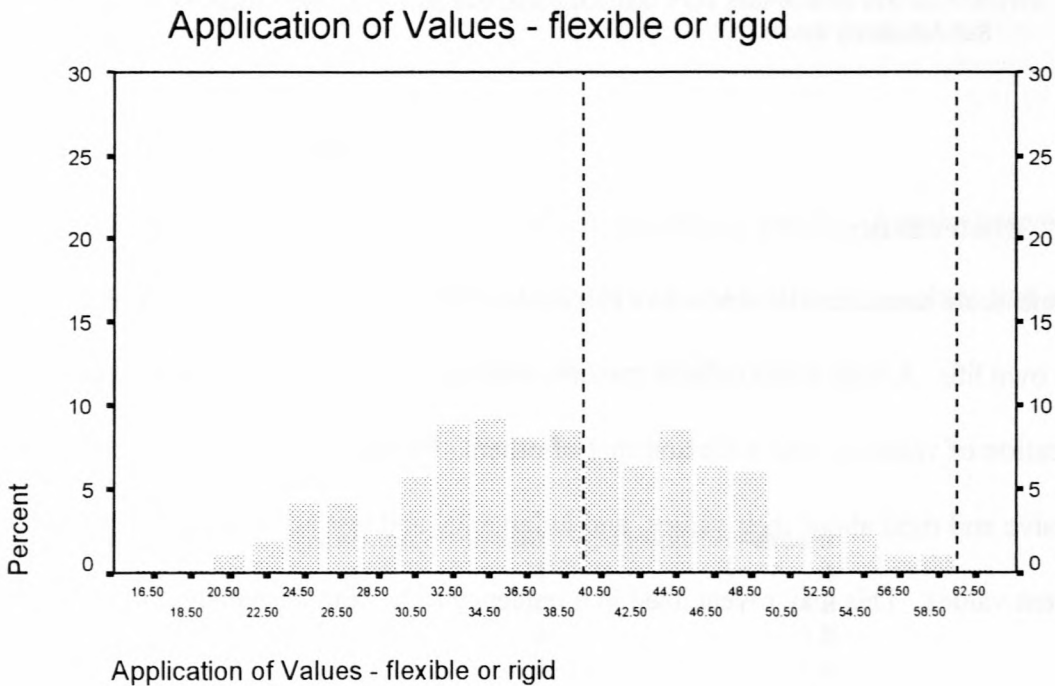
This sub-scale measures the amount of flexibility or rigidity in the application of values to one’s own life. A high score reflects maturity and good judgment with regards to the application of values to one’s life and that of others. People with low scores tend to be defensive and rigid about their values, and judgmental and less accepting of others who hold different values. This may reveal itself in a tendency to be compulsive and dogmatic

(Shostrom, 1974:17). The results for the total SDA group are presented in Table 6-6 and Figure 6-4.

Table 6-6: Application of Values - flexible or rigid

Percentile	Frequency	Percen	Valid Percent	Cumulative Percent
16.50	1	.	.4	.4
18.50	1	.	.4	.8
20.50	3	1.	1.2	1.9
22.50	5	1.	1.9	3.9
24.50	11	4.	4.3	8.2
26.50	11	4.	4.3	12.5
28.50	6	2.	2.3	14.8
30.50	15	5.	5.8	20.6
32.50	23	8.	8.9	29.6
34.50	24	9.	9.3	38.9
36.50	21	8.	8.2	47.1
38.50	22	8.	8.6	55.6
40.50	18	7.	7.0	62.6
42.50	17	6.	6.6	69.3
44.50	22	8.	8.6	77.8
46.50	17	6.	6.6	84.4
48.50	16	6.	6.2	90.7
50.50	5	1.	1.9	92.6
52.50	6	2.	2.3	94.9
54.50	6	2.	2.3	97.3
56.50	3	1.	1.2	98.4
58.50	3	1.	1.2	99.6
62.50	1	.	.4	100.0
Total	257	100.	100.0	

Figure 6-4:



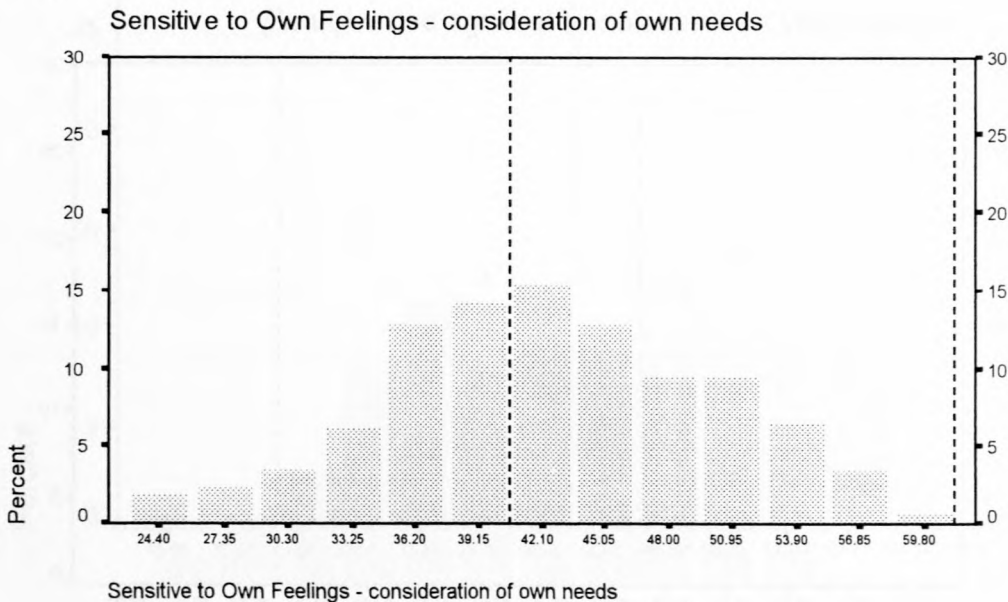
6.4.3 Feeling Reactivity

This sub-scale measures persons’ sensitivity to their own needs and feelings. To what extent are they able to meet their own needs without feeling guilty? Persons with a high score find it easy to include their needs in their planning without feeling guilty, while persons with a low score find it very difficult to say “No” when others need them. Their tendency is to please people in order to feel OK about themselves. The results for the total SDA group are presented in Table 6-7 and Figure 6-5.

Table 6-7: Sensitive to Own Feelings - consideration of own needs

Percentile	Frequency	Percen	Valid Percent	Cumulative Percent
24.40	5	1.	1.9	1.9
27.35	6	2.	2.3	4.3
30.30	9	3.	3.5	7.8
33.25	16	6.	6.2	14.0
36.20	33	12.	12.8	26.8
39.15	37	14.	14.4	41.2
42.10	40	15.	15.6	56.8
45.05	33	12.	12.8	69.6
48.00	25	9.	9.7	79.4
50.95	25	9.	9.7	89.1
53.90	17	6.	6.6	95.7
56.85	9	3.	3.5	99.2
59.80	2	.	.8	100.0
Total	257	100.	100.0	

Figure 6-5:



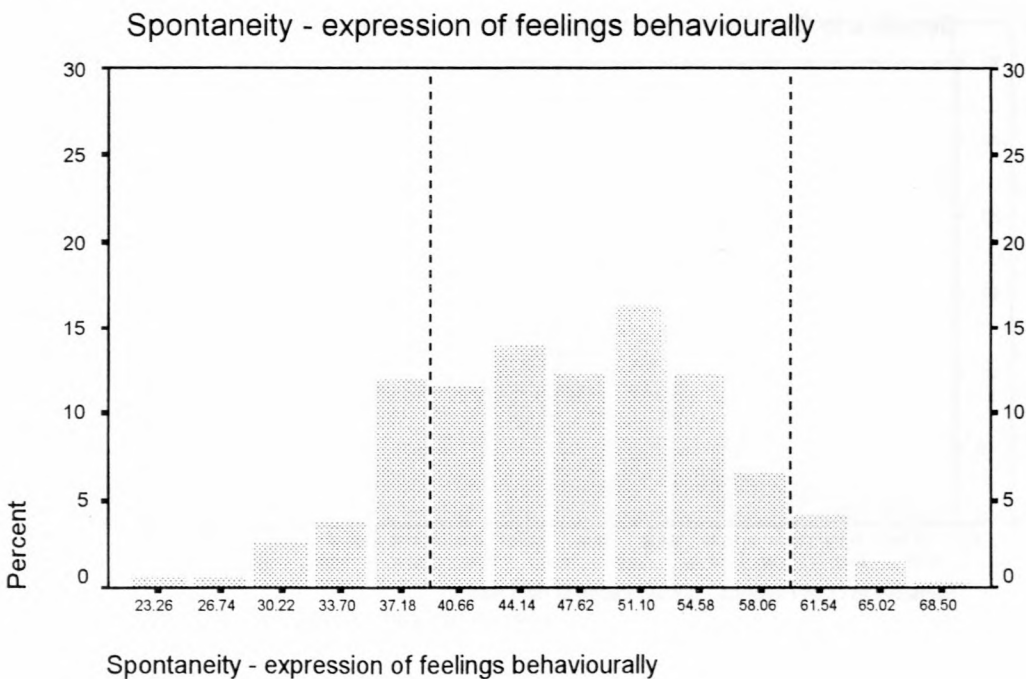
6.4.4 Spontaneity

This sub-scale measures how free or fearful a person is to express his/her feelings behaviorally. It corresponds with the previous sub-scale, which means that a high score there will often mean a high score here. Persons who are insensitive to their own feeling needs, will often also be fearful of allowing their feelings to show behaviourally. The results for the total SDA group are presented in Table 6-8 and Figure 6-6.

Table 6-8: Spontaneity - expression of feelings behaviorally

Percentile	Frequency	Percent	Valid Percent	Cumulative Percent
23.26	2	.8	.8	.8
26.74	2	.8	.8	1.6
30.22	7	2.7	2.7	4.3
33.70	10	3.9	3.9	8.2
37.18	31	12.1	12.1	20.2
40.66	30	11.7	11.7	31.9
44.14	36	14.0	14.0	45.9
47.62	32	12.5	12.5	58.4
51.10	42	16.3	16.3	74.7
54.58	32	12.5	12.5	87.2
58.06	17	6.6	6.6	93.8
61.54	11	4.3	4.3	98.1
65.02	4	1.6	1.6	99.6
68.50	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 6-6:



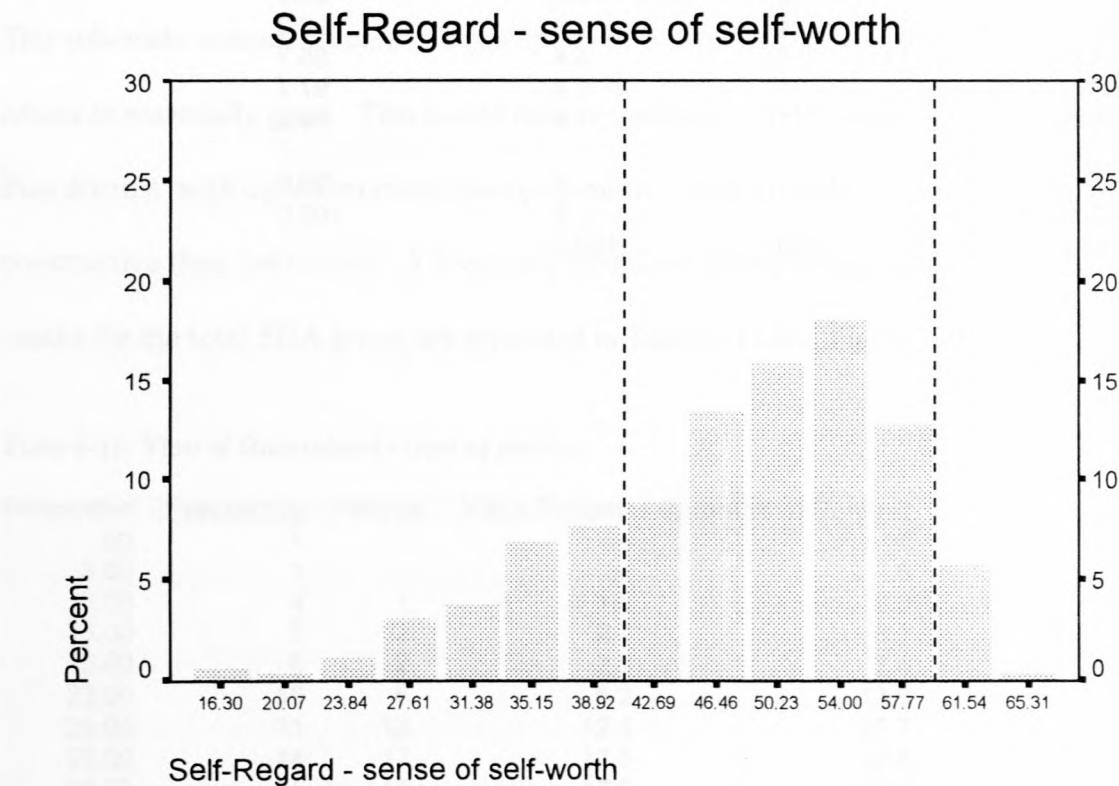
6.4.5 Self-regard

This sub-scale measures the level of self-regard for one’s perceived strengths. A low score indicates a sense of low self-worth. The results for the total SDA group are presented in Table 6-9 and Figure 6-7.

Table 6-9: Self-regard - sense of self-worth

Percentile	Frequency	Percent	Valid Percent	Cumulative Percent
16.30	2	.8	.8	.8
20.07	1	.4	.4	1.2
23.84	3	1.2	1.2	2.3
27.61	8	3.1	3.1	5.4
31.38	10	3.9	3.9	9.3
35.15	18	7.0	7.0	16.3
38.92	20	7.8	7.8	24.1
42.69	23	8.9	8.9	33.1
46.46	35	13.6	13.6	46.7
50.23	41	16.0	16.0	62.6
54.00	47	18.3	18.3	80.9
57.77	33	12.8	12.8	93.8
61.54	15	5.8	5.8	99.6
65.31	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 6-7:



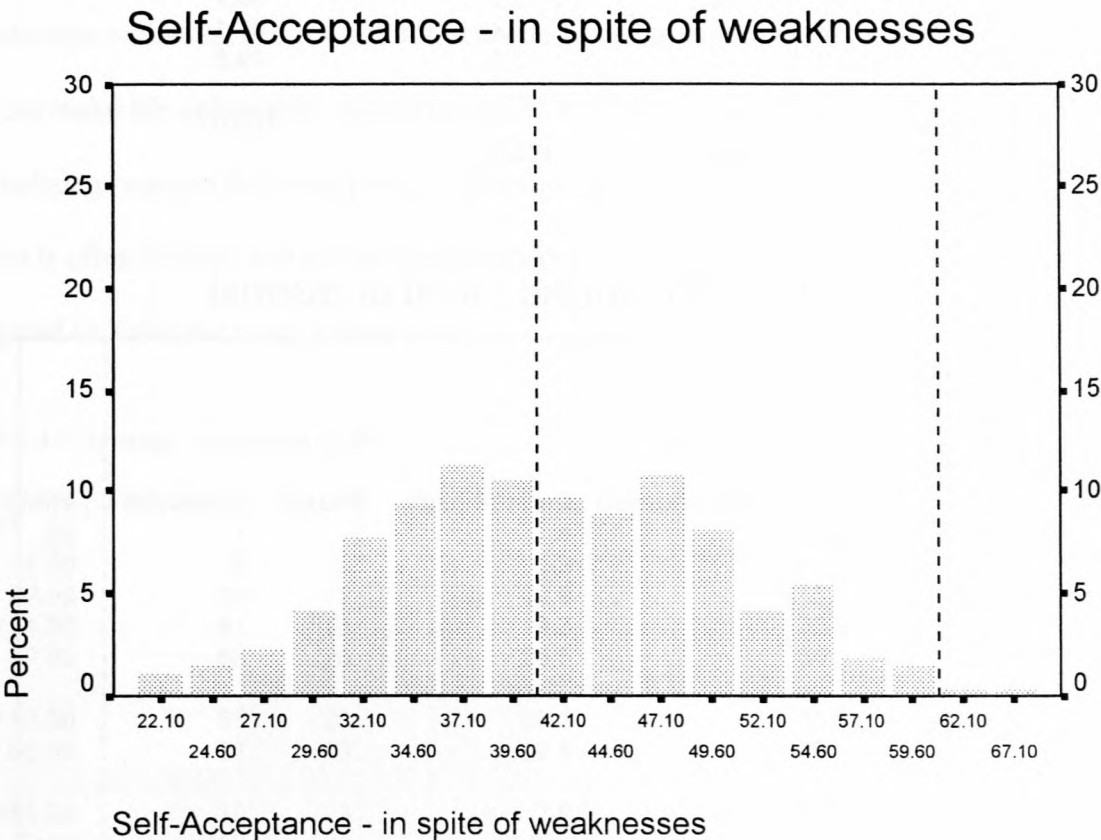
6.4.6 Self-acceptance

This sub-scale measures the level of acceptance that a person has for him or herself in spite of perceived weaknesses. Persons with a low score tend to judge themselves more severely than others generally would. They are hard on themselves, often feeling that this is a virtue. Shostrom indicates that “it is more difficult to achieve self-acceptance than self-regard”, and that self-actualization requires both (1974:18). The results for the total SDA group are presented in Table 6-10 and Figure 6-8.

Table 6-10: Self-Acceptance - in spite of weaknesses

Percentile	Frequency	Percen	Valid Percent	Cumulative Percent
22.10	3	1.	1.2	1.2
24.60	4	1.	1.6	2.7
27.10	6	2.	2.3	5.1
29.60	11	4.	4.3	9.3
32.10	20	7.	7.8	17.1
34.60	24	9.	9.3	26.5
37.10	29	11.	11.3	37.7
39.60	27	10.	10.5	48.2
42.10	25	9.	9.7	58.0
44.60	23	8.	8.9	66.9
47.10	28	10.	10.9	77.8
49.60	21	8.	8.2	86.0
52.10	11	4.	4.3	90.3
54.60	14	5.	5.4	95.7
57.10	5	1.	1.9	97.7
59.60	4	1.	1.6	99.2
62.10	1	.	.4	99.6
67.10	1	.	.4	100.0
Total	257	100.	100.0	

Figure 6-8:



6.4.7 Nature of Man – Constructive

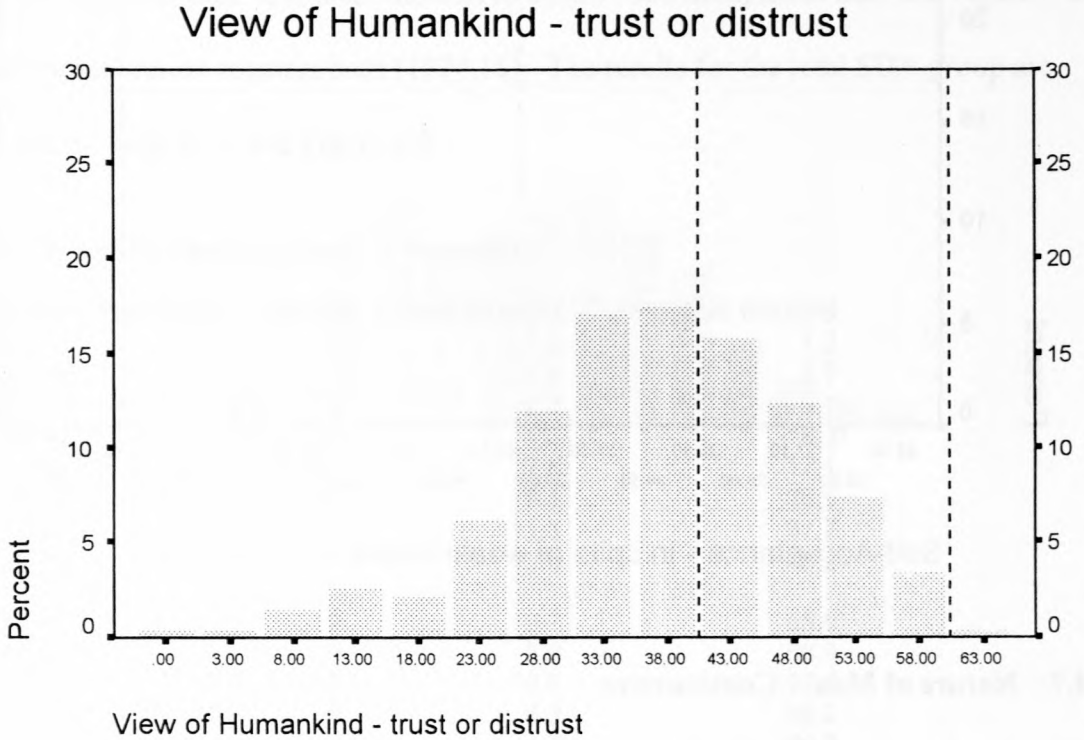
This sub-scale measures a person’s perception of others. A high score means that one sees others as essentially good. This would mean a tendency to relate to people with trust rather than distrust, with optimism rather than pessimism. Their attitude would tend to be more constructive than destructive. A low score would see others as essentially bad or evil. The results for the total SDA group are presented in Table 6-11 and Figure 6-9.

Table 6-11: View of Humankind - trust or distrust

Percentile	Frequency	Percen	Valid Percent	Cumulative Percent
.00	1	.	.4	.4
3.00	1	.	.4	.8
8.00	4	1.	1.6	2.3
13.00	7	2.	2.7	5.1
18.00	6	2.	2.3	7.4
23.00	16	6.	6.2	13.6
28.00	31	12.	12.1	25.7
33.00	44	17.	17.1	42.8
38.00	45	17.	17.5	60.3

43.00	41	16.	16.0	76.3
48.00	32	12.	12.5	88.7
53.00	19	7.	7.4	96.1
58.00	9	3.	3.5	99.6
63.00	1	.	.4	100.0
Total	257	100.	100.0	

Figure 6-9:



6.4.8 Synergy

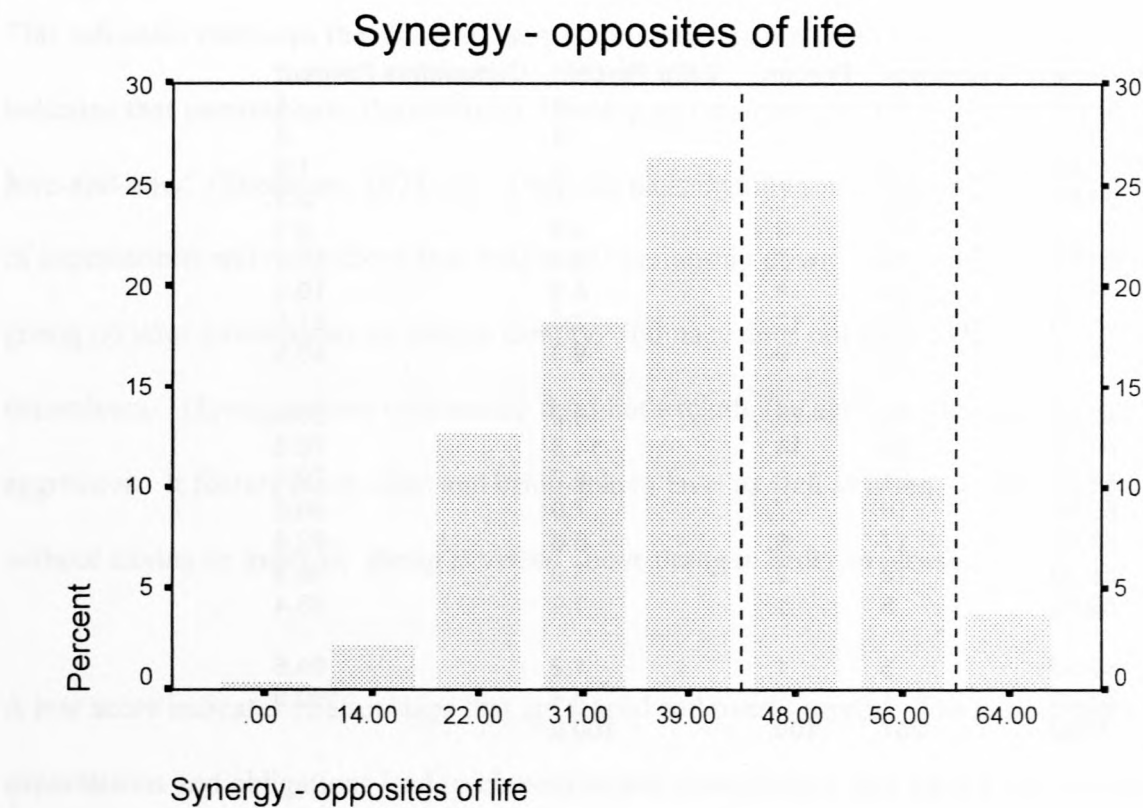
This sub-scale measures how people view opposites of life, like goodness-evil, love-hate, strong-weak, masculine-feminine, selfishness-unselfishness, work-play, spirituality-sensuality, etc. When persons have a high score they tend to see opposites as meaningfully related. When they have a low score they tend to see opposites as antagonistic and mutually exclusive. A high score, therefore, “measures the self-actualizing ability to be synergic in understanding of human nature” (Shostrom, 1974:18). People that score low on synergy, often also score high on rigidity, and are often fundamentalistically conservative. Basic ingrained stereotypical beliefs are learnt through the socialization process from an early age. Some behaviours are labeled as bad and others as good. This is, however, not what the realistic circumstances of life

teach us. There are no perfect people on planet earth at present. We all have to deal with the dichotomies within us, and if we don't, it creates incongruencies which feed the false self, and that can make life unbearable. Shostrom (1976:xxv) puts it succinctly in the following way: "Actualizing requires that each person, no matter how strong, accept that he is equally weak, that he is often foolish, and makes many mistakes." The results for the total SDA group are presented in Table 6-12 and Figure 6-10.

Table 6-12: Synergy - opposites of life

Percentile	Frequency	Percen	Valid Percent	Cumulative Percent
.00	1	.	.4	.4
14.00	6	2.	2.3	2.7
22.00	33	12.	12.8	15.6
31.00	47	18.	18.3	33.9
39.00	68	26.	26.5	60.3
48.00	65	25.	25.3	85.6
56.00	27	10.	10.5	96.1
64.00	10	3.	3.9	100.0
Total	257	100.	100.0	

Figure 6-10:



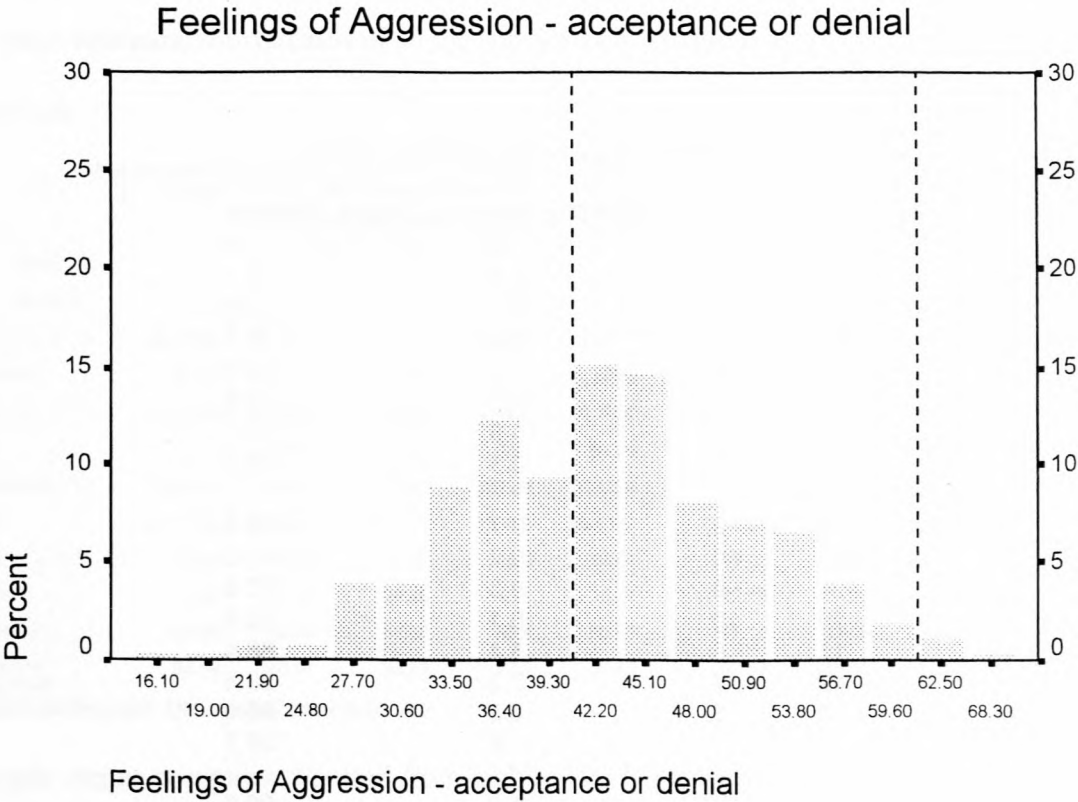
6.4.9 Acceptance of Aggression

This sub-scale measures the extent to which a person accepts or denies feelings of anger and aggression. A high score indicates that persons can accept their feelings of anger and aggression, making it easier to deal with them without repressing them. A low score means that persons deny their inner feelings of aggression or anger, and may have difficulty with accepting feelings of anger within themselves, especially when they perceive themselves as loving, or want others to perceive them as such. Low scores in the Christian community often indicate a moralistic need not to be angry, because anger is seen as a weakness due to lack of control of one's feelings. It is seen as negative and something that should be avoided. The socialization process in a Christian community usually teaches that to be angry is bad, sinful, and not characteristic of a good Christian. The result is that angry feelings are hidden and denied, leaving the individual with repressed psychological "baggage". The results for the total SDA group are presented in Table 6-13 and Figure 6-11.

Table 6-13: Feelings of Aggression - acceptance or denial

Percentile	Frequency	Percen	Valid Percent	Cumulative Percent
16.10	1	.	.4	.4
19.00	1	.	.4	.8
21.90	2	.	.8	1.6
24.80	2	.	.8	2.3
27.70	10	3.	3.9	6.2
30.60	10	3.	3.9	10.1
33.50	23	8.	8.9	19.1
36.40	32	12.	12.5	31.5
39.30	24	9.	9.3	40.9
42.20	39	15.	15.2	56.0
45.10	38	14.	14.8	70.8
48.00	21	8.	8.2	79.0
50.90	18	7.	7.0	86.0
53.80	17	6.	6.6	92.6
56.70	10	3.	3.9	96.5
59.60	5	1.	1.9	98.4
62.50	3	1.	1.2	99.6
68.30	1	.	.4	100.0
Total	257	100.	100.0	

Figure 6-11:



6.4.10 Capacity for Intimate Contact

This sub-scale measures the ability to have warm interpersonal relationships. A high score indicates that persons have the ability to “develop and maintain an ‘I-Thou’ relationship in the here-and-now” (Shostrom, 1974:18). They can meaningfully touch each other without a host of expectations and obligations that weigh the relationship down. Closeness does not mean giving up your individuality or unique identity. Intimacy does not have to lead to co-dependency. Having a close relationship does not exclude the ability to be assertive and even aggressive. It fosters being open and being able to level as well as listen. It can express without having to impress. Being is valued above doing in order to please.

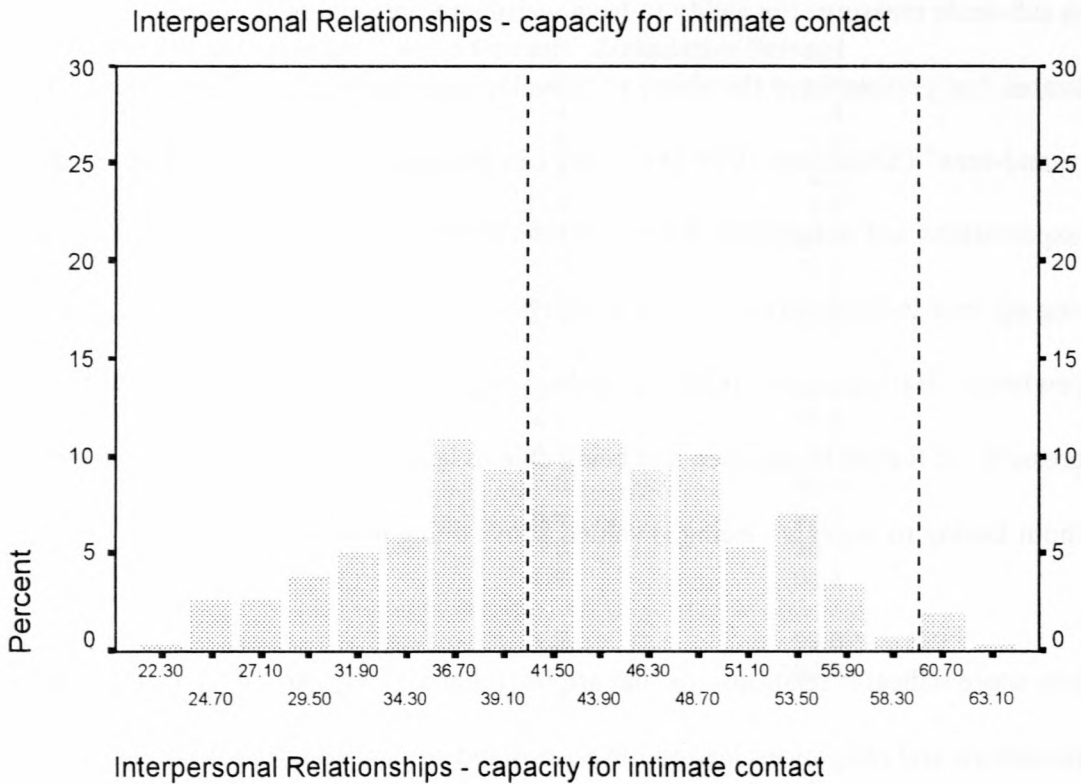
A low score indicates relationships that are fearful and overly careful. The importance of expectations and obligations lead to obsessions and compulsions, that have a negative impact

upon a healthy relationship. The results for the total SDA group are presented in Table 6-14 and Figure 6-12.

Table 6-14: Interpersonal Relationships - capacity for intimate contact

Percentile	Frequency	Percen	Valid Percent	Cumulative Percent
22.30	1	.	.4	.4
24.70	7	2.	2.7	3.1
27.10	7	2.	2.7	5.8
29.50	10	3.	3.9	9.7
31.90	13	5.	5.1	14.8
34.30	15	5.	5.8	20.6
36.70	28	10.	10.9	31.5
39.10	24	9.	9.3	40.9
41.50	25	9.	9.7	50.6
43.90	28	10.	10.9	61.5
46.30	24	9.	9.3	70.8
48.70	26	10.	10.1	80.9
51.10	14	5.	5.4	86.4
53.50	18	7.	7.0	93.4
55.90	9	3.	3.5	96.9
58.30	2	.	.8	97.7
60.70	5	1.	1.9	99.6
63.10	1	.	.4	100.0
Total	257	100.	100.0	

Figure 6-12:



6.5 Evaluation of POI Sub-scale Results

The basic comparative statistics of all the sub-scales are presented in Table 6-15.

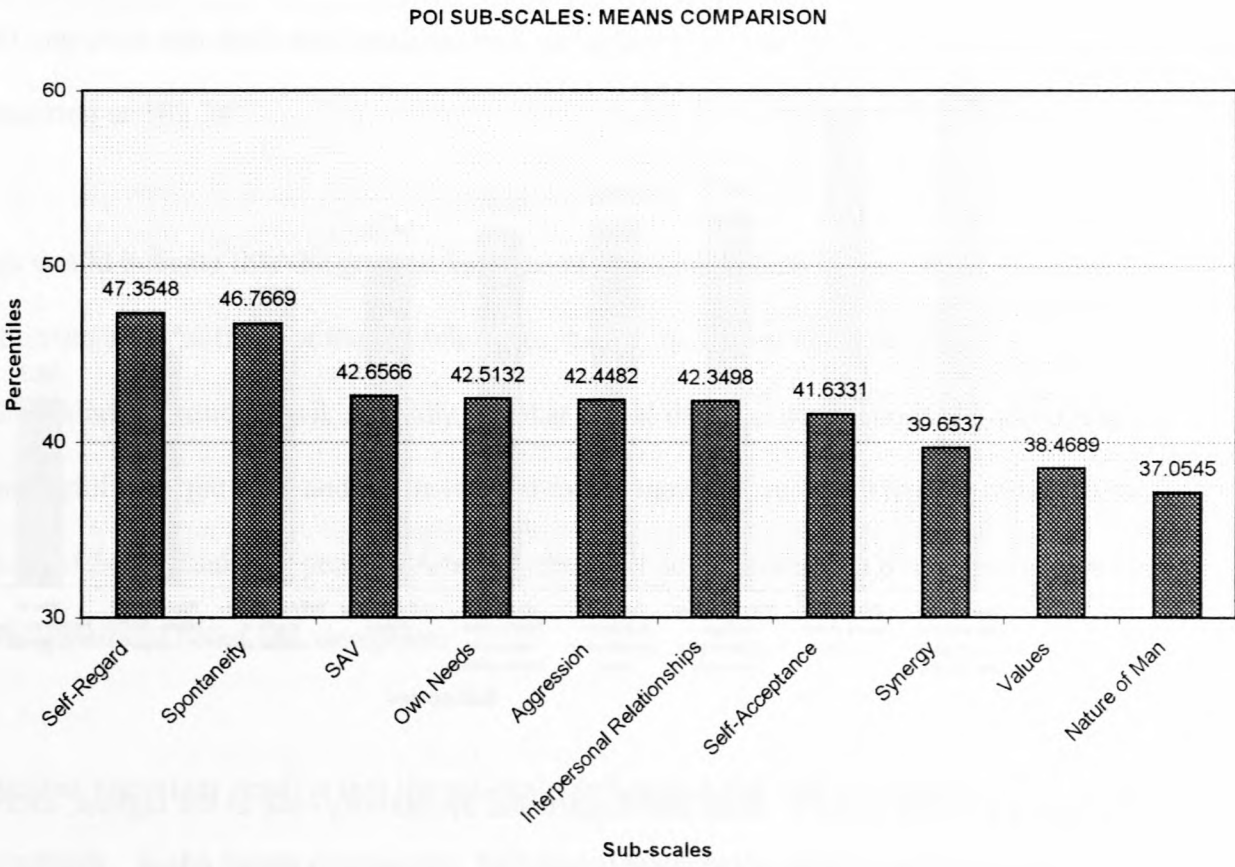
Table 6-15:

	Self-Actualizing Values	Application of Values - flexible or rigid	Sensitive to Own Feelings - consideration of own needs	Spontaneity expression o feeling behaviourall	Self-Regard - sense of self-worth	Self-Acceptance - in spite of weaknesses	View of Humankind - trust or distrust	Synergy - opposites of life	Feelings of Aggression - acceptance or denial	Interpersonal Relationships - capacity for intimate contact
N	Valid	257	257	257	257	257	257	257	257	257
	Missing	0	0	0	0	0	0	0	0	0
Mean		42.6566	38.4689	42.5132	46.766	47.3548	41.6331	37.0545	39.6537	42.4482
Std. Error of Mean		.6310	.5477	.4754	.535	.6036	.5284	.7119	.7502	.5418
Median		42.8000	38.5000	42.1000	47.620	50.2300	42.1000	38.0000	39.0000	42.2000
Mode		39.45	34.50	42.10	51.1	54.00	37.10	38.00	39.00	42.20
Std. Deviation		10.1164	8.7802	7.6220	8.589	9.6765	8.4708	11.4119	12.0260	8.6851
Variance		102.3408	77.0928	58.0945	73.776	93.6342	71.7538	130.2314	144.6257	75.4310
Range		53.60	46.00	35.40	45.2	49.01	45.00	63.00	64.00	52.20
Minimum		9.30	16.50	24.40	23.2	16.30	22.10	.00	.00	16.10
Maximum		62.90	62.50	59.80	68.5	65.31	67.10	63.00	64.00	68.30
Total Percent between 40-60		54.09	43.97	58.75	73.5	69.65	50.97	39.30	35.80	57.59

^a Multiple modes exist. The smallest value is shown.

A simple means comparison sorted from high to low is presented in Figure 6-13.

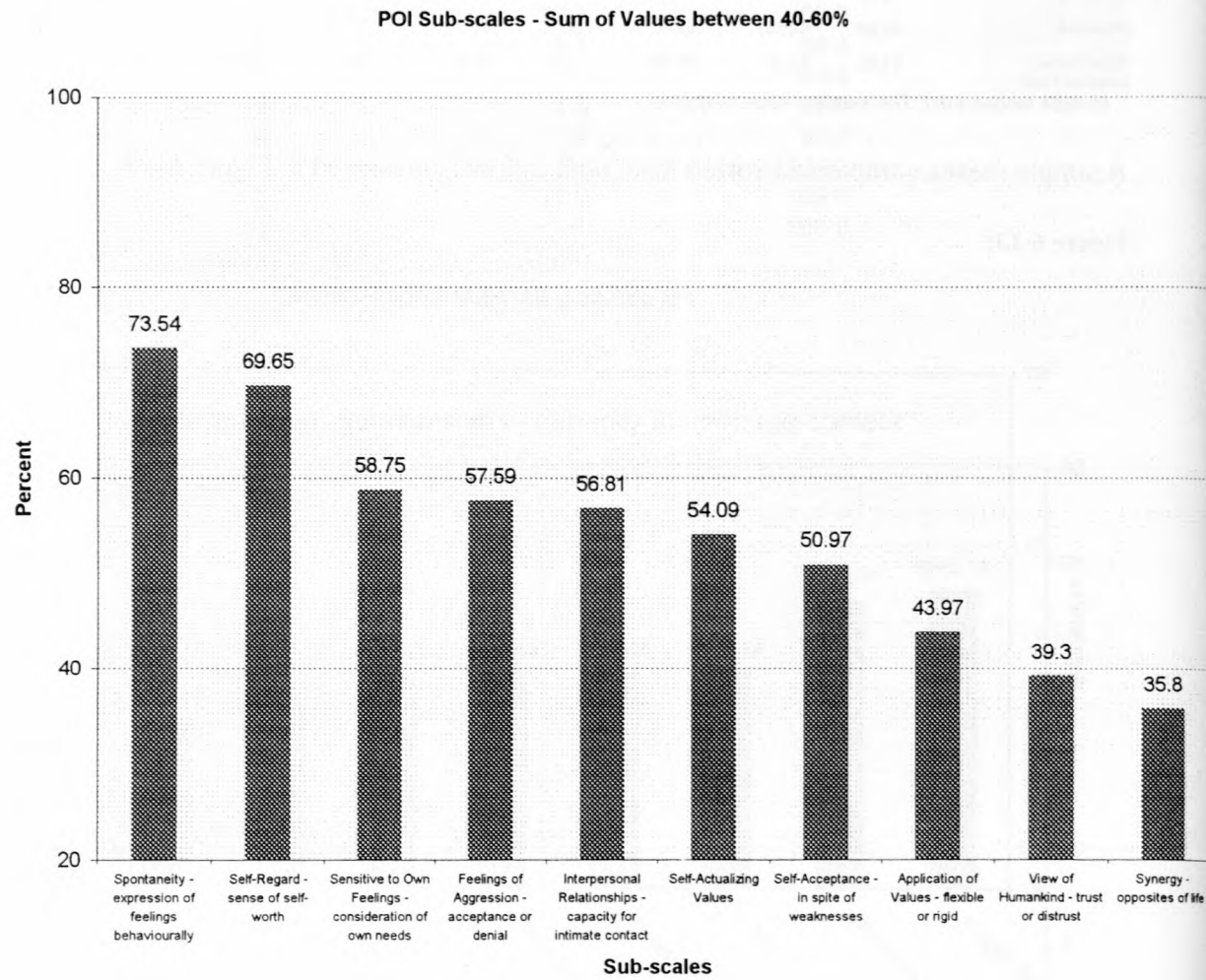
Figure 6-13:



The sub-scales, Self-regard and Spontaneity are clearly the highest, although none are above the 50 percentile. The next five sub-scales are relatively close together and still above the 40 percentile, which is in the self-actualizing range. The last three, Synergy, Values and Nature of Man, are in the non-actualizing area.

Another way of comparison, is to compare the sum of the sub-scales in the self-actualizing range, between the 40 and 60 percentile. This is presented in Figure 6-14.

Figure 6-14:



This gives a similar picture. Both Self-Regard and Spontaneity rank as the highest, except that now Spontaneity is the highest. It indicates that approximately 74% and 70% of the total

sample fall in the self-actualizing range respectively. The next five sub-scales are all in the fifties percentile. The last grouping is all below the 50 percentile, indicating that less than half of the total sample falls in the self-actualizing area. Here Synergy has moved from the third lowest in the means comparison to the lowest in the sum comparison. When looking at the minimum scores on the table, it is noteworthy to indicate that only two sub-scales have a zero minimum score, namely View of Humankind and Synergy. Their variance scores are also the greatest, namely 130.23 and 144.63, which indicates that there is obviously a large variation of thought and viewpoints on those scales within the total sample. This is not the case with the third sub-scale in that group, which measures flexibility/rigidity of values. It's variance only measures as 77.09, which is well below the average variance of 89.92 of the total sample. This would indicate that there exists a greater difference of opinion amongst the members of the SDA sample on these two sub-scales, and greater agreement and similarity of belief about the third sub-scale, namely less flexibility and more rigidity with regards to values held. There is also one other sub-scale that measures high on variance and that is the SAV sub-scale, measuring at 102.34.

This would indicate that the greatest variance of ideas and beliefs within the SDA sample lies within the areas of three of the ten sub-scales, namely how they view the Nature of Humankind, as good or evil, secondly, to what extent they can accommodate opposites in a meaningful synergic way, and finally to what extent they believe in and live according to the values of Self-actualizing people. Amongst the other seven sub-scales there seems to be more homogeneity of belief and viewpoint.

A further important result is that the sub-scale Self-regard and Self-acceptance differ remarkably. In the means comparison, Self-regard features the highest, whereas Self-

acceptance ranks only as the seventh highest out of ten. Both these sub-scales measure similar features in the POI instrument. Why is it then that their results can be so far from each other? My hunch is that the answer lies in *what* they measure. Self-regard measures how one feels about one's *strengths* and the indication is that the SDA sample feels good about its strengths. Self-acceptance, however, measures the downside, namely how persons feel about themselves in spite of their *weaknesses* (Shostrom, 1974:18). To what extent does one's weaknesses impact upon one's self-image? A low score here indicates that persons tend to be hard upon themselves, judging themselves harshly when perceived weaknesses like failure occurs. It may also indicate unrealistic self-expectations, which when linked with rigidity of the application of values, could lead to a harsh self-critical attitude. Add to this picture the inability to view opposites of life in a meaningful synergy and a low trust level in humanity, and what do you have? My hunch is that it could be any or all of the following:

- a. A firm belief in one's unique faith and mission, which is evidenced through spontaneous behaviour. I would like to believe that this comes from a genuine relationship with God, a sense of freedom and security through an experience of salvation in Jesus Christ.
- b. An unrealistic sense of superiority, due to a high sense of self-regard, yet low self-acceptance. This factor could be strengthened by the feeling that "Our unique beliefs make us special, because we have 'the Truth'". This sense of uniqueness may be further enhanced by the "remnant" motif in Scripture (Rev 12:17; cf. Damsteegt, 1977:243-244).
- c. A high sense of responsibility, expectation and obligation, resulting in placing a high priority on critical judgment, behavioural evaluation and achievement.
- d. A highly critical and judgmental attitude toward life, due to the lack of being able to accept the synergic relationship between the opposites of life. This could also be called

a black-white approach to life, without the ability to see or experience the many possible shades of gray that exist.

- e. An unquestioning obedience to higher authority. The less gray areas and the less synergy, the less freedom to question. Facts are communicated as either right or wrong. There is no middle or gray area.
- f. A more exclusive than inclusive attitude toward society. If one's view of humanity and the nature of mankind tends to be evil, rather than good, then one tends to be more exclusive in order to "keep the world out", and protect the church from impurity.
- g. An intolerance of diversity. This could refer to belief, as well as custom and culture. Less homogeneity leads to a greater sense of insecurity and the inability to control and protect the heritage of faith, revered as "the Truth".
- h. A resistance to change. This, I conclude, due to most of the previous points already mentioned.

6.6 Summary

In this chapter I report the results of the *Personal Orientation Inventory* of Everett Shostrom as they apply to the SDA sample. The first main scale is the time ratio, which measures time competency. It indicates the extent to which one can bring the future and the past into the present in a meaningful and helpful way. The SDA sample mean ratio was 1:2.75, which falls in the non-actualizing range. The second main scale, the support ratio, measures the locus of control for an individual. The ratio score for the SDA sample was 1:1.47, which too is within the non-actualizing range. In analyzing these results I attempt to give reasons why these scores are so low.

I then share the results of the POI sub-scales, where the scores for all ten scales fall in the actualizing range, except for three – nature of man, application of values, and synergy. Nature of man indicates a low view of humanity as evil and distrustful. The application of values tends to be rigid, without much flexibility. The last one, synergy, indicates a lack of ability to accommodate opposite characteristics in any one person. People are either good or bad, strong or weak, and cannot be both. This low score indicates a certain absolutistic approach to life, which does not allow for gray areas. The highest scores were for the self-regard and spontaneity sub-scales. The results indicate that the majority of the SDA sample experience a healthy sense of self-worth, which means that they feel good about their strengths. They also indicate that they have the ability to express their feelings in spontaneous action.

Lastly, I attempt to analyze the implications that these results have for the SDA Church. In the next chapter I report on the POI results for the main sub-groups within the SDA sample, in an attempt to further analyze and obtain a clearer picture of what these results mean.

CHAPTER 7

RESEARCH REPORT ON THE PERSONAL ORIENTATION INVENTORY

THE SUB-GROUPS

The sub-group variables that I will be comparing are the Cape Conference (CC), the Southern Hope Conference (SHC), the Theology students (TS) and a non-Theology student (NTS) group, which all form part of the main SDA group.

7.1 The Time Competency Ratio - Ability to live in the present

The time competency ratio, according to Everett Shostrom, measures to what extent a “person appears to live more fully in the here and now and is able to tie the past and the future to the present in meaningful continuity” (1976:34). People who measure low on this scale, are either tied down to living in the past, with its “guilts, regrets and resentments”, or they live primarily in the future, with “idealized goals, plans, expectations, predictions, and fears” (Ibid., 33).

According to the ANOVA statistic there is no significant difference between the groups at a significant level of 0.05. I chose to use ANOVA in order to ascertain any significant differences between or within groups. The ANOVA results are presented in Table 7-1.

Table 7-1: Time Competency Comparison between Sub-Groups

ANOVA

Time Competency - Ability to live in the present

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4.894	3	1.631	.382	.766
Within Groups	1080.883	253	4.272		
Total	1085.776	256			

Doing a Post Hoc test also bears out this lack of significant variation, although it does indicate where the greatest difference lies, namely with the Non-Theology students. This is indicated in Table 7-2.

Table 7-2:

Multiple Comparisons

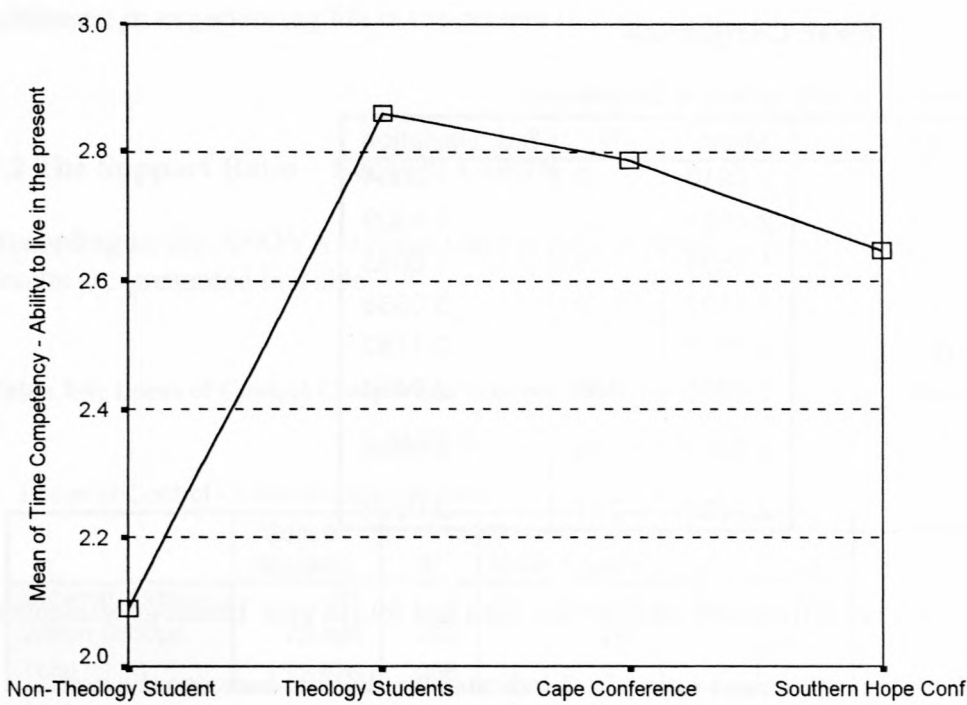
Dependent Variable: Time Competency - Ability to live in the present

Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-.7672	.7812	.760	-2.7742	1.2399
	Cape Conference	-.6951	.7517	.792	-2.6261	1.2359
	Southern Hope Conference	-.5559	.7821	.893	-2.5652	1.4534
Theology Students	Non-Theology Students	.7672	.7812	.760	-1.2399	2.7742
	Cape Conference	7.207E-02	.3275	.996	-.7693	.9134
	Southern Hope Conference	.2113	.3924	.950	-.7968	1.2193
Cape Conference	Non-Theology Students	.6951	.7517	.792	-1.2359	2.6261
	Theology Students	-7.2067E-02	.3275	.996	-.9134	.7693
	Southern Hope Conference	.1392	.3296	.975	-.7076	.9860
Southern Hope Conference	Non-Theology Students	.5559	.7821	.893	-1.4534	2.5652
	Theology Students	-.2113	.3924	.950	-1.2193	.7968
	Cape Conference	-.1392	.3296	.975	-.9860	.7076

A line graph indicates the difference of the NTS with the rest more clearly. It also indicates that the TS marked the highest, with the CC and the SHC following respectively. These results are presented in Figure 7-1.

Figure 7-1: Time Competency Results of Four Sub-Groups



What is the significance of the above? There is not a great difference between the TS, the CC and the SHC. The fact that the NTS group is so much lower, could be due to many factors, like student year, cultural, social relationships, family background, etc. I do, therefore, believe that it is premature to draw any dogmatic conclusions about this very small group (N=8).

All of the above means fall into the non-actualizing range (1:0 to 1:2.9). If one, however, split the TS group into their respective years, one finds that the third and fourth years fall in the normal actualizing ratio range of between 1:3 and 1:5.9, and the rest are lower in the non-actualizing range. These results are presented in Table 7-3 and Figure 7-2.

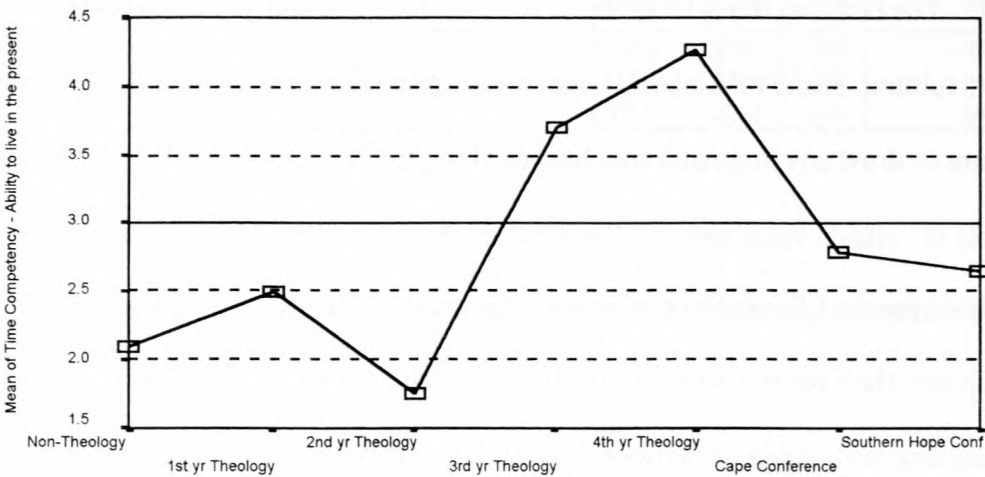
Table 7-3:

Mean Comparison

Time Competency - Ability to live in the present			
Groups	Mean	N	Std. Deviation
Non-Theology	2.0910	8	1.6054
1st yr Theology	2.4981	29	1.6309
2nd yr Theology	1.7538	9	1.8985
3rd yr Theology	3.7137	9	3.0338
4th yr Theology	4.2671	9	2.1783
Cape Conference	2.7861	138	2.0454
Southern Hope Conference	2.6469	55	2.0886
Total	2.7503	257	2.0594

A line graph indicates the differences between the third and fourth year Theology students and the rest. The solid line on the mean ratio of 1:3 indicates the division between the non-actualizing and the actualizing ranges.

Figure 7-2: Time Competency Results of Sub-Groups and Theology Students by Years



This is actually an amazing result, because, as we shall see later, it indicates a similar pattern for most of the POI results. Notice that after the first year of a Theology student's study, his/her Time Ratio measurement drops to the lowest of all the groups (Figure 7-2), but then shoots up in its third and fourth year into the actualizing range. This seems to indicate that a greater sense of maturity and actualization is achieved in the student's senior years. This

would imply that they are more able to live in the here-and-now with a greater sense of fulfillment in experiencing life in the present (Cf Shostrom, 1974:13-14; 1976:33-34).

7.2 The Support Ratio – Locus of Control

According to the ANOVA statistic there is no significant variation here either. The ANOVA results are presented in Table 7-4.

Table 7-4: Locus of Control Comparison between Sub-Groups

ANOVA					
Locus of Control - Inner or Other-directed					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.431	3	.144	.501	.682
Within Groups	72.495	253	.287		
Total	72.926	256			

According to the Post Hoc test the greatest variation lies between the TS and the NTS groups.

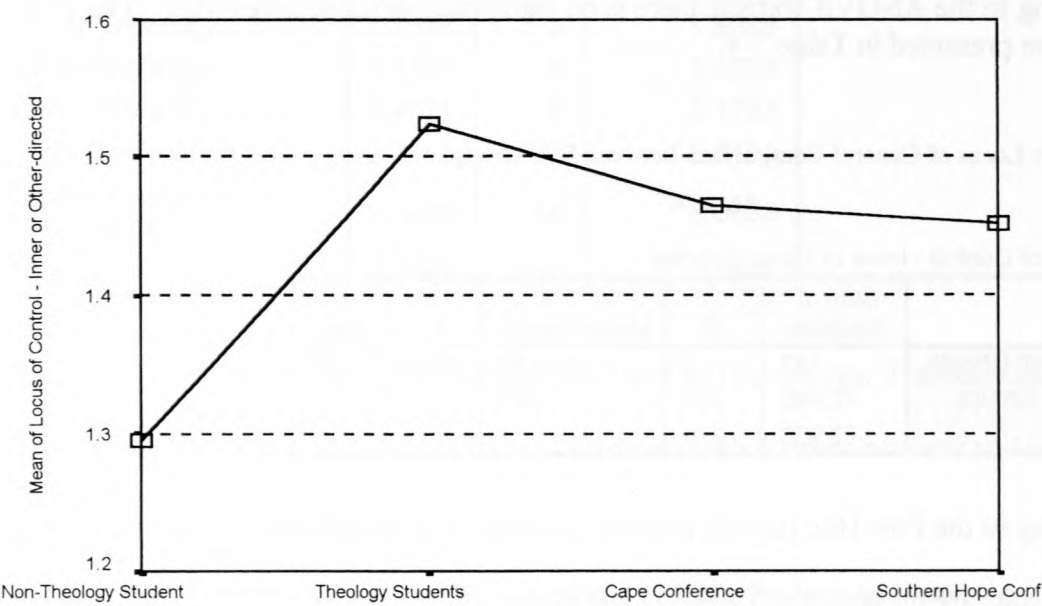
These results are presented in Table 7-5 and Figure 7-3.

Table 7-5:

Multiple Comparisons						
Dependent Variable: Locus of Control - Inner or Other-directed						
Tukey HSD						
(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
Non-Theology Students	Theology Students	-.2293	.2023	.669	-.7491	.2905
	Cape Conference	-.1706	.1947	.817	-.6707	.3295
	Southern Hope Conference	-.1568	.2026	.866	-.6771	.3636
Theology Students	Non-Theology Students	.2293	.2023	.669	-.2905	.7491
	Cape Conference	5.869E-02	8.481E-02	.900	-.1592	.2766
	Southern Hope Conference	7.251E-02	.1016	.892	-.1886	.3336
Cape Conference	Non-Theology Students	.1706	.1947	.817	-.3295	.6707
	Theology Students	-5.8694E-02	8.481E-02	.900	-.2766	.1592
	Southern Hope Conference	1.382E-02	8.536E-02	.998	-.2055	.2331
Southern Hope Conference	Non-Theology Students	.1568	.2026	.866	-.3636	.6771
	Theology Students	-7.2511E-02	.1016	.892	-.3336	.1886
	Cape Conference	-1.3817E-02	8.536E-02	.998	-.2331	.2055

What is indicated by the Post Hoc is clearly displayed in the line graph below. There is not much difference between the CC and the SHC. Although the TS group is higher than the rest, it still falls in the non-actualizing range (1:0 to 1:2), like with the Time Ratio.

Figure 7-3: Locus of Control Results of Four Sub-Groups



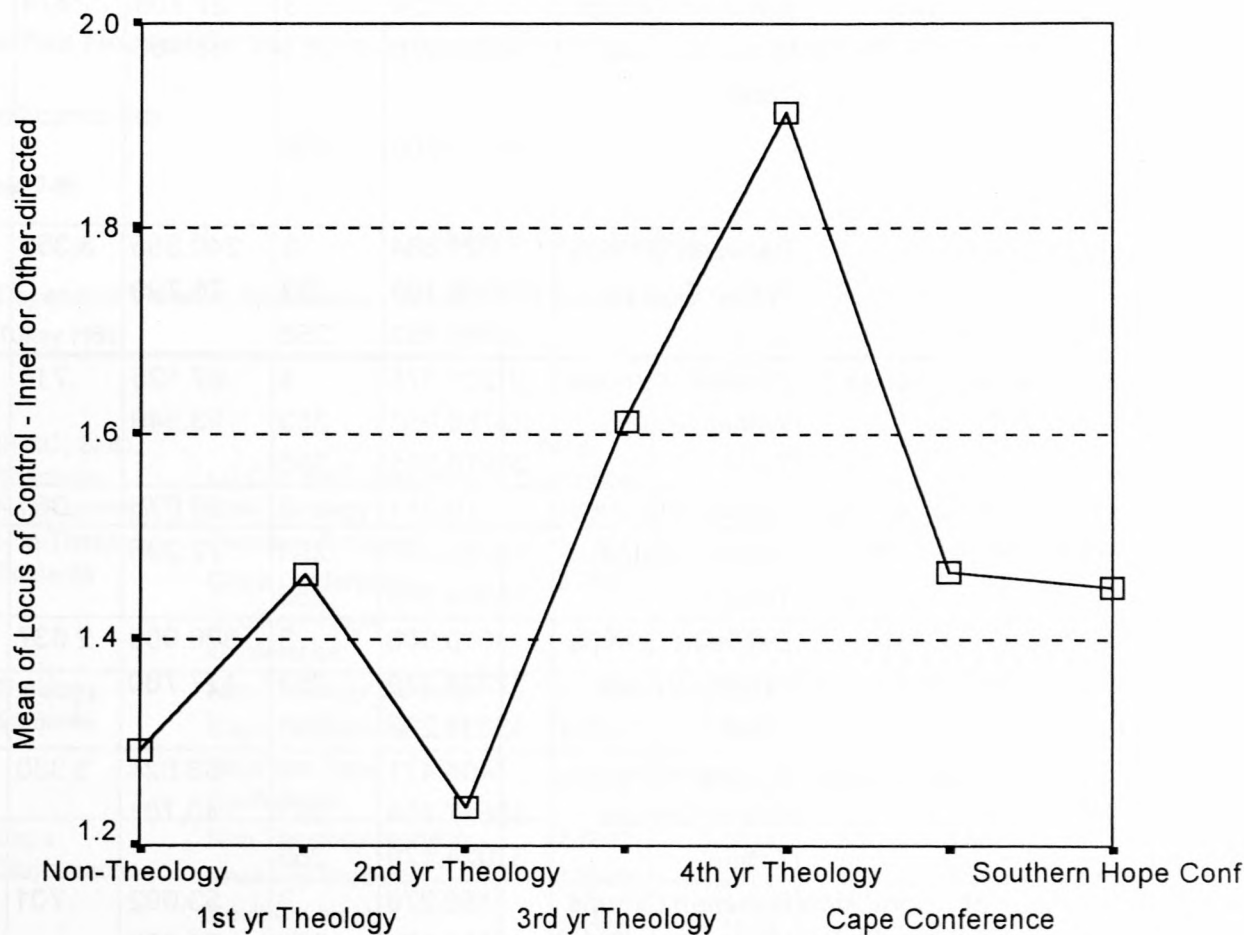
All the groups fall in the non-actualizing Support Ratio range of under 1:2. This indicates that the need for external approval from others features prominently. The group that comes closest to the Normal range is the fourth year students, which is just a fraction under the 1:2 ratio. These results are presented in Table 7-6 and Figure 7-4.

Table 7-6:

Mean Comparison			
Locus of Control - Inner or Other-directed			
Groups	Mean	N	Std. Deviation
Non-Theology	1.2945	8	.3603
1st yr Theology	1.4645	29	.5444
2nd yr Theology	1.2381	9	.4899
3rd yr Theology	1.6131	9	.7251
4th yr Theology	1.9113	9	.2668
Cape Conference	1.4651	138	.5283
Southern Hope Conference	1.4513	55	.5459
Total	1.4696	257	.5337

When looking at the separate years of the TS group, the Support Ratio also indicates that the third and fourth year Theology students measure higher than the rest. In fact, the whole graph looks very similar to that of the Time Ratio graph. On the lower end of the scale the NTS group is beaten only by the second year Theology students. Third years and fourth years are high and the CC and SHC are in the same range as the first year students.

Figure 7-4: Locus of Control Results of Sub-Groups and Theology Students by Years



7.3 POI Sub-scales

Doing an ANOVA test reveals that there are three sub-scales that indicate a significant variance. They are Spontaneity, View of Mankind, and Synergy – all having a significance level of equal or less than 0.05. These results are presented in Table 7-7.

Table 7-7: ANOVA for POI Sub-Scales

ANOVA

Sub-scales		Sum of Squares	df	Mean Square	F	Sig.
Self-Actualizing Values	Between Groups	548.186	3	182.729	1.802	.147
	Within Groups	25651.068	253	101.388		
	Total	26199.254	256			
Application of Values - flexible or rigid	Between Groups	343.717	3	114.572	1.495	.216
	Within Groups	19392.034	253	76.648		
	Total	19735.751	256			
Sensitive to Own Feelings - consideration of own needs	Between Groups	83.124	3	27.708	.474	.701
	Within Groups	14789.076	253	58.455		
	Total	14872.200	256			
Spontaneity - expression of feelings behaviourally	Between Groups	721.664	3	240.555	3.350	.020
	Within Groups	18165.189	253	71.799		
	Total	18886.853	256			
Self-Regard - sense of self-worth	Between Groups	201.375	3	67.125	.714	.544
	Within Groups	23768.986	253	93.949		
	Total	23970.361	256			
Self-Acceptance - in spite of weaknesses	Between Groups	78.211	3	26.070	.361	.782
	Within Groups	18290.757	253	72.295		
	Total	18368.968	256			
View of Humankind - trust or distrust	Between Groups	1010.908	3	336.969	2.637	.050
	Within Groups	32328.329	253	127.780		
	Total	33339.237	256			
Synergy - opposites of life	Between Groups	1406.471	3	468.824	3.330	.020
	Within Groups	35617.708	253	140.781		
	Total	37024.179	256			
Feelings of Aggression - acceptance or denial	Between Groups	159.276	3	53.092	.701	.552
	Within Groups	19151.064	253	75.696		
	Total	19310.341	256			
Interpersonal Relationships - capacity for intimate contact	Between Groups	64.060	3	21.353	.293	.830
	Within Groups	18430.023	253	72.846		
	Total	18494.083	256			

Why are these three sub-scales as indicated above significant? I will attempt to indicate this by giving only the statistics that pertain to these three. The Post Hoc statistics of the other sub-scales can be found in Appendix C.

7.3.1 Spontaneity

The ANOVA indicated a significance of 0.20, as is indicated in Table 7-8.

Table 7-8:

ANOVA

Spontaneity - expression of feelings behaviourally

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	721.664	3	240.555	3.350	.020
Within Groups	18165.189	253	71.799		
Total	18886.853	256			

The Post Hoc test for this scale is indicated below in Table 7-9 and indicates where the significance lies.

Table 7-9:

Multiple Comparisons

Dependent Variable: Spontaneity - expression of feelings behaviourally

Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-1.1807	3.2027	.983	-9.4085	7.0470
	Cape Conference	2.7802	3.0814	.804	-5.1361	10.6965
	Southern Hope Conference	.2452	3.2063	1.000	-7.9919	8.4823
Theology Students	Non-Theology Students	1.1807	3.2027	.983	-7.0470	9.4085
	Cape Conference	3.9609*	1.3425	.017	.5119	7.4100
	Southern Hope Conference	1.4259	1.6086	.812	-2.7066	5.5584
Cape Conference	Non-Theology Students	-2.7802	3.0814	.804	-10.697	5.1361
	Theology Students	-3.9609*	1.3425	.017	-7.4100	-.5119
	Southern Hope Conference	-2.5350	1.3512	.238	-6.0063	.9362
Southern Hope Conference	Non-Theology Students	-.2452	3.2063	1.000	-8.4823	7.9919
	Theology Students	-1.4259	1.6086	.812	-5.5584	2.7066
	Cape Conference	2.5350	1.3512	.238	-.9362	6.0063

*. The mean difference is significant at the .05 level.

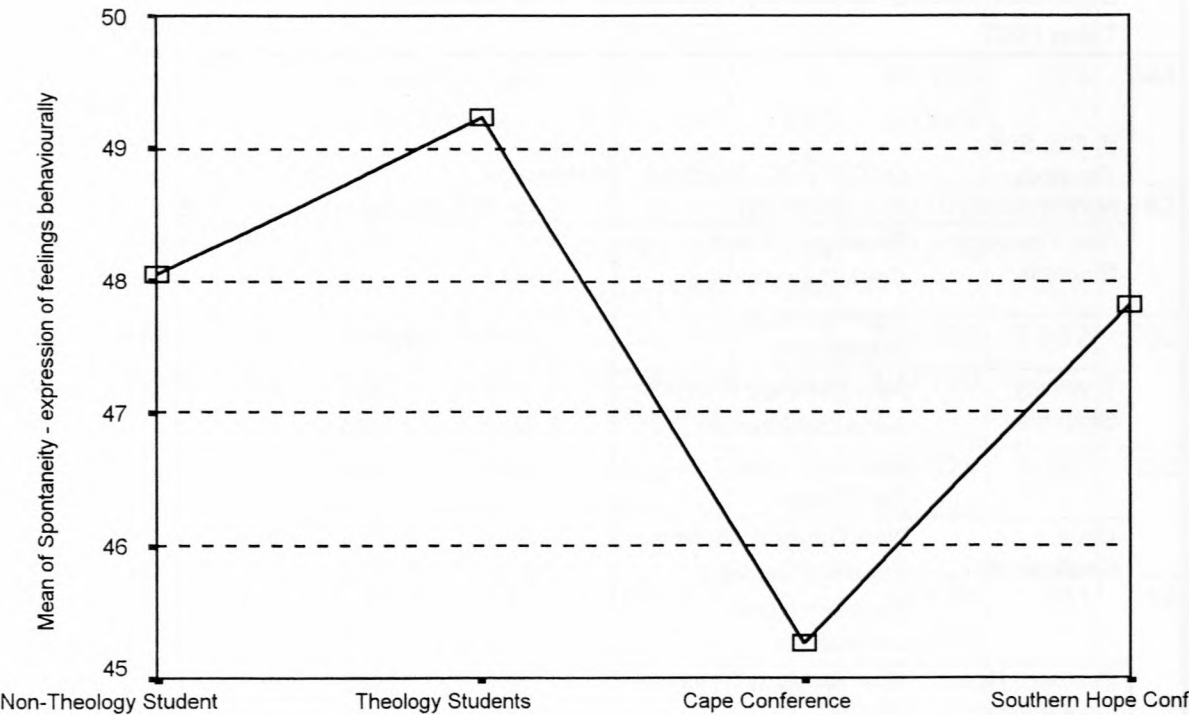
According to the test results above the significant variance is indicated between the TS and the CC groups. The positive and negative values of the mean differences indicate that the TS

group is the higher and the CC the lower group. This is verified by looking at a means comparison of the variables for this sub-scale and the line graph below. These results are presented in Table 7-10 and Figure 7-5.

Table 7-10:

Mean Comparison			
Spontaneity - expression of feelings behaviourally			
Groups	Mean	N	Std. Deviation
Non-Theology Students	48.0550	8	6.2909
Theology Students	49.2357	56	7.7663
Cape Conference	45.2748	138	8.7004
Southern Hope Conference	47.8098	55	8.8195
Total	46.7669	257	8.5893

Figure 7-5: Spontaneity Results for Four Sub-Groups



To measure high on this sub-scale means to have the freedom to express your feelings behaviorally, without pretense or façade - to be oneself. Of all the four groups, the CC group seems to be most reserved in their expression of what they feel. It would be my hunch that this

would especially be evident and visible in their style of worship, for instance. Their approach to worship would be more structured and orderly. They would value silence and traditional methods. Respect for God would be indicated by quiet prayer and orderly praise. Following the prepared programme would be important and would not allow for too much spontaneous variation of what has been planned and what is customary. Involvement in leading out in worship would be via appointment to an office. Impulsive requests in public would be frowned upon. Privacy would be respected. This means that too much emphasis upon making a public display of conversion and calling for decisions through altar calls would not be very effective. Any emotional display in public worship would be limited and generally discouraged. The emphasis would be more on content than feeling, more on the cognitive than the emotive aspect of the religious experience.

7.3.2 Nature of Humanity

The ANOVA indicates a significance of 0.05, as is presented in Table 7-11. This means that there is some significant variance among the variables.

Table 7-11:

ANOVA					
View of Humankind - trust or distrust					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1010.908	3	336.969	2.637	.050
Within Groups	32328.329	253	127.780		
Total	33339.237	256			

In an attempt to find the variance indicated in the ANOVA, I have done a Post Hoc test, which indicates a variance between the TS, CC, and the SHC, but it did not indicate any significance. These results are presented in Table 7-12.

Table 7-12:

Multiple Comparisons

Dependent Variable: View of Humankind - trust or distrust
Tukey HSD

(I) CC, SHC, Theol Non-Theology	(J) CC, SHC, Theo Non-Theology	Mean Difference (I-J)	td. Error	Sig.	95% Confidence Interval	
					ower Boun	pper Boun
Non-Theology Stu	Theology Students	-4.0179	4.2725	.783	-14.9941	6.9583
	Cape Conference	.5616	4.1108	.999	-9.9991	11.1223
	Southern Hope Conference	1.2591	4.2774	.991	-9.7296	12.2478
Theology Students	Non-Theology Stu	4.0179	4.2725	.783	-6.9583	14.9941
	Cape Conference	4.5795	1.7910	.052	.1720E-02	9.1806
	Southern Hope Conference	5.2769	2.1459	.066	-.2360	10.7899
Cape Conference	Non-Theology Stu	-.5616	4.1108	.999	-11.1223	9.9991
	Theology Students	-4.5795	1.7910	.052	-9.1806	2.172E-02
	Southern Hope Conference	.6975	1.8026	.980	-3.9333	5.3283
Southern Hope Conference	Non-Theology Stu	-1.2591	4.2774	.991	-12.2478	9.7296
	Theology Students	-5.2769	2.1459	.066	-10.7899	.2360
	Cape Conference	-.6975	1.8026	.980	-5.3283	3.9333

Once again, by viewing a means comparison in table and line graph format, this variance is clearly seen. The TS group fall into the actualizing range of above the 40 percentile by a small margin. All the other groups are further down in the non-actualizing range. These results are presented in Table 7-13 and Figure 7-6.

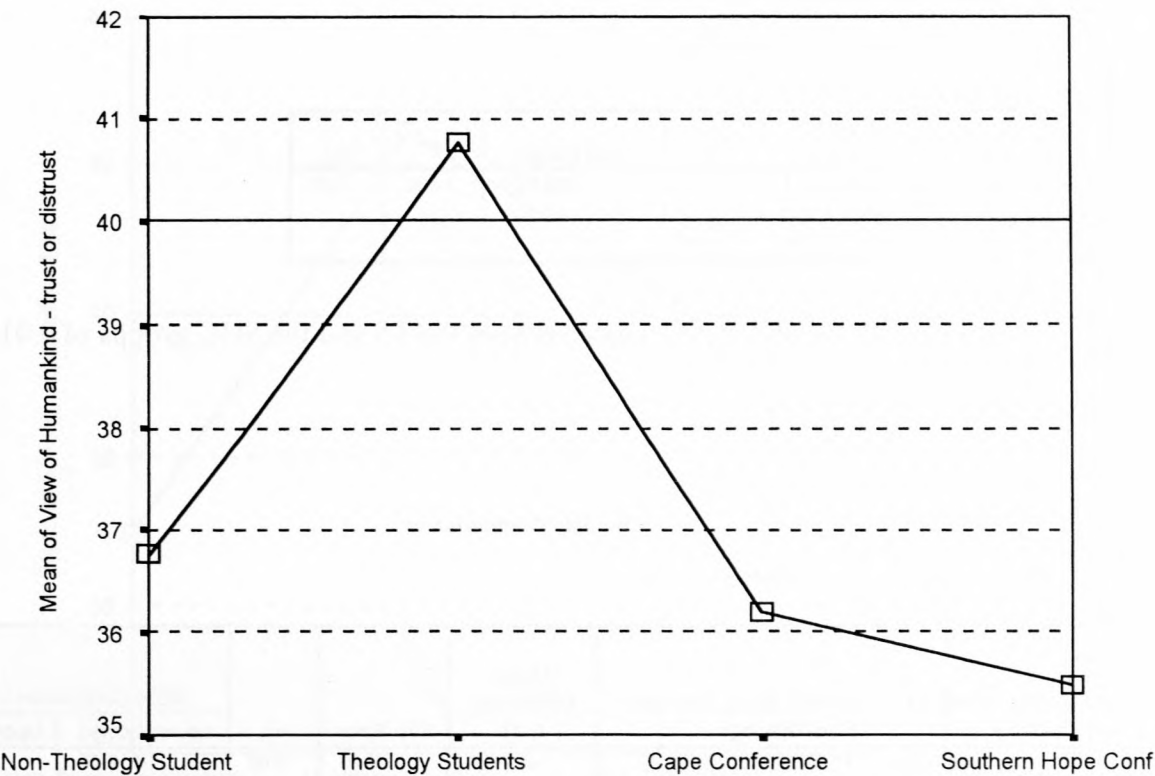
Table 7-13:

Mean Comparison

View of Humankind - trust or distrust

Groups	Mean	N	Std. Deviation
Non-Theology Student	36.7500	8	14.3303
Theology Students	40.7679	56	11.2379
Cape Conference	36.1884	138	10.9568
Southern Hope Conference	35.4909	55	11.7833
Total	37.0545	257	11.4119

Figure 7-6: View of Humankind Results for Four Sub-Groups



What is the significance of this variance? The fact that the TS group fall in the actualizing range indicates that they have a more hopeful or optimistic view of the nature of humankind. It could be that it is an idealized view of students who have the vision of changing the “bad” world out there. The percentiles of all the groups, including the TS, are actually relatively low. This means that there is a general low trust in the capability of humanity to restore itself from its predicament. My hunch is that this is a common feature of Adventism, that only God can and will bring any lasting solution to the ills of this world. This solution is, of course, directly linked to the second coming of Christ, as the final answer to the sin problem. This also links with the Time Ratio, which also indicated an emphasis of the whole SDA sample on the future and the past.

7.3.3 Synergy

An ANOVA indicates a significant variance of 0.02, indicating a significant variance between variables, as presented in Table 7-14.

Table 7-14:

ANOVA					
Synergy - opposites of life					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1406.471	3	468.824	3.330	.020
Within Groups	35617.708	253	140.781		
Total	37024.179	256			

A Post Hoc test reveals a significant variance between the TS and the SHC groups of 0.014, as presented in Table 7-15.

Table 7-15:

Multiple Comparisons						
Dependent Variable: Synergy - opposites of life						
Tukey HSD						
(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-5.4464	4.4846	.618	-16.9675	6.0747
	Cape Conference	-3.2536	4.3148	.875	-14.3386	7.8313
	Southern Hope Conference	1.3091	4.4897	.991	-10.2251	12.8433
Theology Students	Non-Theology Students	5.4464	4.4846	.618	-6.0747	16.9675
	Cape Conference	2.1928	1.8799	.648	-2.6368	7.0224
	Southern Hope Conference	6.7555*	2.2525	.014	.9689	12.5422
Cape Conference	Non-Theology Students	3.2536	4.3148	.875	-7.8313	14.3386
	Theology Students	-2.1928	1.8799	.648	-7.0224	2.6368
	Southern Hope Conference	4.5627	1.8920	.075	-.2980	9.4234
Southern Hope Conference	Non-Theology Students	-1.3091	4.4897	.991	-12.8433	10.2251
	Theology Students	-6.7555*	2.2525	.014	-12.5422	-.9689
	Cape Conference	-4.5627	1.8920	.075	-9.4234	.2980

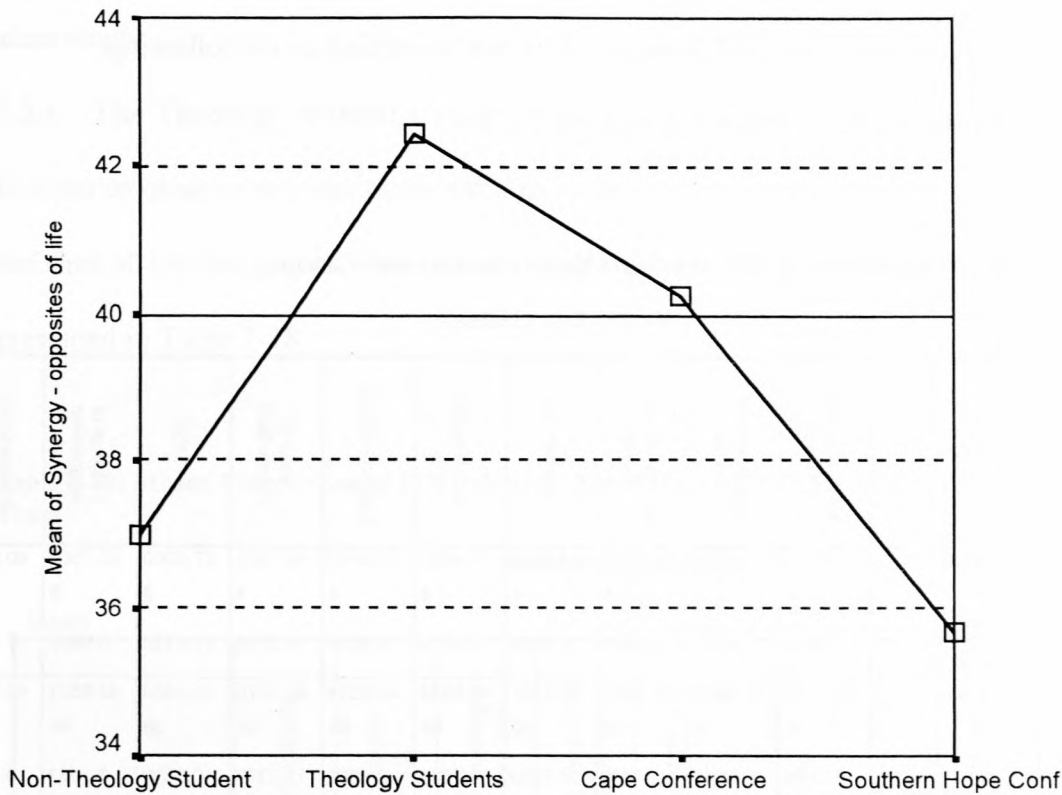
*. The mean difference is significant at the .05 level.

A means comparison and a line graph indicate that only the TS and the CC groups fall in the actualizing range. These results are presented in Table 7-16 and Figure 7-7.

Table 7-16:

Means Comparison			
Synergy - opposites of life			
Groups	Mean	N	Std. Deviation
Non-Theology Students	37.0000	8	11.8322
Theology Students	42.4464	56	10.6599
Cape Conference	40.2536	138	11.7492
Southern Hope Conference	35.6909	55	13.2468
Total	39.6537	257	12.0260

Figure 7-7: Synergy Results for Four Sub-Groups



What do these findings indicate? Synergy is a measure of ability to transcend dichotomies, like good-bad, love-hate, strong-weak, etc. It allows for gray areas and is accommodating of the possibilities of growth and becoming. A high measure on the Synergy scale indicates a lack of black-white thinking, less rigid dogmatism, a less judgmental attitude, and a greater acceptance and grace approach to people’s failures and imperfections.

The difference between the TS and the SHC is significant, and I would suggest that it is largely due to the kind of Theological training that the TS group gets. I believe that the ministerial training of the TS group exposes them to a greater and wider variety of dichotomies and how to minister effectively to a wide variety of contextual situations.

On all ten sub-scales the CC and SHC groups measure relatively close to each other, except on two scales, namely Spontaneity and Synergy. This can be verified on the following comparison of means table as presented in Table 7-17.

Table 7-17: Means Comparison of POI Sub-Scale Results for four Sub-Groups

Means Comparison												
Groups		Statistics	Self-Actualizing Values	Application of Values	Sensitive to Own Feelings	Spontaneity	Self-Regard	Self-Acceptance	View of Humankind	Synergy	Feelings of Aggression	Interpersonal Relationships
Non-Theology Students	Mean	39.8687	33.7500	44.6813	48.0550	45.9887	38.9750	36.7500	37.0000	40.7500	40.3000	
	N	8	8	8	8	8	8	8	8	8	8	
	Std. Deviation	12.4624	5.1200	6.1955	6.2909	9.9618	8.1009	14.3303	11.8322	5.5890	7.3694	
Theology Students	Mean	45.0732	38.9643	42.7321	49.2357	48.8836	41.9214	40.7679	42.4464	43.8571	42.1429	
	N	56	56	56	56	56	56	56	56	56	56	
	Std. Deviation	8.1586	9.8645	6.6493	7.7663	9.7631	9.1062	11.2379	10.6599	7.7983	9.4071	
Cape Conference	Mean	42.5087	39.0797	42.0786	45.2748	46.7332	41.8464	36.1884	40.2536	42.0319	42.7174	
	N	138	138	138	138	138	138	138	138	138	138	
	Std. Deviation	9.1002	8.7636	7.5820	8.7004	10.0691	8.7873	10.9568	11.7492	8.5309	8.2133	
Southern Hope Conference	Mean	40.9727	37.1182	43.0655	47.8098	47.5567	41.1909	35.4909	35.6909	42.3055	41.9364	
	N	55	55	55	55	55	55	55	55	55	55	
	Std. Deviation	13.3038	7.8587	8.8328	8.8195	8.5439	7.0606	11.7833	13.2468	10.1992	8.5428	
Total	Mean	42.6566	38.4689	42.5132	46.7669	47.3548	41.6331	37.0545	39.6537	42.4482	42.3498	
	N	257	257	257	257	257	257	257	257	257	257	
	Std. Deviation	10.1164	8.7802	7.6220	8.5893	9.6765	8.4708	11.4119	12.0260	8.6851	8.4996	

We have already dealt with Spontaneity (Cf. 7.3.1). What is the reason for the difference on the Synergy scale? My hunch is that the answer lies in the degree of conservatism. Dogmatic or black-white reasoning is a more common characteristic among conservative and fundamentalistic groups than among those who are less so. My personal observation would also corroborate this conclusion. As an example, I found that traditional church standards of behaviour, dress and form of worship in SHC churches were much more traditionally and conservatively held to than in CC churches. Church discipline was also more rigidly enforced

with black-white reasoning. A matter was either right or wrong, good or bad, and judged accordingly.

7.3.4 The Theology Student Group

In order to observe any significant patterns in the TS group, I will give a means comparison and then all the line graphs of the ten sub-scales. The results for the mean comparison is presented in Table 7-18.

Table 7-18: Means Comparison of POI Sub-Scale Results for four Sub-Groups & Theology Students by Years

Means Comparison										
Mean										
Groups	Self-Actualizing Values	Application of Values - flexible or rigid	Sensitive to Own Feelings - consideration of own needs	Spontaneity - expression of feelings behaviourally	Self-Regard - sense of self-worth	Self-Acceptance - in spite of weaknesses	View of Humankind - trust or distrust	Synergy - opposites of life	Feelings of Aggression - acceptance or denial	Interpersonal Relationships capacity for intimate contact
Non-Theology	39.8687	33.7500	44.6813	48.0550	45.9887	38.9750	36.7500	37.0000	40.7500	40.3000
1st yr Theology	44.4172	38.6379	41.0828	46.9000	48.0200	40.2897	39.8966	41.3103	43.0000	41.7483
2nd yr Theology	42.4278	35.1667	41.4444	51.8733	43.5278	36.5444	33.0000	42.1111	42.8444	35.9000
3rd yr Theology	47.2667	42.2778	43.7389	50.7133	48.9733	47.1000	44.1111	46.7778	45.1000	44.4333
4th yr Theology	47.6389	40.5000	48.3278	52.6467	56.9322	47.3778	48.0000	42.1111	46.3889	47.3667
Cape Conference	42.5087	39.0797	42.0786	45.2748	46.7332	41.8464	36.1884	40.2536	42.0319	42.7174
Southern Hope Conference	40.9727	37.1182	43.0655	47.8098	47.5567	41.1909	35.4909	35.6909	42.3055	41.9364
Total	42.6566	38.4689	42.5132	46.7669	47.3548	41.6331	37.0545	39.6537	42.4482	41.6331

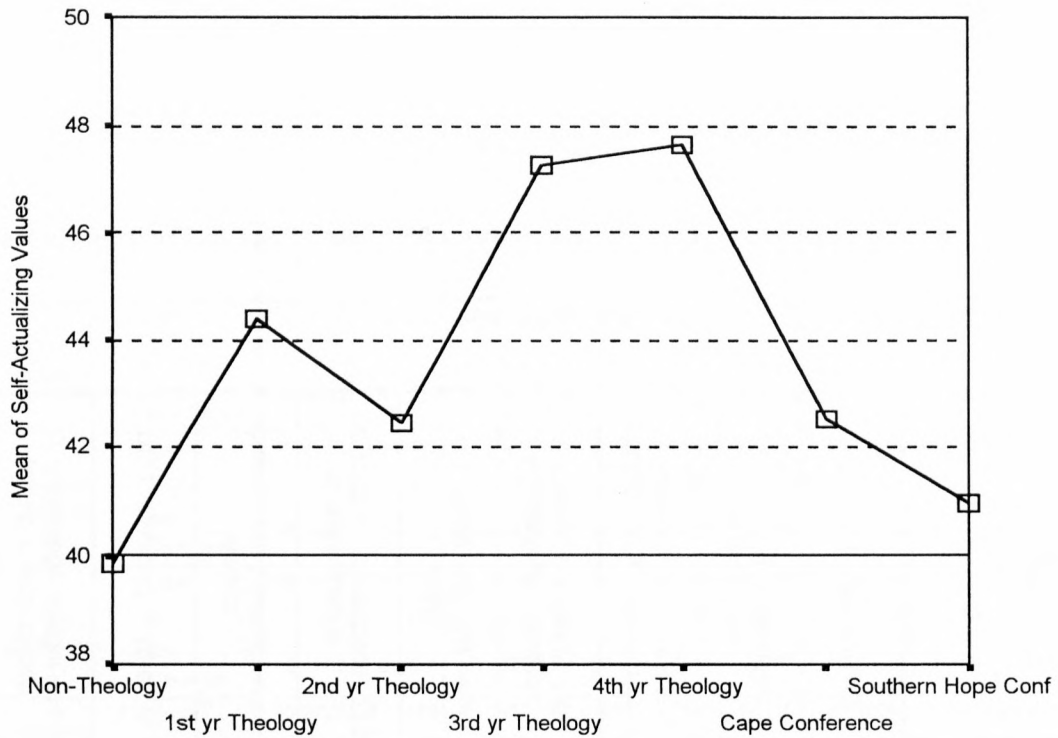
7.3.4.1 Self-Actualizing Values

We find here the typical pattern of first year up, second down, third up, and fourth highest.

The possible dip of the second year is possibly due to the novelty of the first year having worn off and the challenge and amount of work that faces the student in the second year. It may be a

case of the “honeymoon is over” and that facing the reality of the task dawns upon the student. These results are presented in Figure 7-8.

Figure 7-8: Self-Actualizing Values Results for four Sub-Groups & Theology Students by Years

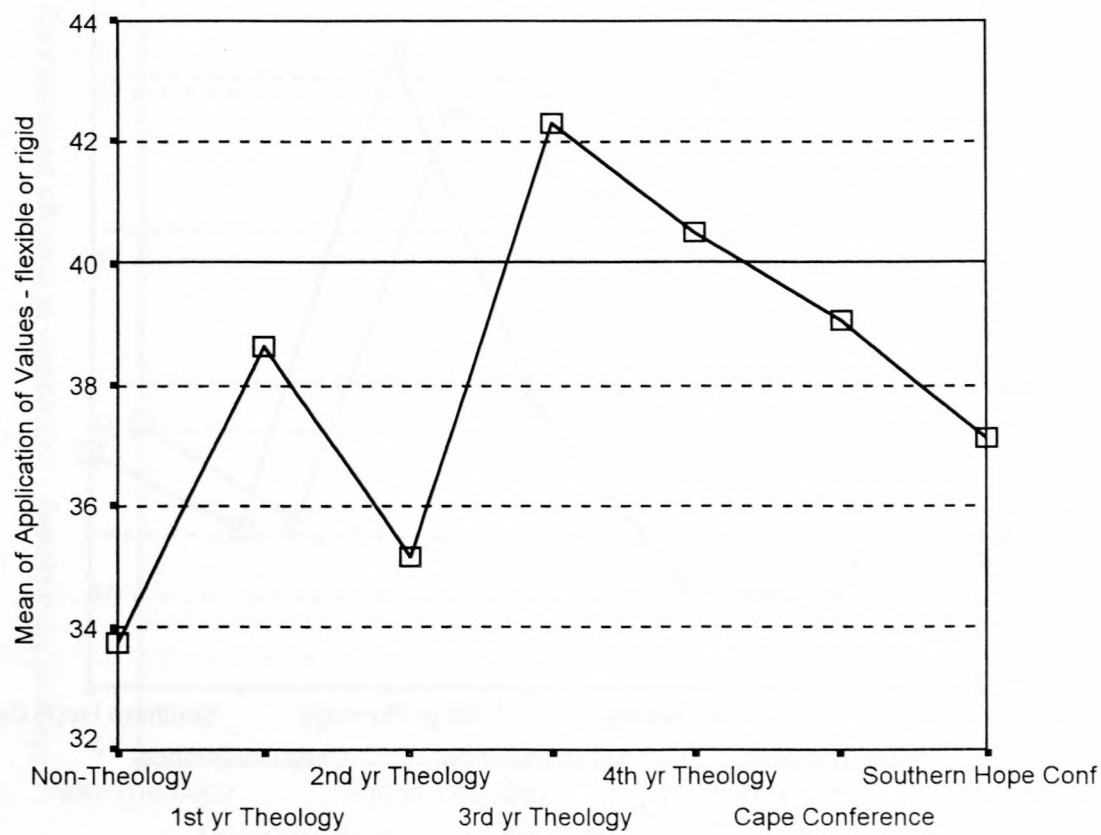


7.3.4.2 Application of Values

Here is another typical pattern, except for the fourth years who are lower than the third years.

These results are presented in Figure 7-9.

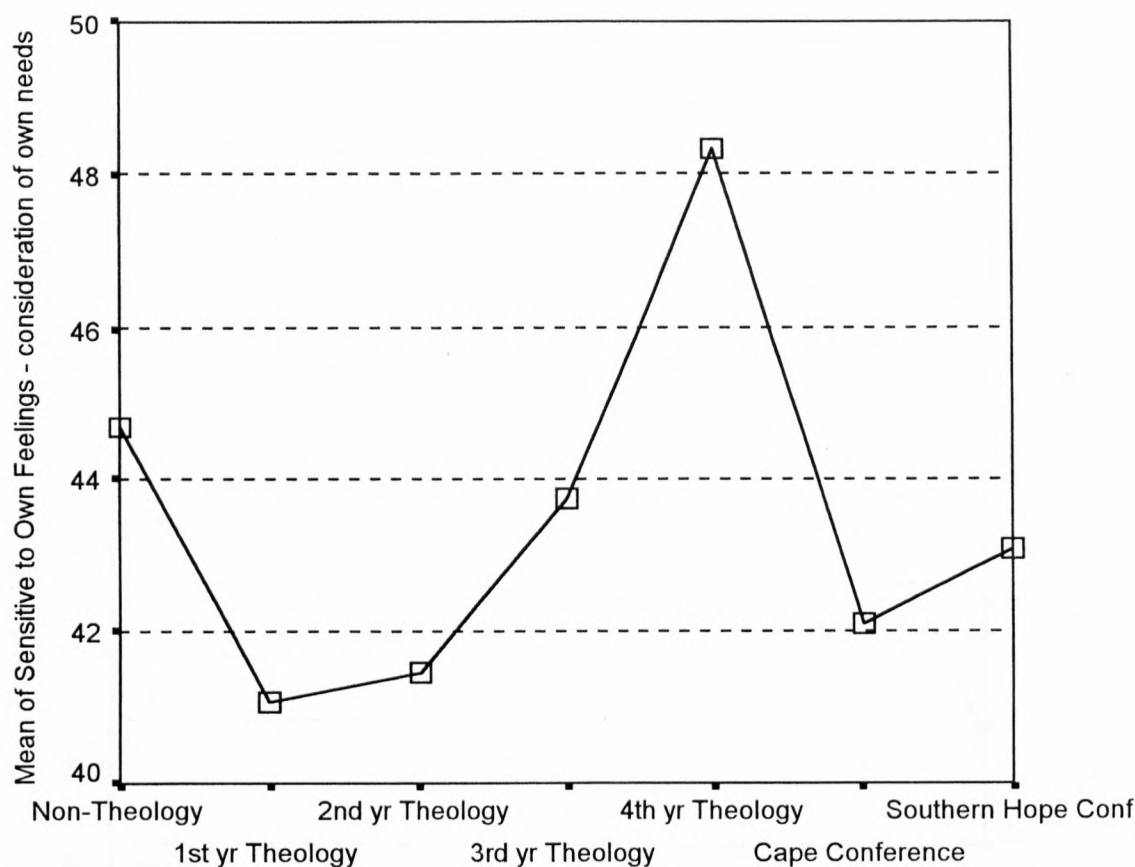
Figure 7-9: Application of Values Results for four Sub-Groups & Theology Students by Years



7.3.4.3 Sensitive to Own Feelings

Here is not the typical pattern, but a progressively higher measure from the first to the fourth year. The reason for this is probably one of people-pleasing at the beginning of the four years. It is probably due to either an incorrect understanding of what it means to be a Christian, or simply an earlier level in the process of maturation, or both. I would guess that this measure indicates a healthy growth of relational maturity from a need dependency to greater independence. It can also be described as moving from a need for external approval to greater autonomy and a more mature interdependency (Cf. Shostrom, 1974:17; 1976:34). These results are presented in Figure 7-10.

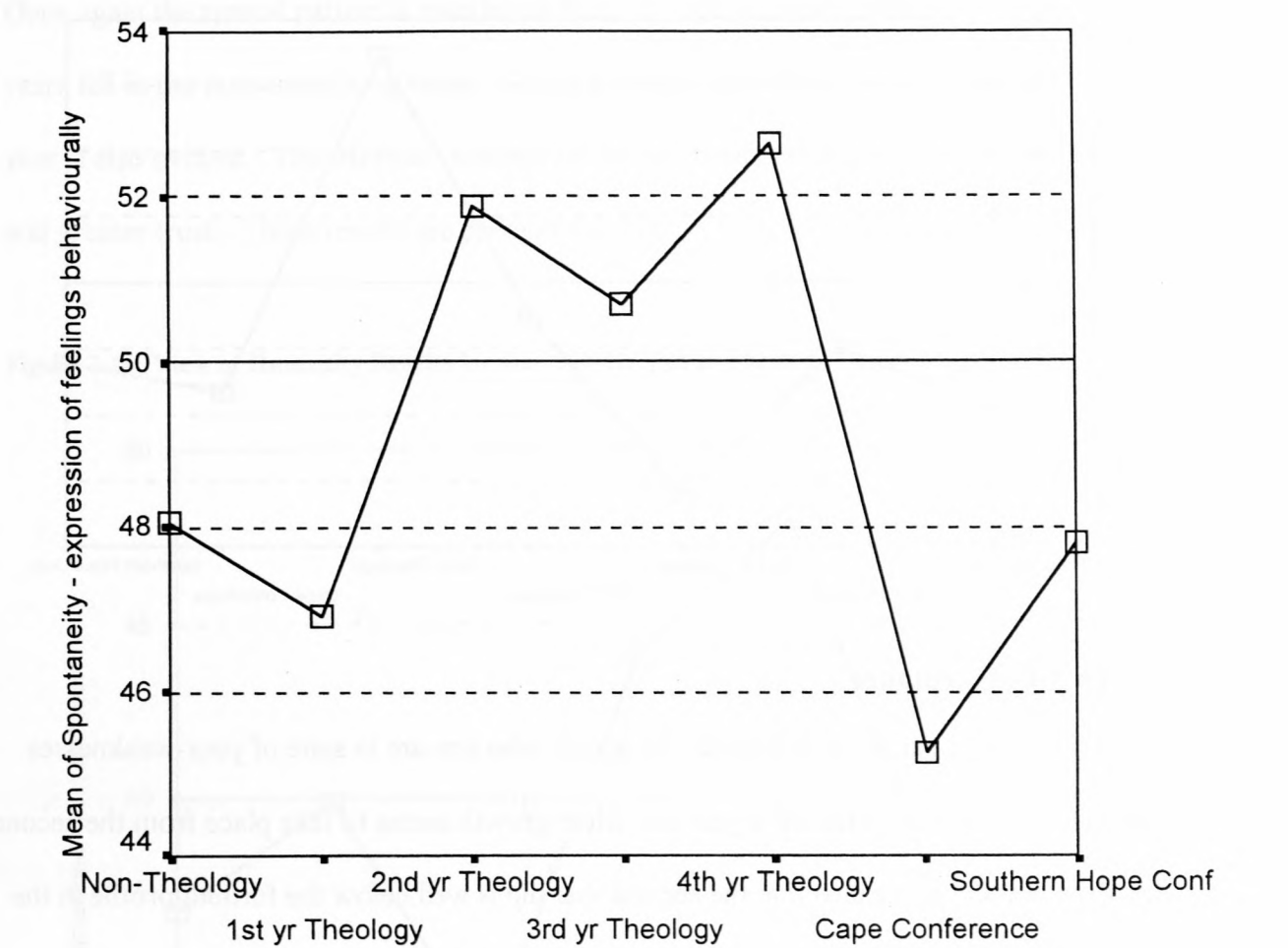
Figure 7-10: Sensitive to Own Feelings Results for four Sub-Groups & Theology Students by Years



7.3.4.4 Spontaneity

Here the second years go up even higher than the third years, which is not typical. I do not know for sure what the reason is, and there could be a number. An obvious reason could be the small number of participants in each group. Another could be the peculiar personality types that made up this specific second year group. A further possible reason could be a release of inhibitions after the newness of the first year, and the opportunities to take on more leadership roles. These results are presented in Figure 7-11.

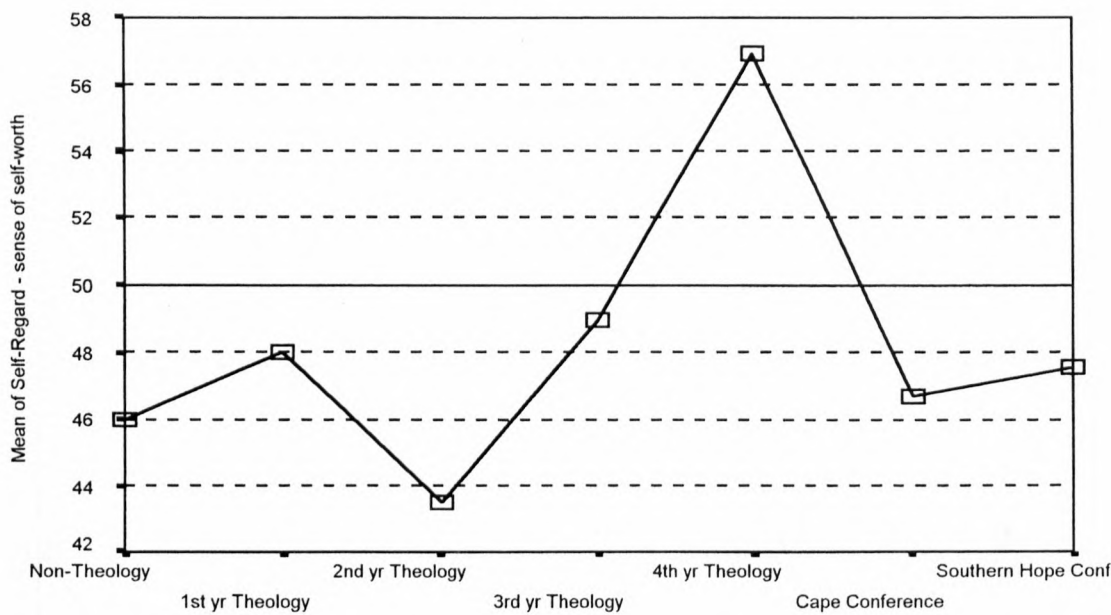
Figure 7-11: Spontaneity Results for four Sub-Groups & Theology Students by Years



7.3.4.5 Self-Regard

This profile takes on a more typical pattern with the second year dip. The fourth years indicate a very prominent sense of high self-esteem, feeling good about their strengths. This is also probably due to the fact that by then they have established what their strengths are. They have been tested, tried and proven themselves. It indicates a sense of confidence, a sense of having been equipped and prepared for the task ahead in the ministry. These results are presented in Figure 7-12.

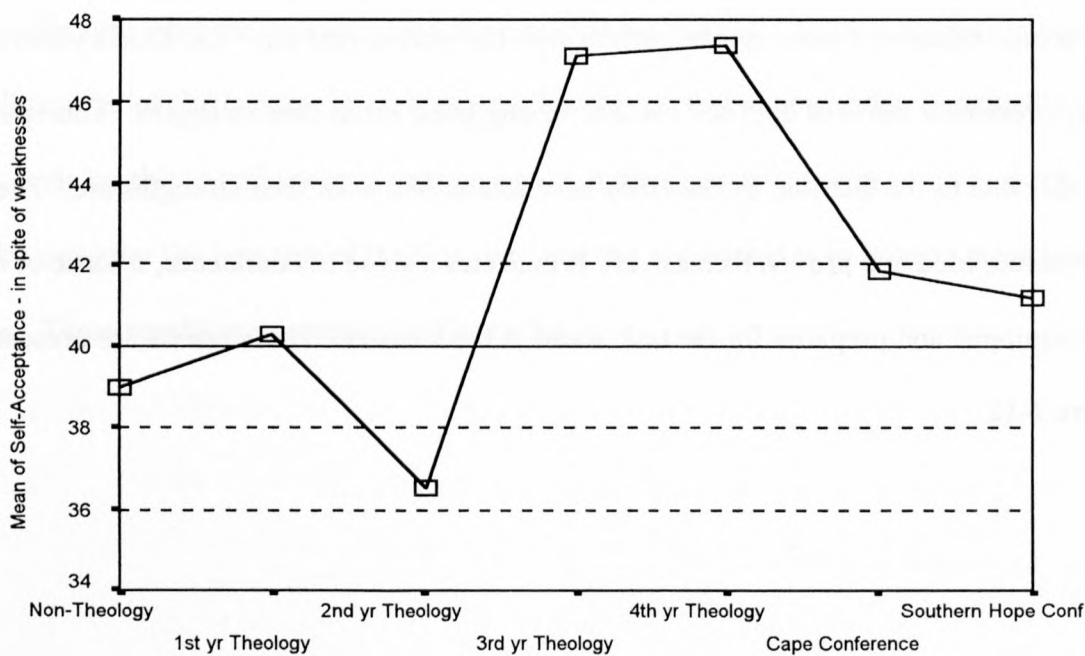
Figure 7-12: Self-Regard Results for four Sub-Groups & Theology Students by Years



7.3.4.6 Self-Acceptance

Again the typical pattern is indicated. To accept who you are in spite of your weaknesses seems to be easier from the third year on. Most growth seems to take place from the second to the third years. Notice also that the second year dip is well below the fortieth profile in the non-actualizing range. These results are presented in Figure 7-13.

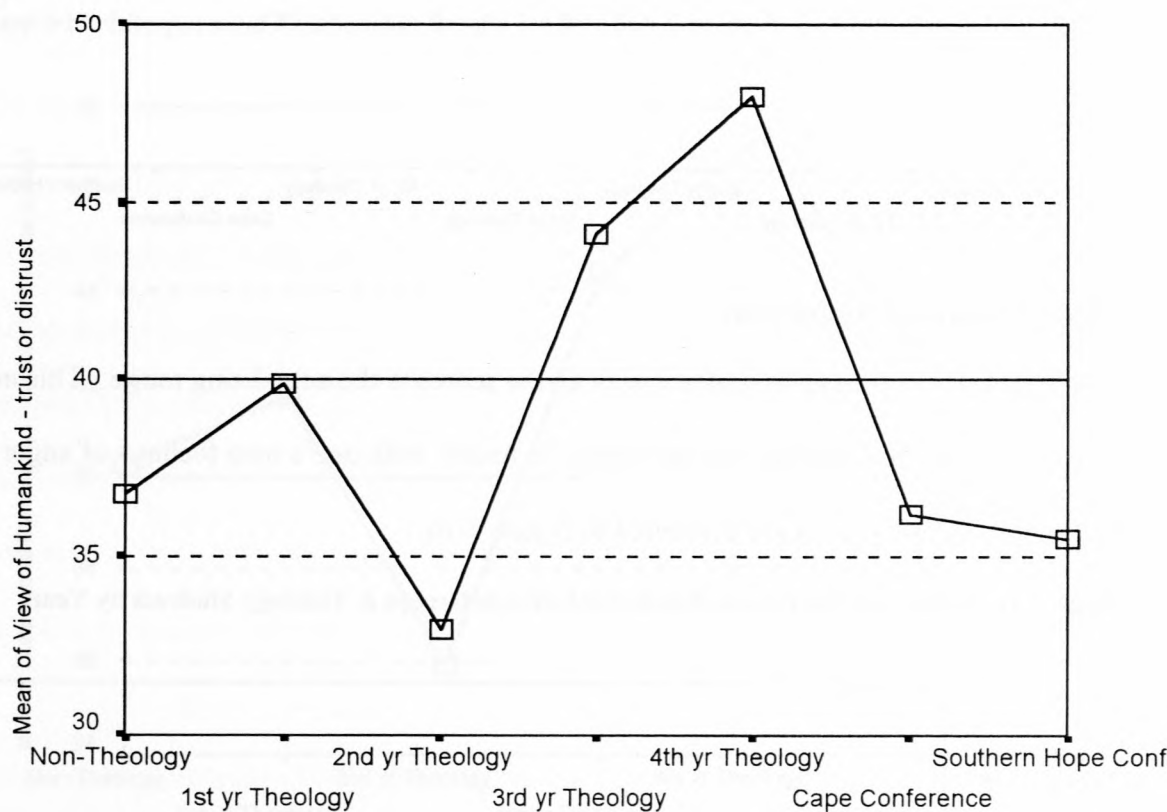
Figure 7-13: Self-Acceptance Results for four Sub-Groups & Theology Students by Years



7.3.4.7 View of Humanity

Once again the typical pattern is manifested here. Notice, however, that the first and second years fall in the non-actualizing range. The large leap of growth from the second to the third year is also evident. The students' concept of the nature of man as being evil, turns to hope and greater trust. These results are presented in Figure 7-14.

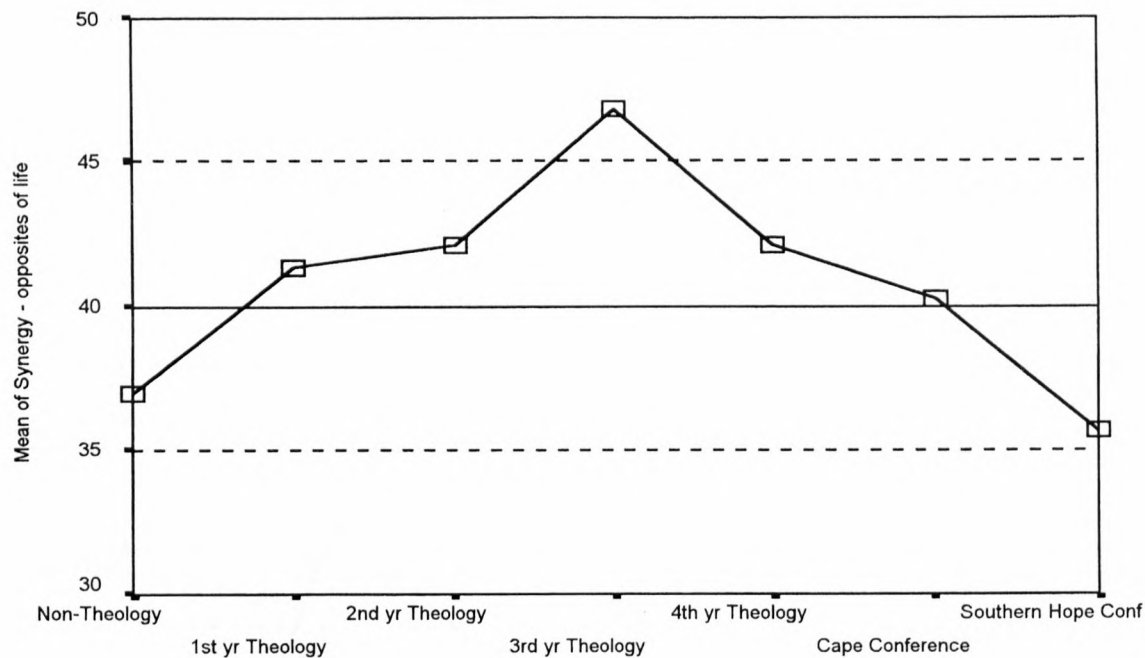
Figure 7-14: View of Humanity Results for four Sub-Groups & Theology Students by Years



7.3.4.8 Synergy

Here is a non-typical pattern where there is growth from the first to the second to the third year and then a drop in the fourth to the same level as the second. I am not quite sure why this would happen. Note, however, that all the scores are in the actualizing range, which indicates a healthy or mature understanding and attitude towards the opposites of life. These results are presented in Figure 7-15.

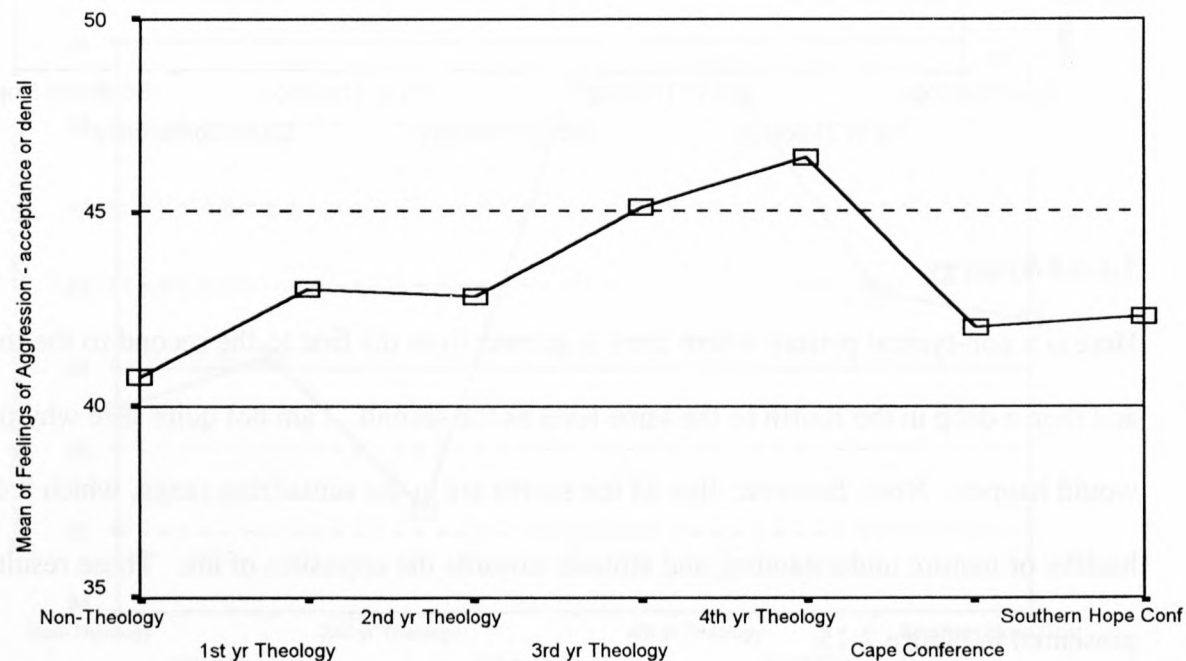
Figure 7-15: Synergy Results for four Sub-Groups & Theology Students by Years



7.3.4.9 Feelings of Aggression

This scale follows the typical pattern with all the scores in the actualizing range. This indicates a steady growth in accepting and becoming “in touch” with one’s own feelings of anger and aggression. These results are presented in Figure 7-16.

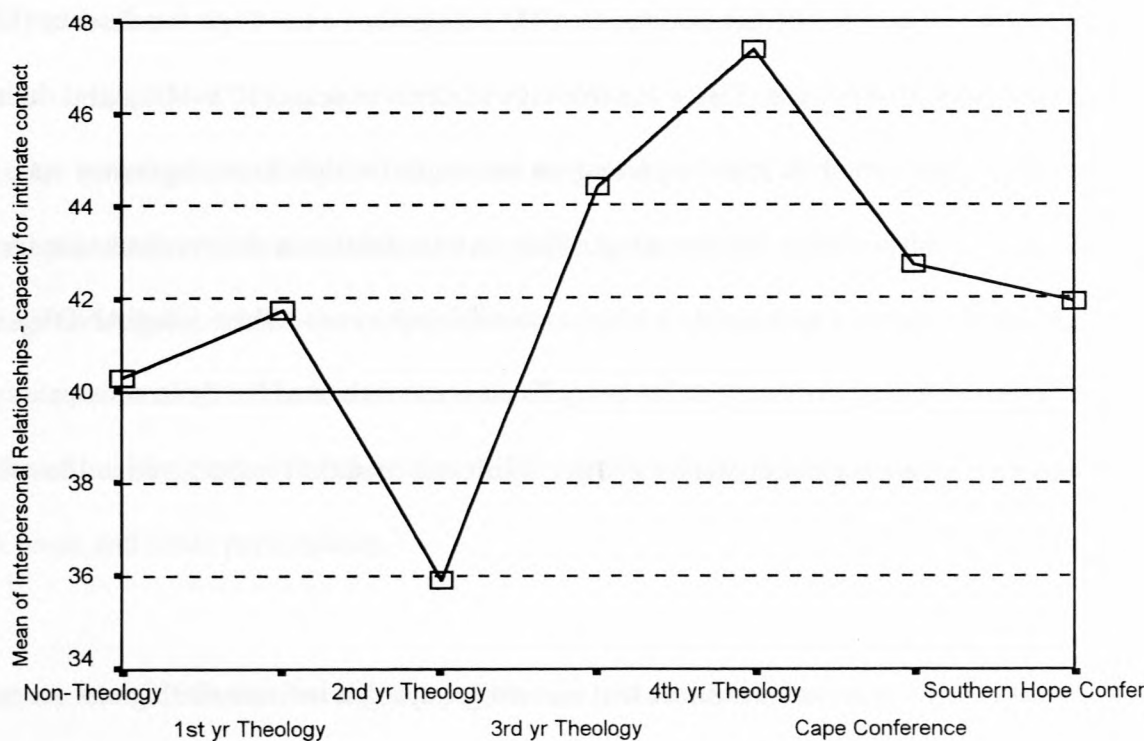
Figure 7-16: Feelings of Aggression Results for four Sub-Groups & Theology Students by Years



7.3.4.10 Interpersonal Relationships

Once again the typical pattern is displayed, with a steep drop in the second year, as well as a steep climb in the third year. All the scores, except for that of the second year, fall in the non-actualizing range. This indicates that by their fourth year, most students have a healthy approach to interpersonal relationships. They are able to experience intimacy without undue discomfort. Their relationships can be warm and yet mature, indicating a lack of the fear of being close to people. These results are presented in Figure 7-17.

Figure 7-17: Interpersonal Relationship Results for four Sub-Groups & Theology Students by Years



7.3.4.11 Conclusion

Six of the ten sub-scales of the POI indicate a typical pattern of a second year dip and the fourth year being the highest. This pattern does seem to indicate that there is a sense of disillusionment or discouragement, or simply the facing of the daunting reality of the task ahead, which may seem never-ending and a far way off. Another of the realities that often

dawn upon students in the second year are the financial implications. Many have sufficient funds to see them through the first year, but then realize that they have insufficient for the second, let alone for the third and fourth years. This often leads to discouragement and a sense of despair. Students may question their calling or God's will for their lives. Private education in South Africa is costly and could be one of the most common challenges faced in the second year of a student's education.

7.4 Summary

This chapter reports the POI results for the SDA sub-groups – the Cape Conference (CC), the Southern Hope Conference (SHC), the theology students in years (1TS-4TS), and the non-theology student group (NTS). Reporting on the results for the time competency ratio, only the 3TS and 4TS fall in the actualizing range. This was not evident in the previous chapter where the results for the total group indicated a non-actualizing score. When doing ANOVA and Post Hoc tests on the support ratio results, a significance was indicated for three sub-scales – spontaneity, view of humanity, and synergy. This confirmed the results given in the previous chapter.

The results of the sub-scales indicate that the sub-groups that indicate the highest scores in most cases are the 4TS and the 3TS groups, in that order. They are the highest in the self-actualizing value scale, the implementation of values, self-acceptance, view of humanity, acceptance of aggression, and capacity for intimate contact. The 4TS group was also highest in the scales, sensitive to own feelings, spontaneity, and self-regard.

CHAPTER 8

MENTAL HEALTH AND SPIRITUAL MATURITY

8.1 Mental Health

Christians have always asserted that Christianity makes for good mental health. Christians especially, do not want to hear that they are more prone to mental illness than non-Christians. Batson, Schoenrade and Ventis say, “The possibility that religion is a deceptive double agent could not be faced head-on in earlier ages; the presumption was too strong that in one form or another, religion *was* on our side” (1993:368). What is holy cannot be put to the scrutiny of objective investigation. Religion is a private matter of the heart, and more important, a response and commitment to a holy and sacred call. Due to this defensive, dogmatic, and apologetic attitude, it has been rather difficult to make any scientific assessment of the religious personality until more recent years. Ligon (1975:2) asserts, “Religion has not always produced healthy minds. Religious people have frequently been morbid and unwholesome, with weak and futile personalities.”

What are some of the issues religious people face that make religion less helpful? What are some of the symptoms of an unhealthy religious experience? One such form, is when organized religion becomes a “form of mental enslavement” and the religious life “an endless string of don’ts and can’ts” (Batson, Schoenrade, & Ventis, 1993:196). When devotion becomes obsessive enslavement, one wonders whether religion has freed the believer “from bondage or *for* bondage” (Ibid.). In 1985 Richard Yao, a former fundamentalist, founded the organization, Fundamentalists Anonymous. He says,

In Fundamentalists Anonymous we are talking of what we call the ‘fundamentalist mindset’ – a mindset that tends to be authoritarian, intolerant, and compulsive about

control; and absolute all-or-nothing, either-or, us-against-them, I've-got-the-truth-and-you-don't mindset" (Quoted in Batson, Schoenrade, & Ventis, 1993:197).

The above is, of course, a description of an extrinsic form of religion, even though the believer may not think so, agree, or experience it as such (Ibid., 198). With regard to mental health, Freud (1964:71-72) and Ellis (1980:637) seem to view religion negatively, while other experts like Jung (1964:89) and Allport (1950:79) see more positive value in the religious experience. This could be very confusing, unless one realizes that Freud and Ellis are actually addressing extrinsic forms of religion and Jung and Allport are referring to intrinsic forms of religion (Cf. Batson, Schoenrade, & Ventis, 1993:291).

What are the features of mental health? Batson, Schoenrade, & Ventis (1993:235-239) present seven characteristics of mental health, as stressed by different psychologists from their perspective and point of departure.

- a. Absence of mental illness (the legal definition).
- b. Appropriate social behaviour (Bandura, 1969).
- c. Freedom from worry and guilt (e.g. congruence between the real and ideal self, Horney, 1951).
- d. Personal competence and control (need for competence, White, 1959; will to power, Adler, 1956; internal and external locus of control, Rotter, 1954, and deCharms, 1968; sense of inner control, ego strength, Barron, 1953; sense of helplessness and lack of control, and depression, Seligman, 1975).
- e. Self-acceptance or self-actualization (Rogers, 1951; Maslow, 1954; Shostrom, 1964).
- f. Personality unification and organization (unified, hierarchically organized personality structure, Allport, 1937, 1950).

- g. Open-mindedness and flexibility (authoritarianism, Adorno et al., 1950; open and closed mind, Rokeach, 1960; irrational thinking, Ellis, 1980).

8.2 Spiritual or Faith Maturity

What is the difference between “spiritual maturity” and “faith maturity”? For Louw (1999:126) “‘Christian spirituality’ and ‘a mature faith’ share a similar meaning and can be understood as variant terms, although spirituality is used in a slightly different context.” I have elected to use the term *spirituality*, rather than faith, as spirituality has a broader connotation. Faith emphasizes the content, the dogma, or the *what* of belief, whereas spirituality emphasizes the experiential, behavioural, and the relational aspects, or the *how* of the religious experience. The *what* and the *how* can be distinguished, but not separated. The one influences the other. I have opted to use the term “spiritual maturity” to emphasize the *how* aspect.

What is the difference between “spiritual maturity” and “psychological maturity”? I agree with Louw that it is similar, but not the same (Ibid., 127). Spiritual maturity, as I use it in this research paper, refers to a person’s total relationship to God, others, himself/herself, and the environment, in a holistic sense – physically, mentally, emotionally, socially, and behaviourally (Cf. Benner, 1988:103). It would therefore include psychological maturity, which refers to a person’s relationship to himself/herself, others and the environment¹ (Cf. Erickson, 1959:51). I believe, therefore, that to make use of the insights and benefits of the science of psychology in discussing the concept of maturity, is absolutely imperative. It would be naïve to do otherwise. Moral development (Kohlberg), cognitive development (Piaget), or faith development (Fowler), all have a vital contribution to make towards an understanding of

¹ This is quite a change from the “Reformed approach, which linked spirituality to the transcendental dimension of salvation only” (Louw, 1999:135).

the total growth and development of the individual. Louw says that “one should regard maturity as a comprehensive concept, which includes both psychological and spiritual components” (Ibid., 129). Benner (1988:133) says, “psychospiritual maturity is characterized by integration of personality, which occurs within a context of significant interpersonal relationships and surrender to God.” The spiritual and the psychological aspects need to inform each other to ensure mature growth (Cf. Overduin, 1967:489; quoted by Louw, 1999:130).

In the past it has too often been the case that the source book for spiritual maturity for the Christian was regarded as the Bible and the Bible only. This has often led to some surprising and puzzling paradoxes in the history of religion. This narrow and fundamentalistic approach to spiritual maturity has often resulted in dogmatic Christians, cultish Christians, rigid Christians, holier-than-thou Christians, exclusive Christians, and even warring Christians. It has sent fellow Christians to the stake, it has tortured them at the hands of Christian inquisitors, it has sent crusaders to kill and capture in the name of Christ, and it has robbed people of their human dignity through the devilish systems of slavery and *apartheid*. Spiritual maturity needs to be informed by a healthy hermeneutical understanding of the Bible, an intrinsic religious experience, and an experiential saving relationship with the Lord Jesus Christ. It also needs to be informed by a theoretical and experiential experience from the world of developmental psychology. Louw says, “Faith is enfleshed daily by personality and behavior” (Ibid., 146).

Some of these “surprising and puzzling paradoxes” are still very evident today. The well-known and respected Barna Research organization situated in Ventura, California, recently released statistics regarding the divorce rate among Christians in the USA, which caused quite a stir among committed Christians. The report indicates that “ Among born again Christians,

27% are currently or have previously been divorced, compared to 24% among adults who are not born again" (Barna, 1999^a:1). This report stunned many Christians and caused quite a strong defensive reaction.¹ Valid questions can be asked.

Firstly, was there a problem with how the survey was conducted? Barna indicates: "These findings are based upon telephone interviews conducted throughout 1999 with random national samples of adults. In total, 3854 adults from the 48 continental states were interviewed. The estimated sampling error for the aggregate data is ± 2 percentage points at the 95% confidence level" (Ibid., 2). The quantity of nearly 4 000 is a very good sample size, as well as the breadth of the area covered by the research, which indicate that the difference between 27% and 24% is statistically significant. Furthermore, this was apparently nothing new. Barna says,

These findings were both expected and surprising, according to George Barna, president of the firm that conducted the study. "The national statistics have remained the same for the past half-decade. While it may be alarming to discover that born again Christians are more likely than others to experience a divorce, that pattern has been in place for quite some time."

To add injury to insult, the score for atheists and agnostics was 21%, which is lower than the average for the mainline Protestant churches and the national average for the USA, which is 25%.

Secondly, one may wonder if the term "born-again Christians" referred to some weird or way-out charismatic or Pentecostal fringe? This too, can best be answered by George Barna himself (Barna, 2000:3):

"Born again Christians" were defined in the surveys as people who said they have made a personal commitment to Jesus Christ that is still important in their life today and who then indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior. Respondents were not asked to describe themselves as "born again."

¹ Most of this discussion took place on the Internet in various Christian discussion groups. Some relegated it to myth and utter nonsense. Others wondered about the reputation and motive of the Barna Group.

This was therefore an objectively defined term with no fringe elements. To further substantiate this fact, Barna mentions what denominations born-again Christians indicated they belong to. The percentage of each denomination who indicated that they were “born-again Christians” were (Barna, 1999^b:2):

- 80% of Assembly of God
- 69% of Baptists
- 68% of Christian non-denominationals
- 50% of Lutherans
- 44% of Methodists
- 43% of Presbyterians
- 34% of Episcopalians
- 26% of Mormons
- 23% of Catholics

A third question may be posed. Was this not an isolated issue? Are there other areas where “born again Christians” have a similar poor showing? Yes there are, and I would like to refer to two. The first one refers to knowing the meaning and purpose of life. In this report by Barna, published on August 1, 2000, he says that he “felt that one of the most stunning outcomes was that born again Christians and non-Christians were equally likely to be seeking meaning and purpose in life. He was also amazed that so many born again Christians (half) were puzzled as to their purpose in life.” This is especially amazing, when one considers that “One of the primary values of the Christian faith is to settle the issue of meaning and purpose in life” (Ibid.). A second example of supporting evidence that the research statistics on the divorce rate of “born again Christians” is credible, is how the Christian community responds to the tragedy of a divorce experience. I once again quote George Barna (1999:2),

Even more disturbing, perhaps, is that when those individuals experience a divorce many of them feel their community of faith provides rejection rather than support and healing. But the research also raises questions regarding the effectiveness of how churches minister to families. The ultimate responsibility for a marriage belongs to the husband and wife, but the high incidence of divorce within the Christian community challenges the idea that churches provide truly practical and life-changing support for marriages.

What can be deducted from the results of the Barna Research given above? Firstly, that being a committed Christian does not automatically imply maturity, whether cognitive, moral, emotional, spiritual, or relationally. Being a Christian does not automatically supply a person with relationship skills to ensure a good marriage relationship. It does not even guarantee that one will have purpose and meaning in life. These are all qualities that one would equate with some form of spiritual and mental maturity. Therefore, being a committed, born-again Christian does not guarantee that one will be spiritually mature.

Secondly, the problem with the poor support of divorced persons by their church communities, seems to be an indictment against the intolerance, rigidity, and lack of openness, so often found in Christian communities due to their reticence to get involved with assisting or supporting “sinners”, lest they too become tainted or judged.¹ It is a shame and a paradox that non-Christians often do better in the area of compassion. The phrase is often used that “one can be so heavenly-minded that one is of no earthly good”. It often seems to be the case that the more fundamentalistic religions are the most rigid and judgmental in their reactions to sin and the sinner.

So often in the past the human element has been left out of spirituality. Louw (Ibid., 141) says “Spirituality is actualized when Christian faith is integrally linked to our being human. . . . An integral spirituality should improve the quality of human dignity. The presence of God in a person’s life should contribute to life’s meaning and humanity” (Ibid.). It is encouraging to see that not only has the realm of the spiritual disciplines opened the door for insight from the

¹ A typical example of this would be the religious leaders’ judgmental and self-righteous response to the sinful woman caught in the act of adultery (John 8:1-11).

human sciences,¹ but vice versa as well. In recent years more and more research has been done by psychologists in the field of psychology of religion, spirituality, forgiveness and prayer.²

How can spiritual maturity be identified? What are the characteristics of spiritual or faith maturity? By indicating that spiritual maturity can be identified, the implication is that it can be reached. This is not necessarily true. The concept “maturity” implies a process or a journey that is never completed or perfected. It implies development. Louw says, “it is important that the goal does not necessarily imply ‘improvement,’ in the sense of perfection, but rather ‘transformation,’ in the sense of qualitative change towards meaningfulness and purposefulness. The goal should never be interpreted as a fixed ‘end goal’ which must be ‘achieved’ ” (1999:156). Does this mean that striving to mature spiritually is confusing, meaningless, and a waste of time? No, pointers or guidelines towards spiritual maturity can be indicated. Grades or stages in the developmental process can be identified. What does spiritual maturity “look” like? What are some of the identifying marks?

One way of stating the positive is by giving the negative. Louw, in his book, *A Mature Faith* (1999), includes a section entitled, “A Pathology of Faith” (p. 216), in which he gives the characteristics of an immature faith. He refers to Paul Pruyser (1990:1015), who identifies five groups:

- a. Narcissistic disorders, e.g. where one displays delusions of grandeur or self-hatred, “attributing superhuman powers and divine or demonic qualities to oneself” (Louw, 1999:217).
- b. Thought disorders, e.g. having religious delusions.

¹ Noticed especially in the Clinical Pastoral Education movement, as well as in the academic and professional fields of Pastoral Care and Counselling, spearheaded by Anton Boisen and Seward Hiltner respectively.

² Cf. Louw (1999:217); I personally witnessed this phenomenon when I attended the annual conferences of the American Psychological Association in Chicago, the American Association for Marriage and Family Therapy in Atlanta, and the Christian Association for Psychological Studies in Seattle, in 1997.

- c. Mood and affective disorders, e.g. “uncontrolled emotions, or viewing events out of context” (Ibid.).
- d. Moral disorders, e.g. an obsession with right or wrong, resulting in “irrational feelings of guilt or an overactive or punitive conscience” (Ibid., 218).
- e. Behavioural disorders, e.g. perfectionism, legalism, or compulsive behaviour regarding ritualized actions.

Louw (1999:218) also quotes Rebell’s (1988) aspects of pathology of faith, namely

- a. Excessive forms of doubt and disharmony.
- b. Aggressive behaviour – by focusing on the sins of others.
- c. Extraordinary fear of God’s punishment.
- d. Spiritual compulsion – often leading to unusual religious demands and legalism.
- e. Delusions regarding sin – often due to “loss of contact with reality and extreme fear of loss” (Ibid.).
- f. Masochism – believing suffering and pain is a necessary condition for faith.
- g. A lack of flexibility and intolerance towards others – holding rigid perceptions.
- h. Fanatical actions – due to loss of contact with reality and delusions about future events.
- i. Religious Fanaticism – hysterical traits.
- j. Formalism – due to “an extraordinary view of the church as an institution;” strongly authoritarian actions “as a result of overwhelming commitment to church doctrine and dogma” (Ibid., 219).
- k. Ascetic practices – results in degraded and despised view of life and the human body.
- l. “Ecclesiogenetic neurosis” – “Pietistic tendencies can lead to a person viewing the church as exclusive, and therefore practicing religion in isolation from other church denominations” (Ibid.).

Of importance is the correct diagnosis of one's spiritual state or level of maturity. One of the methods that Louw recommends, is the use of metaphor and God-images (Ibid., 246f). These are either inappropriate, indicating infantile faith, or appropriate, indicating mature faith (Ibid., 249). Referring to McFague's use of God-images, Louw recommends the following models as helpful:

- a. The monarchical model – God as ruler, king, governor and judge.
- b. The family model – God as parent.
- c. The covenantal model – God as friend, partner and confidant.
- d. The personal/love model – God as beloved or intimate lover.

Louw also recommends a questionnaire to assist doing a pastoral diagnosis, namely the *Pastoral Semantic Differential Analysis* (PSDA), which he bases on the technique developed by Osgood (1969). Louw indicates that the issue of God-images in theology should reckon with the following schemata of interpretation (Louw, 1999:288f):

- a. The hierarchical schema – God is interpreted in terms of dominionship, as Monarch, leading to an authoritarian and autocratic view of God.
- b. The metaphysical schema – God is interpreted as disengaged from human problems, as too far away in His “beyondness”, “otherness” and “transcendence” (Ibid., 289).
- c. The Hellenistic schema – God is interpreted as immutable, apathetic, and impassible.
- d. The romantic schema – God is interpreted as the “nice God”, who is too kind to ever say “no”. Judgment becomes irrelevant, because God is too kind to punish.
- e. The rationalistic, positivistic schema – God is interpreted by means of His rationalistic attributes that indicate the substance or essence of God.¹ This does not allow for His relational and metaphoric attributes which brings Him into close contact with human beings.

¹ Louw (1999:291) says, “In theology there is always the danger of connoting substance to God, rather than relation and faithfulness.” Another complimentary statement, “Grace, in a theonomous model, means that the living God is geocentric and anthropocentric rather than theocentric” (Ibid., 293).

- f. The relational model – God is interpreted as “being with”, as having relationship rather than essence or substance. It points towards “an ontology of communion” (Ibid., 291).

God-image reveals one’s knowledge of God and reflects back on one’s knowledge of oneself. Louw (1999:283), by referring to Noordzij (1994:123) says, that the “reciprocity between knowledge of God and knowledge of self is important for an understanding of a developmental model of Christian spirituality.” Louw emphasizes the important contribution and work of the Holy Spirit in the growth in spiritual maturity. He refers to the term panentheism, used by Van der Ven (1997:301-302), which “is a metaphor for God’s immediacy and presence in the cosmos through the penetrating work of the Holy Spirit.”

8.3 Models of Spiritual Development

Helminiak (1987) asserts that before 1987 very little was written on the topic of spiritual development, especially from a psychological point of view. Much of the earlier literature was more of a practical nature, like James Gwaltney’s article, “Spiritual Development through Designed Exercises in a Small Group Setting.” (1974-75). Other literature dealt with spirituality within a specific context, like the so-called “mid-life crisis” (Brewi & Brennan, 1982; Studzinski, 1985).

8.3.1 Grant, Thompson, and Clarke

Using the four Jungian functions of the Myers-Briggs Type Indicator, Grant, Thompson and Clarke’s *From Image to Likeness: A Jungian Path in the Gospel Journey*, presents “a superbly consistent and coherent application of Jungian psychology to Christian concern for spiritual growth (Helminiak, 1987:2). Their approach is that “psychological growth is spiritual growth” (Ibid.), and that God is indeed involved in the psychological process of moving toward

“psychological wholeness or individuation” (Ibid.). Grant indicates six stages of human development, namely Infancy (0-6 years), where the indicators operate in a “random and tentative fashion” (Op. cit., 3). Secondly, Childhood (7-12 years), where either the I or E, the J or P, and one of the functions S, T, F or N are dominant. The third stage is Puberty (13-20 years), where the I or E, and the J or P indicators reverse and a second function from the S, T, F or N develops as an auxiliary. The fourth stage is Young Adulthood (21-35 years), where the E and I switch again, but not the J and P, and a third function develops after the auxiliary. The fifth stage is Midlife (35-50 years), where both the I and E, as well as the J and P change, and the last of the four functions, the “shadow” or the inferior function develops. Lastly, the sixth stage is the Golden Years (51-death), where all the indicators are “integrated and under the deliberate control of a person” (Ibid.). Though this developmental approach is still tentative and needs to be empirically verified, it is a brave and creative proposition.

8.3.2 Thompson

Helen Thompson’s book, *Journey Toward Wholeness: A Jungian Model of Adult Growth* (1982), seeks to integrate the works of Pierre Teilhard de Chardin, Carl G. Jung, Evelyn Underhill, William Johnston, Erich Neumann, and Robert Ornstein. The emphasis is upon only one adult stage of human development, and seeks to integrate the basic polarity in the human, e.g. spiritual or unconscious vs. conscious, rational-analytical vs. intuitive-holistic, mind vs. body, reason vs. passion, “masculine” vs. “feminine” (Op. cit., 4). Thompson suggests that every life transition has a three-part structure, which is very similar to the traditional three stages of the spiritual life: purgative, illuminative, and unitive (Op. cit., 5). Adrian VanKaam (1975) indicates that “all spiritual passages are marked by the three fundamental ones of purgation, illumination and union” (Op. cit., 5; cf. Groeschel, 1983; Whitehead, 1992:62-64).

8.3.3 Groeschel

Groeschel's book title, *Spiritual Passages: The Psychology of Spiritual Development* (1983) seems to be an obvious reference to Gail Sheehy's best-seller, *Passages* (1975). The first part of the book gives an outline of the developmental theories of Erikson and Levinson and some of the spiritual implications. The second half deals with the three traditional ways of spiritual growth. According to Helminiak (1987:6-7), Groeschel does not succeed in integrating the insights of contemporary psychology, and theology and spirituality. He expected more of it and calls the book "a disappointment" (Ibid.), and that it "makes little contribution to the present discussion" Op. cit., 8).

8.3.4 Edwards, Mead, Palmer, & Simmons

In 1974 Edwards, Mead, Palmer and Simmons published their book, *Spiritual Growth: An Empirical Exploration of its Meaning, Sources, and Implications*, in which they attempt to cast some light on the widespread confusion about the term "spiritual growth". They contacted twenty-nine clergy from eight Christian and Jewish denominations, which were to identify a spiritually mature person from each congregation. These lay persons were then interviewed. The researchers themselves were disappointed with the results. Even though they did not come to a consensus understanding of spiritual maturity, they did identify some common characteristics, namely "1) openness of the person to 2) some transcendent principle beyond the empirically experienced self, whether within the person (one's essence, the 'inner man') or beyond the person ('God,' the 'Spirit'); and 3) insistence that the whole person is involved in spiritual maturity and growth . . ." (Helminiak, 1987:9; Edwards, et al., 1974).

8.3.5 Center for Human Development

The Center for Human Development (CHD), located in Washington, D.C., identified nine measurable criteria to describe spiritual growth (Helminiak, Op. cit., 10; No Author, *CHD Report*, 1979). They are:

- a. A developing self-concept.
- b. A responsible self-awareness.
- c. A Sense of autonomy or inner-directedness.
- d. An appreciation of genuine authority.
- e. A principled morality.
- f. A person orientation.
- g. A holistic view of development.
- h. A present centeredness.
- i. An openness to the transcendent.

The CHD follows a holistic approach to spirituality, which supports the hypothesis that “spiritual development is human development” (Helminiak, 1987:12). All nine could be viewed as psychological criteria as well, with only the ninth one having theistic overtones. The CHD Report describes spiritual growth as a move away from a conventional to an integrated viewpoint. The conventional referring to the focus on the external rules and regulations of organized religion, whereas the integrated viewpoint refers to a movement away from the external toward a personal faith, which corresponds to the Biblical concept of *metanoia* or conversion.

8.3.6 Assagioli

Roberto Assagioli in his book, *Psychosynthesis* (1976), provides a rich study of spiritual development from within a psychological context. He refers to four stages in the goal of attaining organic unity (Assagioli, 1976:21-28), namely

- a. A thorough knowledge of one's personality.
- b. Control of the various elements of the personality.
- c. Realization of one's true self – the discovery or creation of a unifying center.
- d. Psychosynthesis – the formation or reconstruction of the personality around the new center (cf. Helminiak, 1987:16).

These stages or phases are not to be seen as strictly following on each other, but rather as “general aspects of the growth process” (Ibid., Assagioli, 1976:29). Assagioli also refers to four other stages, which he calls “critical stages”, which are disturbances that can arise during the process of spiritual growth. They are (Helminiak, 1987:16-17; Assagioli, 1976:40-53):

- a. An upheaval of normal living, often occurring with no apparent cause, results in despondency, lack of meaning and purpose in life, and serious questioning.
- b. A breakthrough, “the spiritual awakening,” brings an emotional high.
- c. Cessation of the initial high causes doubt, confusion, and discouragement.
- d. Acceptance of the necessarily transitory nature of the initial experience allows one to begin the long process of restructuring the personality in light of the already experienced goal.

For Assagioli, spiritual growth is especially experienced around two periods, namely the “tumultuous awakening of new tendencies at the time of adolescence” and secondly, the “awakening of religious aspirations and new spiritual interests, particularly at middle age” (Assagioli, 1976:37; cf. Helminiak, 1987:18). Assagioli is especially interested in the second period, because he believes that spirituality is an adult phenomenon.

What is spiritual development or spiritual growth? There seems to be no consistent and accepted definition (Cf. Edwards, et al., 1974:1; Aumann, 1980; Van Kaam, 1975:5; Truhlar, 1966:1; Bouyer, 1961:4; Tanquerey, 1930:1). One factor, however, namely the “transcendent principle” seems to be common to most attempts at describing spiritual development. This is evident in phrases like the following: “one’s essence,” the “inner man,” “God,” “Christ,” “Spirit” (Brewi & Brennan, 1982; Edwards et al., 1974; Grant, et al., 1983; Groeschel, 1983; Studzinski, 1985), the “Transcendent,” the “Holy Spirit,” “God” (CHD Report), the “superconscious” and the “higher Self” (Assagioli, 1976), “conscience” and the “voice of the Creator” (Philibert, 1979), “the dynamism of the human spirit” and “the radical drive for self-transcending authenticity” (Conn, 1977; Lonergan, 1972), “what is beyond mere ego identification,” the “deepest self,” or the “true self” (Van Kaam, 1975), the “spirit” (Truhlar,

1966), and a “spiritual reality that goes beyond the consciousness of the individual” (Bouyer, 1961).

8.3.7 Helminiak

According to Helminiak (1987:31, 35; cf. Goldbrunner, 1955), spiritual development can and should be studied as psychological development, and that the best non-theological terminology to use, is the “higher Self” of Assagioli and the Lonergan’s “dynamism of the human spirit.” He says, “each individual, every person, is simply one human reality, one self” (Helminiak, 1987:31), and that the “ ‘true self’ or the ‘higher self’ is merely oneself when one is acting authentically, for authenticity entails fidelity to the self-transcending dynamism of the human spirit” (Helminiak, 1987:32, 35). He proposes four characteristics of spiritual development:

- a. An intrinsic principle of authentic self-transcendence.
- b. Openness in the subject to this principle.
- c. The integrity or wholeness of the subject in question.
- d. The self-critical self-responsibility of an adult.

He therefore defines spiritual development as “the ongoing integration that results in the self-responsible subject from openness to an intrinsic principle of authentic self-transcendence” (Helminiak, 1987:41).

8.3.8 Peck & Havighurst

Another model that could be added to the life-cycle developmental stages is that of Peck and Havighurst (1960). They prefer to refer to “character development” rather than to spiritual or faith development. Others too, have chosen to emphasize the development of the character, rather than the personality (Cf. Ligon, 1975:106f). Peck and Havighurst (1960:3) indicate five stages in their model presented in Table 8-1.

Table 8-1: Stages of Character Development (Peck & Havighurst, 1960:3)

CHARACTER TYPE	DEVELOPMENTAL PERIOD
Amoral	Infancy
Expedient	Early Childhood
Conforming	Later Childhood
Irrational-Conscientious	Later Childhood
Rational-Altruistic	Adolescence
	Adulthood ¹

The *Amoral* stage fits what can clinically be called the “psychopathic personality”. They react impulsively with no regard for how their behaviour affects others. The *Expedient* stage is characterized by self-centred behaviour and considers other people’s welfare and reactions only in order to gain [their] personal ends” (Ibid., 5). The *Conforming* stage person’s highest priority is to seek and gain approval from significant individuals and from the group. Doing what one “should” do has a high priority. The *Irrational-conscientious* stage is characterized by a rigid application of accepted standards of right and wrong, without sensitivity for context and situational differences. If a rule is right, it should be right for all situations and times. The *Rational-altruistic* stage “describes the highest level of moral maturity” (Ibid., 8). It is characterized by a rational, realistic assessment of each new situation, and a genuine interest in the welfare of others, as well as one’s own.

8.3.9 Benner

Benner (1988:126f) calls his model a psychospiritual model of development. It is not a life-cycle model. He bases it upon the premise that “Psychospiritual maturity involves maturity of

¹ Peck and Havighurst (1960:3) combine the stages of conforming and irrational-conscientious to both correspond with later childhood, and they indicate that the rational-altruistic stage is experienced in both adolescence and adulthood. I have not found from my own experience and empirical research that the adolescent stage, as a rule, fits the description for the rational-altruistic stage given by Peck and Havighurst (p. 8-11).

both the basic psychological (structural) aspects of personality and the spiritual (directional) aspects” (Ibid., 126). Benner (1988:127) summarizes it as presented in Table 8-2.

Table 8-2: Stages of Psychospiritual Development

STAGES OF PSYCHOSPIRITUAL DEVELOPMENT (Benner)

Structural Milestones		Directional Milestones	
1.	Symbiotic dependency	1.	Development of basic trust
2.	Differentiation of self	2.	Awareness of call to self-transcendence
3.	Relatedness	3.	Recognition of call as from God
4.	Individuation	4.	Awareness of insufficiency of self (sinfulness)
5.	Self-transcendence	5.	Receipt of divine forgiveness
6.	Integration of personality	6.	Progressive freedom from sin
		7.	Progressive evidence of the fruit of the Spirit
		8.	Deepening intimacy with God

Spiritual development is not another set of stages added to such as the physical, emotional, cognitive, moral or faith development. It embraces the whole (Helminiak, 1987:95).

Helminiak puts it as follows:

Spiritual development is human development when the latter is conceived according to a particular set of concerns: integrity or wholeness, openness, self-responsibility, and authentic self-transcendence. So spiritual development is the ongoing integration that results in the self-responsible subject from openness to an intrinsic principle of authentic self-transcendence. This conception envisages the ever fuller integration of the human spiritual principle into the very structures of the personality until, in the ideal, the personality becomes the adequate expression to the fully authentic subject.

Someone may ask, but where is God in all of this? The rationale behind Helminiak’s treatise, is that God *per sé* does not make someone spiritually mature. Being religious does not guarantee a higher level of spiritual development. What lies behind this reasoning is that “much of what people profess as belief in God is simply their commitment to their own ideas and images of God. . . . “God” is a convenient blank screen onto which one may project one’s own deepest felt fears and fancies and then, for better or worse, feel justified in living by them”

(Ibid., 126). Helminiak (Ibid., 140; cf. Bonhoefer, 1972) describes it very graphically in the following way:

Rather than foster growth in human authenticity, popular “belief in God” often hampers that growth by proposing a picture of God that resembles Santa Claus or the Fairy Godmother. Then faith becomes a shield from the responsibilities of life, and childish believers look for magical solutions to life’s problems rather than accept them as God-given challenges that they themselves can meet.

Another relevant question may address the growth in holiness as compared to the growth in spirituality. Helminiak says, “Holiness is nothing other than human authenticity viewed from the theist viewpoint¹. So growth in holiness can be understood as growth in authenticity”

(Helminiak, 1987:151). Bernard Lonergan (1972:252) defines human authenticity as follows:

Human authenticity is not some pure quality, some serene freedom from all oversights, all misunderstanding, all mistakes, all sins. Rather it consists in a withdrawal from unauthenticity, and the withdrawal is never a permanent achievement. It is ever precarious, ever to be achieved afresh, ever in great part a matter of uncovering still more oversights, acknowledging still further failures to understand, correcting still more mistakes, repenting more and more deeply of hidden sins.

So, if one passes through all the stages of spiritual development, it does not necessarily mean that one is a saint or very holy. It merely means that one is “quite healthy psychologically”

(Helminiak, 1987:152). The opposite is also true, that one may be very holy, without achieving “full spiritual development” (Ibid.). These folk may simply never have had the opportunities of exposure to education and growth in acquiring the skills of communication and interpersonal relationship building. There is a big difference between the “holiness of the ‘neurotic’ and the holiness of the self-actualized person” (Ibid.,154). One also does not have to reach a certain stage before one is holy. You can be holy at every stage of spiritual development. A child can be no less holy than an adult, but will indicate holiness at the appropriate level of physical, cognitive, emotional and psychological growth. When, however,

¹ This is what I would call “sanctification”. Whom God justifies, He also sanctifies (cf. 1 Corinthians 1:30; Romans 5:1; 6:22). Sanctification, however, is a lifelong process of “becoming,” or growth, or maturation (cf. Ephesians 4:13; 2:10).

one combines deeply committed holiness and advanced spiritual and psychological growth, the result is phenomenal. These are the persons who

reform and purify society, who revitalize culture, who determine the public criteria that will form a new generation. . . . Such a one not only achieves profound personal holiness, but also contributes significantly to the wholesome advance of history. . . . such a one becomes the locus of ready human cooperation with the Creator's plan for the universe (Ibid., 155).

8.3.10 Genia

How does one measure spiritual maturity? Vicky Genia has developed a test which she calls the Spiritual Experience Index (1991), which is based upon her five stage growth model of spiritual maturity (1990). Her stages are summarized in Figure 8-3.

Stage 1: *Egocentric Faith*. This stage is characterized by evidence of narcissism and self-centredness. Others are perceived as "need-gratifying objects". Behaviour is based upon immediate consequences and judged whether right or wrong by the response of either reward or punishment. Others are perceived as either "all-good" or "all-bad". This has direct bearing upon their God images, their relation to God and their quality of worship and prayer. Images of God may fluctuate according to circumstances. Misfortunes may elicit anger toward a "vengeful 'all-bad' God figure", who is perceived as punishing the individual unjustly (Ibid., 87). Prayer, at this stage, is primarily petitionary, confession is motivated by fear of punishment and thinking is often magical.

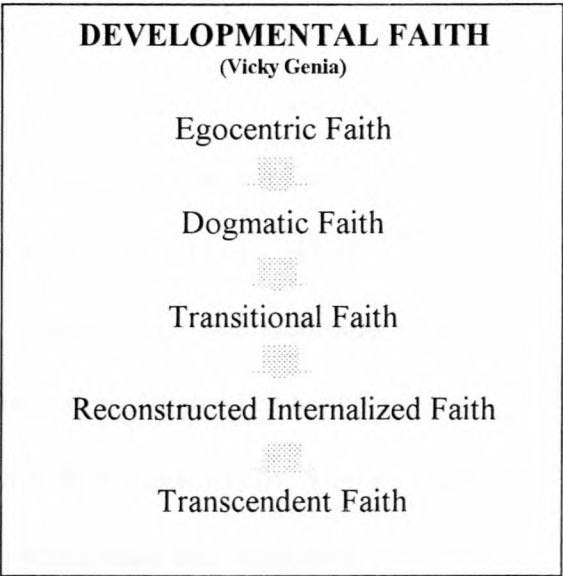
Stage 2: *Dogmatic Faith*. Here dogma is upheld in an authoritarian, dogmatic way. It is used "defensively as an external source of psychological support" (Ibid., 88). It upholds a "law-and-order morality". Judgments of right or wrong are based upon obedience to the rules without consideration of the situational context (Ibid.). Rather than splitting between "all-good" and "all-bad" behaviour as in stage 1, they would rather defend their insecurity and

unacceptable impulses by repression. They endeavour to protect their lack of self-esteem, their need of approval of others, and their fear of rejection, by “erecting a strong, authoritarian belief system” (Ibid., 89). Prayer may take the form of bargaining with God and confession is motivated by fear of losing God’s love. Guilt results from the transgression of “introjected standards” demanded by a punitive God image. Adherence to a system of dogma is upheld by identification with a religious group. This gives a sense of security, enhanced by conformity to the group. Insecurity, which comes from doubting and questioning of the dogma or the system, is avoided. Genia (Ibid.) describes it as follows:

Social interest may extend beyond passive identification and may take the form of fanaticism and proseletyzing [sic] in order to confirm one’s own beliefs, defend against doubt, and bolster self-esteem by aggressively asserting one’s own group as superior. Furthermore, the fanaticism of the dogmatic individual provides an acceptable outlet for hostile impulses. One’s aggression is turned outward in moralistic and condemnatory judgments of those with different beliefs and ideologies. Intolerance of beliefs different from one’s own signifies the defensive nature of dogma. Exposure to differences arouses feelings of doubt which threaten the individual’s integrity.

Figure 8-1: Developmental Faith (Genia)

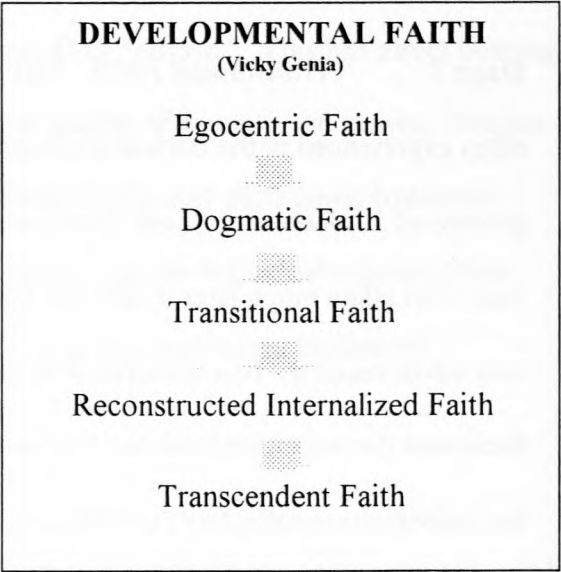
Stage 3: *Transitional Faith*. This stage is often experienced in the normal developmental process of adolescence. Many, however, only reach this stage much later in life, and some may never reach it. It is transitional in that it facilitates the transition from the dogmatic to the individuated-reflective (Fowler) or reconstructed internalized faith (Genia). Kao



calls this stage “doubting faith” and indicates that “Transition depends upon . . . freedom to engage in questioning and doubt” (Kao, 1981:120). This critical reflection of previously unquestioned values and dogma during the Dogmatic stage, can be very unsettling. It parallels

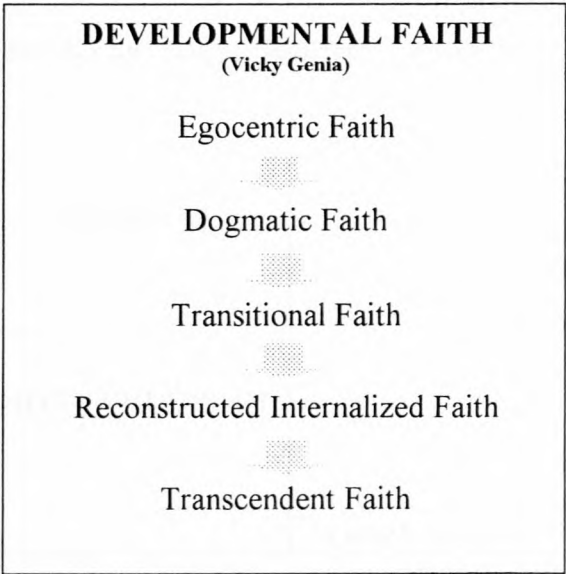
the “identity crisis typical of adolescents” (Erikson, 1968), and may lead to “a crumbling of the previously secure faith structure, resulting in an intense period of confusion and emotional turmoil” (Genia, 1990:91). Experimentation may occur, motivated by a rebellion against the prior religious system, which may involve “denominational or affiliational switching, investigation of nontraditional sects or cults, and church hopping” (Ibid.). After this process of investigation and critical reflection, the individual is challenged to commit to a “self-chosen faith”, which ushers in the next stage.

Stage 4: *Reconstructed Internalized Faith*. In this stage religious doctrine is no longer confined by the “literalness, concreteness, and conceptual simplicity” of the previous stage (Ibid.). Even though an individual in this stage may have an even greater interest and commitment to religious doctrine, he/she is not defensively dogmatic about it. Doctrinal belief is not based upon an introjected moral code or set of unexamined rigidly held doctrines. It is rather internalized in the individual’s belief system, giving him/her a sense of purpose and meaning in life, and is no longer compartmentalized and peripheral to the central focus of his/her life (cf. Allport, 1950; Clark, 1958). Commitment and belief system, however, still tend to be dichotomous, and reasoning in terms of absolutes, with low tolerance for ambiguity and uncertainty (cf. Kao, 1981). Factors like these and multidimensionality of religiousness are only incorporated in Stage 5 (cf. Fowler, 1980). Persons in Stage 4 accept diversity, yet tend to remain rather exclusive as far as other religious persuasions are concerned. There is little or no attempt to incorporate the ideas or beliefs of



other religious traditions into their own. They tend to have a strong missionary zeal to convert others, rather than to have a desire to learn from and integrate the beliefs of others into their own. The prayers of the internally religious tend to be less egocentric and center more on “thanksgiving, praise and devotion” (Genia, op cit., 92). There is also less emphasis upon excessive guilt and blame, with a healthy and realistic approach to sin and acceptance of God’s forgiveness. Morality is guided by “social contract” (Kohlberg, 1967 & 1970), and moral decisions are made according to civil law and socio-cultural norms. Research in the area of intrinsic-extrinsic religiousness has indicated that persons in this stage are generally more psychologically and emotionally healthy than those in earlier stages where faith is not internalized yet (Allport, 1950; Batson & Ventis, 1982; Donahue, 1985; Meadow & Kahoe, 1984; Spilka, Hood & Gorsuch, 1985)

Stage 5: *Transcendent Faith*. According to Genia, this stage represents a synthesis of the literature on religious maturity (Genia, op cit., 92; cf. James, 1902; Jung, 1938; Allport, 1950; Fromm, 1950; Clark, 1958; Feinsilver, 1960; Strunk, 1965; Anderson, 1970; Kao, 1981; Batson & Ventis, 1982; Meadow & Kahoe, 1984; Louw, 1999). Although very similar to the previous stage, Stage 5 is “more flexibly guided by a universal principled morality and consists of more permeable psychospiritual boundaries” (Genia, op cit., 93). Genia continues to give ten



characteristics of a person experiencing transcendent faith:

- a. Transcendent relationship to something greater than oneself.
- b. Style of living, including moral behaviour, is consistent with religious values.
- c. Commitment without absolute certainty.
- d. Openness to religiously diverse viewpoints.

- e. A mature religious faith is divested of egocentricity, magical thinking, and anthropomorphic God concepts.
- f. A mature religious outlook includes both rational and emotional components.
- g. Social interest and humanitarian concern are important priorities.
- h. Mature religiousness is life enhancing and growth producing.
- i. Has meaning and purpose in life.
- j. Mature religious faith is not dependent upon a particular dogma, set of practices, or formal religious structure.

Genia (1991) constructed a 38 item scale, the Spiritual Experience Index (SEI) to measure spiritual maturity, which she revised in 1997 (SEI-R). The SEI-R was shortened to 23 items, from which two distinct sub-scales developed, a Spiritual Support (SS) scale and a Spiritual Openness (SO) scale. This resulted in four distinct types being identified, namely the growth-oriented type, which measured high on both SS and SO, and secondly, the underdeveloped type, which measured low on both sub-scales. Thirdly, the dogmatic type, which measured low on SO and high on SS, was contrasted to the fourth, the transitional type, which measured high on SO and low on SS. This fourth type depicted those that were re-examining their beliefs and ideals and therefore found themselves in a transitional phase. It could be illustrated as follows in Figure 8-2:

Figure 8-2: Spiritual Support and Spiritual Openness Scales

High SS	<div>DOGOMATIC</div>	<div>GROWTH-ORIENTED</div>	High SS/SO
Low SS/SO	<div>UNDERDEVELOPED</div>	<div>TRANSITIONAL</div>	High SO

Genia indicates that this is an ongoing study and still needs more testing. It does, however, indicate a direction, it is a pointer, and would be well worth following up. I do, however, find

the structure of her model more user-friendly than most of the other models. She uses easier to understand names to describe her stages, as compared to that of Fowler, Piaget, Loevinger, etc.

8.3.11 Comparison of some of the Main Models

Some of the most influential and well known theorists in the area of human development have been Erikson (1963) and his eight epigenetic stages of psychosocial growth, Grant, et al. (1983) and their six Jungian stages, Levinson (1978) proposes four major eras of a man's life, and Gould (1978) who projects five stages of adult development. All these theories are regarded as maturational theories of human development. By contrast, the following theories are referred to as constructivist or structural theories of development. Here the most well known is probably Piaget (1970) and his four stages of cognitive development. Others are Kohlberg (1984) and his six stages of moral development, Fowler's stages of faith development (1981), and Loevinger's stages of ego development (1977). A summarized comparison of these models is resented in Tables 8-3 and 8-4.

Table 8-3: Major Contributions to Stages of Human Development (1)

STAGES OF HUMAN DEVELOPMENT (Helminiak, 1987:72)				
ERAS & AGES	ERICKSON Psycho-social stages	GRANT "Jungian" stages	LEVINSON Seasons of Life	GOULD Transformations
Infancy (0-1.5)	Trust vs Mistrust	INFANCY Attitudes E/I & Functions F,T,S,N, all operate randomly		Childhood Consciousness
Early Childhood (2-6)	Autonomy vs. Shame & Doubt Initiative vs. Guilt			
Childhood (7-12)	Industry vs. Inferiority	CHILDHOOD E or I and dominant function emerge	CHILDHOOD AND ADOLESCENCE Develop basic knowledge & skills	
Adolescence (13-21)	Identity vs. Role Confusion	ADOLESCENCE E/I & J/P alternate; auxiliary function emerges		
Young Adulthood (21-35)	Intimacy vs. Isolation	YOUNG ADULTHOOD E/I alternates & third function develops	EARLY ADULTHOOD Choose, create & maintain a life structure	Leaving our Parents World I'm Nobody's Baby Now
Adulthood (35-60)	Generativity vs. Stagnation	MID-LIFE E/I & J/P alternate; shadow function is integrated		Opening up to what's Inside Mid-Life Decade
			MIDDLE ADULTHOOD Bear major responsibilities; revise life structures	Beyond Mid-Life
Maturity (60+)	Integrity vs. Despair	GOLDEN YEARS Both attitudes & four functions operate deliberately	LATE ADULTHOOD Influence as a wise senior from the side lines	

Table 8-4: Major Contributions to Stages of Human Development (2)

STAGES OF HUMAN DEVELOPMENT (Helminiak, 1987:72)				
ERAS & AGES	PIAGET Cognitive Development	KOHLBERG Moral Development	FOWLER Faith Development	LOEVINGER Ego Development
Infancy (0-1.5)	SENSORIMOTOR		Pre-Stage: Undifferentiated Faith	PRE-SOCIAL
Early Childhood (2-6)	PRE-OPERATIONAL	PRECONVENTIONAL Punishment/reward & obedience orientation	INTUITIVE-PROJECTIVE Use of language, imitation, fantasy, rich imagination	SYMBIOTIC STAGE Use of language, great dependency
Childhood (7-12)	CONCRETE OPERATIONAL	Hedonistic relativity; reciprocal relativity; tit-for-tat	MYTHICAL-LITERAL The family's story, drama, myth – taken literally – anchor one's world	IMPULSIVE STAGE Concern to control (bodily) impulses SELF-PROTECTIVE STAGE Vulnerable, guarded, self-centered
Adolescence (13-21)	FORMAL OPERATIONAL	CONVENTIONAL Approval/disapproval orientation – “nice girl/good boy” – mutual interpersonal relationships Law & order orientation. Social system & conscience	SYNTHETIC-CONVENTIONAL An ideology (coherent, rational, borrowed & supported by external authority) anchors a world of family, peers, school, work $\frac{3}{4}$ TRANSITION Move from external authority and relocate authority in self	CONFORMIST STAGE Approval seeking; judges on externals SELF-AWARE LEVEL (Conscientious Conformism) Sensitive to inner life & own failings. Allows stereotypical exceptions
Young Adulthood (21-35)		POST-CONVENTIONAL Social contract orientation, recognizes moral conflict	INDIVIDUATIVE-REFLECTIVE Leave home, recognize system, construct one's own rationalized worldview	CONSCIENTIOUS STAGE Self-determinative; driving moralism; rich inner life; real mutuality INDIVIDUALISTIC LEVEL Tolerance; emotional dependence; relationships vs. other responsibilities & goals; psychological & development outlook
Adulthood (35-60)	POST-FORMAL OPERATIONAL	Self-chosen ethical principles; comprehensive, universal, consistent	CONJUNCTIVE (Paradoxical-Consolidative) Validity of other systems; paradoxical resolution; confronts unconscious forces	AUTONOMOUS STAGE Accepts inner conflict & complexity of reality; freed from rigid conscience; cherishes individuality & relationships; prizes self-fulfillment over achievement
Maturity (60+)		“Stage 7”	UNIVERSALIZING Lived perfection of prior stage; transcends conflicting loyalties, often prophetic	INTEGRATED STAGE Perfection of prior stage; transcends conflicts & consolidates sense of identity; open-ended; self-actualizing

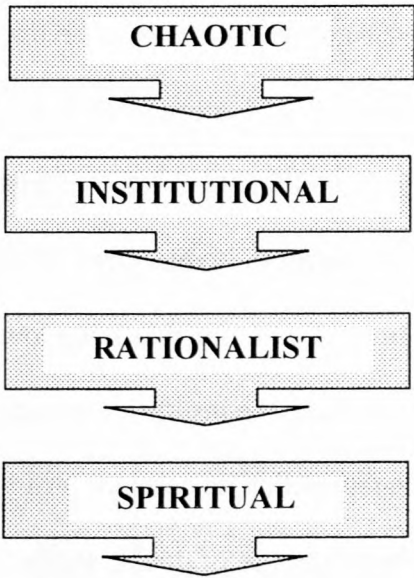
From the examples given above, most theorists indicate human development as moving “from infant, impulse-dominated self-centeredness to conformist identity with one’s social group and finally to post-conventional self-determination and integration of internal and external reality” (Helminiak, 1987:77). For Helminiak spiritual development is “realistic and responsible” and therefore starts at the Conformist Stage, which corresponds to the Synthetic-Conventional stage of Fowler and the Conformist Stage of Loevinger. This stage is characterized by “a deeply felt and extensively rationalized worldview, accepted on the basis of external authority and supported by approval of one’s significant others” (Ibid., 85). Thereafter follows the Conscientious Stage with its Individuative-Reflective Faith, which is the “first achievement of spiritual development” and therefore the first real stage of spiritual development (Ibid., 84). It is characterized by “the achievement of significantly structuring one’s life according to one’s own understanding of things, by optimism over one’s newly accepted sense of responsibility for oneself and one’s world, and by rather unbending commitment to one’s principles” (Ibid., 85). Next follows the Compassionate Stage, similar to Autonomous Stage of Loevinger and the Conjunctive of Fowler. Here one is still as fervently committed as before, but is also “more gentle with oneself and with others” (Ibid.). One learns here to “surrender some of the world one has so painstakingly constructed for oneself” (Ibid.), be more realistic and “more supported by deeply felt and complex emotion” (Ibid.). Finally there is the Cosmic Stage, which relates to the Integrated or Universalizing Stages of Loevinger and Fowler respectively. Most theorists acknowledge the difficulties of understanding this stage and therefore become more fuzzy and less explicit than about the preceding stages. However, most refer to Maslow’s description of self-actualization as a pretty good concept of what they mean by this final stage. It is characterized by an “ongoing actualization of potentials, capacities, as a fuller knowledge of, and acceptance of, the person’s own intrinsic nature, as an increasing trend toward unity, integration, or synergy within the person” (Ibid., 86; Matson, 1977:309).

8.3.12 Joubert

I would like to add one more model of my own, which is actually an adaptation of ideas gleaned from Scott Peck (1987:188) and Brad Strahan (n.d.). This is in an attempt to present a spiritual model, which is even simpler and more user-friendly, but without becoming too simplistic, I hope. It consists of only four stages, which indicate four clear and specific aspects of religious growth, namely starting from the chaotic level, i.e. being without God, to the level of true spirituality. In a religious model the first stage represents that stage which is the furthest removed from God. The person is living in an egotistical world. Behaviour is impulsive and erratic. There is a lack of structure and self-discipline. Social interaction is egocentric and narcissistic. Strahan (n.d., 1-2) says, “Individuals may pretend to be loving, and may indeed think of themselves as loving, but their relationships with others are primarily manipulative and self-serving.”

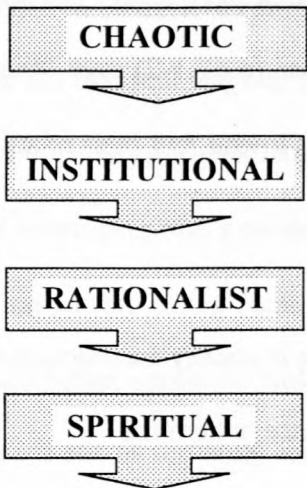
The transition to the second stage is usually accompanied by a dramatic conversion experience, where the individual finds new meaning in the safety of the structure, policies and rules of the church organization. People in stage two experience the support of the group, which helps them change from their previous structureless, impulsive and chaotic lifestyle, to a more stable, structured and predictable existence. Persons in this stage become very “ focused on the external structures of religion and the absolutes of church dogma and piety”, and “primary loyalty is to the forms and structures of religion rather than to the essence of religion” (Ibid.). Perceived threats to the forms and structure of the institution of the church is met with defense and hostility, because of the sub-conscious fear

Figure 8-3: Stages of Spiritual Maturity



that chaos may once again take control and destroy the hard-fought battle to attain to a structured lifestyle of stability and direction. Stahan suggests, that “the intense need for simple clear cut, concrete, dogmatic structures for security is essentially anxiety driven” (Ibid.). The God-image of people in this stage is that of “an external, transcendent being who possesses and uses punitive power to maintain His position and the functioning of the world” (Ibid.).

Moving on to stage three is often experienced as the most difficult and most traumatic transition, because the emphasis in stage two is so heavily on the preservation of the structure, and due to the criticism and disappointment of the support is, however, also one of the most freeing experiences. Whereas the structure of stage two controlled the person, now in stage three the person controls the structure. People grow into self-governance, and achieve a sense of independence, self-reliance, and autonomy. The transition to stage three is also often marked by a sense of anger at the controlling structures of stage two. This anger, according to Stahan (Ibid., 3), facilitates the traumatic and often painful letting go of stage two. In stage two one was not allowed to doubt or be too critical. You could not think for yourself, for it was the institution as paternal parent who thought for you and gave you stability and safety within its casuistic structure and punitive system. Stage three is characterized by a healthy sense of doubt, similar to that measured by the Quest instrument of Batson and his colleagues (Batson & Schoenrade, 1991). The search for “truth” that enabled the move from the chaotic to the institutional stages, now continues by moving the focus from extrinsic truth to intrinsic truth. The “truth” that was represented by the larger institution, must now be internalized in the individual. Externalized faith becomes internalized faith. A person in this



stage also learns that the quest for knowledge and truth is an ongoing one, never to end. The emphasis often changes from the external structures of dogma and ritual to the internal principles of life, e.g. justice, equality, freedom, dignity, compassion, etc. Stage three is often characterized by “social concern and a deep commitment to social causes” (Ibid., 3).

Stage four is characterized by a deepened spirituality, based upon a broadening sense of wisdom, and a motivation towards an altruistic service-orientation towards life. Life has a deeper fulfillment, meaning and purpose. Values are fully integrated and congruently experienced in daily life. Internalized principles of love, justice, equality, compassion and selfless humanitarianism are what motivate action and behaviour. As form follows function, so structure is the servant of principle. People develop a sense of mystery and awe at the wonder of God, who is no longer a far-off deity, but an ever-present Friend and Soul-mate, who overwhelms them with His generosity, love and care. This leaves people with an ever-pervading atmosphere of gratitude, which enables a sense of inner peace, joy and happiness.

The stages of religious development can be compared with the physical developmental stages from baby to adult. Table 8-5 indicates the main concept and experience of each stage:

Table 8-5: Comparison of Physical and Spiritual Development

Developmental Stages	Spiritual Stages	Biblical Concept	Functional Concept	Experience
Baby	CHAOS	“World”	Egocentric	Self-satisfaction (Fear)
Child	INSTITUTION	Church	Structure	Safety and Security (Stability)
Adolescent	RATIONAL	Questioning	Principle	Risking (Change)
Adult	SPIRITUAL	Wisdom	Mystery	Peace and Serenity (Wisdom)

One could add many more models to these already mentioned. Many of the authors of the models above, refer to the now classical model of Maslow's hierarchy of needs, which indicates a highest level of functioning, which he calls self-actualization (Maslow, 1970). This top stage of humanistic health "embodies secular humanism's ideals as Maslow perceived them" (Houskamp, 1990:691). One could now take all these models and put together all the characteristics of the highest levels of development found in each model and come up with a long list of so-called "healthy characteristics", whether they be spiritual or psychological. This would give an indication what most scholars regard as spiritual or mental health.

When combining the results of the POI (levels of self-actualization), the MBTI (SJ dominance), the FMS (low level of integration of faith and life), and the CPP (high scores for bureaucratic preference and administration), I come to the conclusion that the majority of the SDA sample are on the second or institutional level of this four stage model.

What do all these different models have in common? Two things – they indicate a developmental growth process, and they indicate a higher or healthier state of being or functioning, that can be referred to as a healthy spirituality or a healthy person. This person may be functioning optimally, but not necessarily perfectly. This person may be very successful, but not without occasional failure. This person may be emotionally stable, but not without experiencing intense grief or disappointment. This person may have a great faith, but will often be challenged by creative doubt. This person may be very spiritual, and yet be very conscious of his sinful state and need of a Saviour.

In the next chapter I give the results of the *Faith Maturity Scale* as it applies to the SDA sample. I will then attempt to apply the theory of this chapter to those results.

8.4 Summary

In this chapter I first seek to answer the question: “What is mental health?” I then differentiate between spiritual and faith maturity, as well as between spiritual and mental development. In this research I use the terms “spiritual maturity” and “faith maturity” as virtually synonymous, although “faith” does emphasize the cognitive content of belief more than the emotive, social, and relational, which spiritual includes. I prefer to use the term “spiritual maturity” in this research, because it encompasses more than the cognitions about belief.

I then present a number of models on spiritual, faith, moral, cognitive, and relational development. Some of the main models are those of Piaget, Erikson, Kohlberg, Fowler, and Loevinger. I make special mention of the model by Vicky Genia, because it is one of the most user-friendly models that I have come across. It is a relatively recent model and therefore still needs more testing and verification. Lastly, I present my own model of spiritual development that I have adapted from Peck and Strahan, with only four developmental stages – chaotic, institutional, rational, and the spiritual. It is not only very easy and user-friendly, but explains much of the outcomes of this present research. I conclude that the majority of the SDA sample indicates an institutional level of spiritual development.

RESEARCH REPORT ON THE FAITH MATURITY SCALE

9.1 Introduction

The Faith Maturity Scale (FMS) of Benson, Donahue, and Erickson (1993), is a 38 item scale which measures faith maturity. It was initiated in 1987 when “six major Protestant denominations joined with the Lilly Endowment to launch a national four-year study of personal faith, denominational loyalty, and their determinants” (Ibid., 2). The project was directed by the Search Institute in Minneapolis, Minnesota, with 11 000 adolescents and adults participating. It has been reported in a number of articles and papers (Benson & Eklun, 1990; Erickson, 1991, 1992; Benson, 1988, 1989, 1990a, 1990b, 1991; Donahue, 1988, 1991; Erickson, Benson, & Donahue, 1992; Roehlkepartain, 1990).

The authors of the FMS indicate that it is based on the following working definition: “Faith maturity is the degree to which a person embodies the priorities, commitments, and perspectives characteristic of vibrant and life-transforming faith, as these have been understood in “mainline” Protestant traditions” (Benson, et al., 1993:3). It describes “the signs, in behavior, posture, and attitude, that faith – real, dynamic, life-affirming faith – is at work” (Ibid.). It therefore looks at the value and “observable consequences” of faith¹, more than the beliefs. It looks at the fruits of faith. I present the report for the 38 questions first and then for the eight groups.

9.2 FMS Questions

¹ This faith is what I referred to as “spirituality” in the previous chapter.

The full questionnaire is included as *Appendix A*. The statistics for the individual questions as they were answered by the SDA group are presented in Table 9-1. The questionnaire’s format is based on a likert scale of 1 to 7, with 1 = “never true” and 7 = “always true”. Some are reverse scored.

Table 9-1: Statistical Results for the FM Scale Questions

	N		Mean	Std. Error of Mean	Median	Mode	Std. Deviation	Variance	Range	Minimum	Maximum
	Valid	Missing									
Question 1	257	0	4.98	9.69E-02	5.00	5	1.55	2.41	7	0	7
Question 2	257	0	6.94	3.66E-02	7.00	7	.59	.34	7	0	7
Question 3	257	0	5.81	8.99E-02	6.00	7	1.44	2.08	7	0	7
Question 4	257	0	4.88	8.62E-02	5.00	5	1.38	1.91	7	0	7
Question 5	257	0	4.15	8.51E-02	4.00	4	1.36	1.86	7	0	7
Question 6	257	0	4.29	9.25E-02	4.00	4	1.48	2.20	6	1	7
Question 7	257	0	6.27	6.41E-02	7.00	7	1.03	1.06	6	1	7
Question 8	257	0	4.80	9.71E-02	5.00	6	1.56	2.43	7	0	7
Question 9	257	0	5.26	9.00E-02	5.00	6	1.44	2.08	6	1	7
Question 10	257	0	4.70	.11	5.00	6	1.83	3.34	7	0	7
Question 11	257	0	6.28	6.67E-02	7.00	7	1.07	1.14	5	2	7
Question 12	257	0	5.09	8.49E-02	5.00	6	1.36	1.85	7	0	7
Question 13	257	0	3.62	.10	4.00	4	1.64	2.69	7	0	7
Question 14	257	0	5.37	8.54E-02	6.00	6	1.37	1.88	6	1	7
Question 15	257	0	5.08	9.93E-02	5.00	6	1.59	2.54	7	0	7
Question 16	257	0	3.00	.11	3.00	1	1.69	2.87	7	0	7
Question 17	257	0	6.09	7.74E-02	6.00	7	1.24	1.54	7	0	7
Question 18	257	0	5.21	.10	6.00	7	1.63	2.67	7	0	7
Question 19	257	0	5.77	.10	6.00	7	1.66	2.75	7	0	7
Question 20	257	0	3.62	.10	4.00	4	1.63	2.64	6	1	7
Question 21	257	0	4.33	9.84E-02	4.00	4	1.58	2.49	7	0	7
Question 22	257	0	4.04	.12	4.00	4	1.90	3.62	7	0	7
Question 23	257	0	5.29	8.17E-02	5.00	5	1.31	1.71	6	1	7
Question 24	257	0	5.53	8.89E-02	6.00	7	1.43	2.03	7	0	7
Question 25	257	0	5.18	.12	6.00	7	1.90	3.62	7	0	7
Question 26	257	0	3.27	.16	2.00	1	2.62	6.85	7	0	7
Question 27	257	0	5.05	.12	6.00	7	1.97	3.87	7	0	7
Question 28	257	0	4.58	.11	5.00	5	1.75	3.06	7	0	7
Question 29	257	0	4.26	.12	5.00	6	2.00	3.98	7	0	7
Question 30	257	0	6.07	.10	7.00	7	1.62	2.64	7	0	7
Question 31	257	0	5.38	.11	6.00	7	1.68	2.84	7	0	7
Question 32	257	0	4.11	.11	4.00	4	1.79	3.22	7	0	7
Question 33	257	0	5.04	.10	5.00	6	1.66	2.76	7	0	7
Question 34	257	0	5.79	.10	6.00	7	1.64	2.68	7	0	7
Question 35	257	0	2.82	.13	2.00	1	2.05	4.18	7	0	7
Question 36	257	0	5.72	.11	6.00	7	1.73	3.00	7	0	7
Question 37	257	0	5.10	.12	5.00	7	1.89	3.56	7	0	7
Question 38	257	0	6.41	9.13E-02	7.00	7	1.46	2.14	7	0	7

The mean of the individual questions vary from 2.82 for question 35 to 6.41 for question 38 and are presented in Table 9-2 and Figure 9-1.

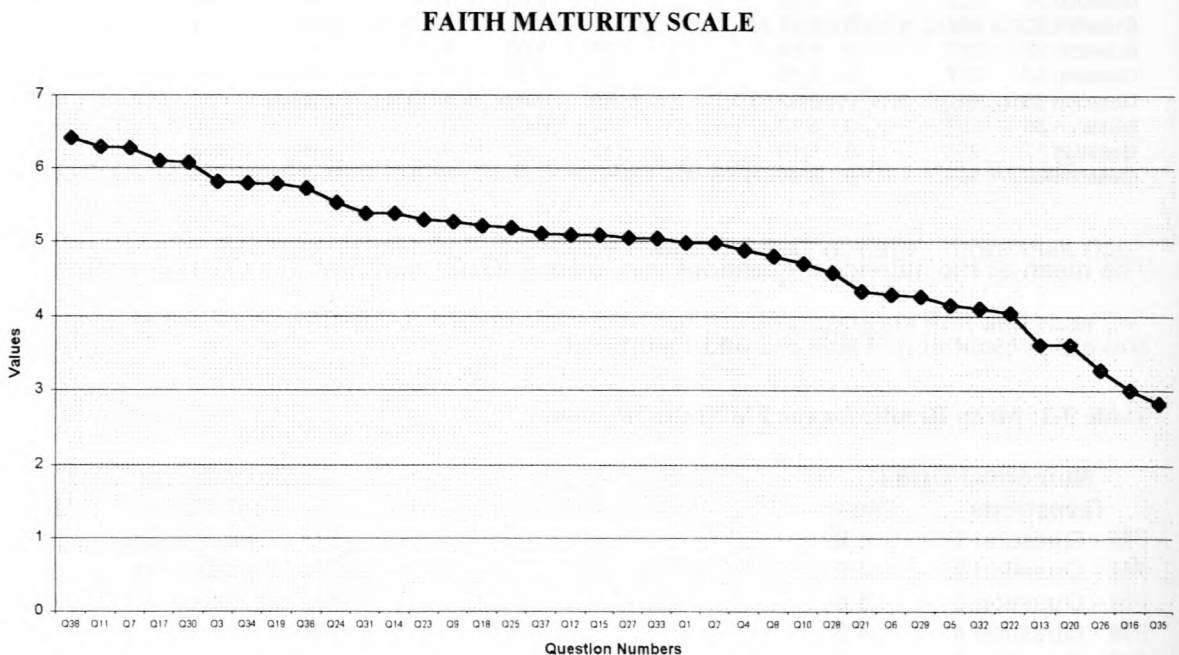
Table 9-2: Mean Results for the FM Scale Questions

Numerical Order		Descending Order	
Questions	Mean	Questions	Mean
FM - Question 1	4.9	FM - Question 38	6.41
FM - Question 2	4.9	FM - Question 11	6.28
FM - Question 3	5.8	FM - Question 7	6.27
FM - Question 4	4.8	FM - Question 17	6.09
FM - Question 5	4.1	FM - Question 30	6.07
FM - Question 6	4.2	FM - Question 3	5.81

FM - Question 7	6.2	FM - Question 34	5.79
FM - Question 8	4.8	FM - Question 19	5.77
FM - Question 9	5.2	FM - Question 36	5.72
FM - Question 10	4.7	FM - Question 24	5.53
FM - Question 11	6.2	FM - Question 31	5.38
FM - Question 12	5.0	FM - Question 14	5.37
FM - Question 13	3.6	FM - Question 23	5.29
FM - Question 14	5.3	FM - Question 9	5.26
FM - Question 15	5.0	FM - Question 18	5.21
FM - Question 16	3.0	FM - Question 25	5.18
FM - Question 17	6.0	FM - Question 37	5.10
FM - Question 18	5.2	FM - Question 12	5.09
FM - Question 19	5.7	FM - Question 15	5.08
FM - Question 20	3.6	FM - Question 27	5.05
FM - Question 21	4.3	FM - Question 33	5.04
FM - Question 22	4.0	FM - Question 1	4.98
FM - Question 23	5.2	FM - Question 2	4.98
FM - Question 24	5.5	FM - Question 4	4.88
FM - Question 25	5.1	FM - Question 8	4.80
FM - Question 26	3.2	FM - Question 10	4.70
FM - Question 27	5.0	FM - Question 28	4.58
FM - Question 28	4.5	FM - Question 21	4.33
FM - Question 29	4.2	FM - Question 6	4.29
FM - Question 30	6.0	FM - Question 29	4.26
FM - Question 31	5.3	FM - Question 5	4.15
FM - Question 32	4.1	FM - Question 32	4.11
FM - Question 33	5.0	FM - Question 22	4.04
FM - Question 34	5.7	FM - Question 13	3.62
FM - Question 35	2.8	FM - Question 20	3.62
FM - Question 36	5.7	FM - Question 26	3.27
FM - Question 37	5.1	FM - Question 16	3.00
FM - Question 38	6.4	FM - Question 35	2.82

The following line graph gives a visual presentation of how the means vary from high to low.

Figure 9-1:



The statistics for the total FM Scale are presented in Table 9-3.

Table 9-3: Mean of FM Scale for the Total SDA Sample

N	Valid	257
	Missing	0
Mean		4.98
Std. Error of Mean		4.221E-02
Median		5.0708
Mode		5.15
Std. Deviation		.6767
Variance		.4579
Range		4.12
Minimum		2.19
Maximum		6.31

The mean of 4.98 compares well with a similar study of SDA parents done in the USA, where the mean was 4.9 (*Valuegenesis* study, Benson & Donahue, 1990:51). Whereas learners in SDA schools measured lower at 4.5 (Grade 6-8) and 4.4 (Grade 9-12), church employees (teachers, principals and pastors) measured higher at an average of 5.3.

9.3 Vertical and Horizontal Religion

The FM scale has two subscales: one for vertical religion, which measures “the degree to which a person emphasizes maintaining, honoring, or heeding the relationship between self and the transcendent reality”, and one for horizontal religion, which measures “the degree of emphasis a person places on serving humanity, as evidenced by prosocial values and acts of mercy and justice” (Benson, et al., 1993:18; Dudley, 1992:64f). There are 12 of the 38 items that make up the vertical¹ and 12 that make up the horizontal² subscales. Scale scores range from 1 (low) to 7 (high).

¹ The items for the vertical subscale are numbers 3, 7, 9, 11, 14, 15, 19, 24, 31, 34, 36, and 38.
² The items for the horizontal subscale are numbers 1, 6, 8, 13, 16, 18, 21, 22, 28, 29, 33, and 37.

The mean scores for the SDA group are given below in Table 9-4, with a comparison to six mainline Protestant denominations in the USA.¹

Table 9-4: FM Sub-Scales – Vertical and Horizontal Means

Denominations	Total Mean	Vertical Mean	Horizontal Mean
SDA Group	4.98	5.72	4.44
Protestant Churches	4.64	5.12	4.12

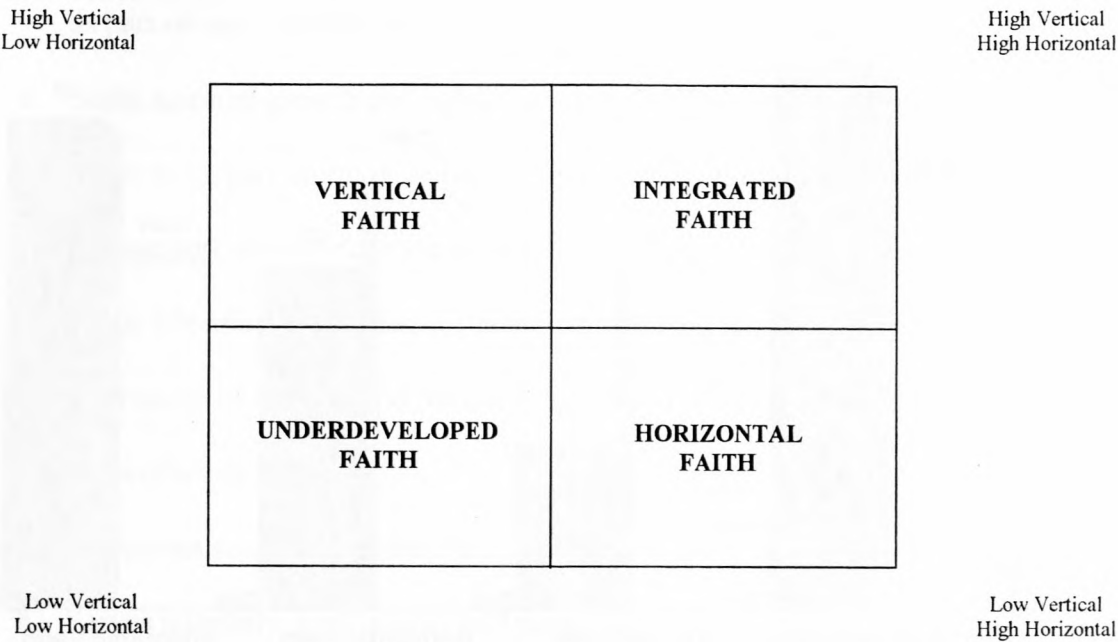
The mean scores for the SDA group are slightly higher than those for the six Protestant denominations. The vertical mean, for the SDA group, is also higher than the horizontal mean. This means that the members of the SDA Church are not as involved with community and environmental concerns, as they are involved in personal and corporate spiritual exercises within the confines of their own church. The vertical dimension indicates the traditional spiritual activities of prayer, Bible study, and witnessing, whereas the horizontal dimension refers to concern and involvement with the needs of the country, community, socio-political and economic issues, etc.

One can also look at a four-fold typology of the vertical and horizontal scores, by dividing them into high and low categories.² It is calculated by splitting the scores at the medians (6.08 for vertical, and 4.58 for horizontal) and conveying the results in percentages. This would result in four categories, namely undeveloped faith (low vertical, low horizontal), vertical faith (high vertical, low horizontal), horizontal faith (low vertical, high horizontal), and integrated faith (high vertical, high horizontal). This is graphically illustrated in Figure 9-2.

¹ The denominations were the Christian Church, Disciples of Christ; Evangelical Lutheran Church of America; Presbyterian Church, USA; United Church of Christ; United Methodist Church; and the Southern Baptist Convention.

² This would be similar to research done by Donahue (1985) on intrinsic and extrinsic righteousness.

Figure 9-2: Faith Category Quadrants



The SDA results compared with the Protestant Churches result (adult sample in USA) are presented in Table 9-5 and Figure 9-3.

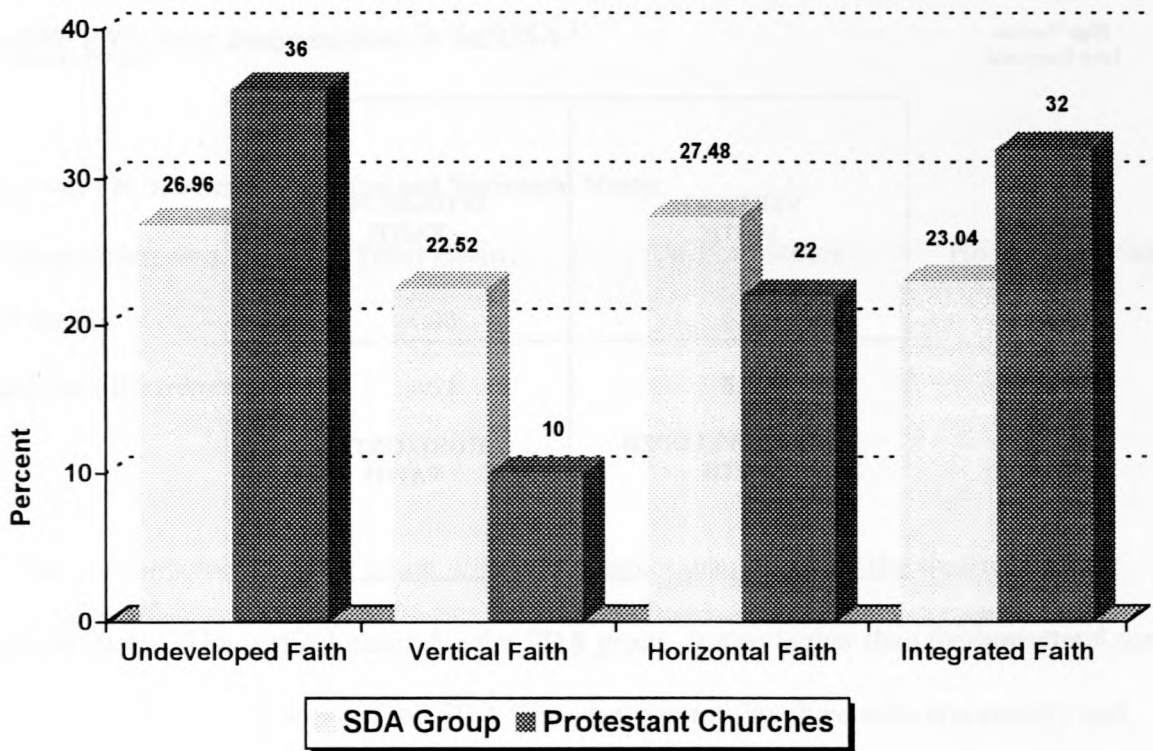
Table 9-5: Faith Category Results for SDA and Protestant Church Groups

Denominations	Undeveloped Faith	Vertical Faith	Horizontal Faith	Integrated Faith	Total Percent
SDA Group	26.96	22.52	27.48	23.04	100
Protestant Churches	36	10	22	32	100

The same Protestant sample above also reported the results for an adolescent group (grades 7-12). Their percentages were 64% (undeveloped), 5% (vertical), 22% (horizontal), and 9% integrated.

A graphic presentation of the previous table would be as presented in Figure 9-3.

Figure 9-3: Faith Category Results for SDA and Protestant Church Groups



The SDA group, as compared to the Protestant group, indicates lower scores on the undeveloped and integrated faith measures, and higher on the vertical and horizontal faith measures.

9.4 FM Groups

The FMS can be divided into eight core dimensions of faith. These were constructed by asking 410 mainline Protestant adults “to respond to a series of open-ended questions about how one can tell, in word and deed, whether a person has a deep, vibrant, and mature religious faith” (Benson, et al., 1993:5). From these eight core dimensions of faith maturity were formulated (Ibid., 6; Dudley, 1992:59f).

- a. Trusts in God’s saving grace and believes firmly in the humanity and divinity of Jesus.
- b. Experiences a sense of personal well-being, security, and peace.

- c. Integrates faith and life, seeing work, family, social relationships, and political choices as part of one’s religious life.
- d. Seeks spiritual growth through study, reflection, prayer, and discussion with others.
- e. Seeks to be part of a community of believers in which people give witness to their faith and support and nourish one another.
- f. Holds life-affirming values, including commitment to racial and gender equality, affirmation of cultural and religious diversity, and a personal sense of responsibility for the welfare of others.
- g. Advocates social and global change to bring about greater social justice.
- h. Serves humanity, consistently and passionately, through acts of love and justice.

“Three of these eight dimensions reflect aspects of vertical religiousness: trusts and believes, experiences fruits of faith, and seeks spiritual growth. Three other dimensions reflect the horizontal: holds life-affirming values, advocates social change, and acts and serves” (Ibid.).

This questionnaire is therefore based upon the assumption that a person of mature faith:

- A. Trusts and believes.
- B. Experiences the fruits of faith.
- C. Integrates faith and life.
- D. Seeks spiritual growth.
- E. Experiences and nurtures faith in community.
- F. Holds life-affirming values.
- G. Advocates social change.
- H. Acts and serves.

The questions, which pertain to the different groups, are presented in Table 9-6 (Question numbers are indicated in the column on the far right).

Table 9-6: FM Scale Sub-Groups

A.	Trusts and believes.	1	Sees God as both transcendent and immanent.	11
		2	Accepts both the divinity and humanity of Jesus.	2
		3	Reconciles God’s love and human suffering.	25
		4	Accepts God’s love as unconditional.	26

		5	Experiences God's guidance in daily life.	34
B.	Experiences the fruits of faith.	6	Feels liberated, set free.	20
		7	Experiences meaning and purpose in life.	24
		8	Experiences a sense of peace.	32
		9	Has a deep sense of personal security.	27
		10	Experiences self-acceptance.	10
C.	Integrates faith and life.	11	Faith informs daily decisions and actions.	3
		12	Faith dictates moral principles and guidelines.	7
		13	Feels obligation to share personal resources with others.	33
		14	Commits life to Jesus.	30
		15	Applies faith to political and social issues.	29
D.	Seeks spiritual growth.	16	Affirms that faith is a journey that necessitates continuing change in belief and meaning.	19
		17	Seeks to increase biblical knowledge and understanding.	9
		18	Frequently engages in private prayer and meditation.	15
		19	Seeks opportunities for spiritual growth.	14
E.	Experiences and nurtures faith in community.	20	Sees to nurture the faith of others.	4
		21	Shares his/her own faith story.	31
		22	Experiences God in interpersonal and social encounters.	23
		23	Seeks opportunities for communal prayer and reflection.	36
F.	Holds life-affirming values.	24	Pursues a healthy lifestyle.	12
		25	Feels responsible for promoting human welfare.	18
		26	Affirms religious diversity.	17
		27	Embraces gender and racial equality.	22
		28	Is accepting of other people.	5
		29	Affirms the sanctity of creation.	38
G.	Advocates social change.	30	Is committed to reducing poverty.	1
		31	Advocates social and political change to improve human welfare.	28
		32	Believes faith demands global concern.	37
		33	Believes the church belongs in the public sphere.	35
H.	Acts and serves.	34	Responds to others with compassion and sensitivity.	6
		35	Engages in actions to protect the ecology.	8
		36	Devotes time and energy to acts of social service.	21
		37	Devotes time and energy to promoting social justice.	13
		38	Devotes time and energy to promoting world peace.	16

The research statistics of these eight sub-groups as they apply to the SDA sample, are given.

In each case the table of results is followed by an area graph reflecting the same results.

9.4.1 Group A Mean: Trusts and Believes

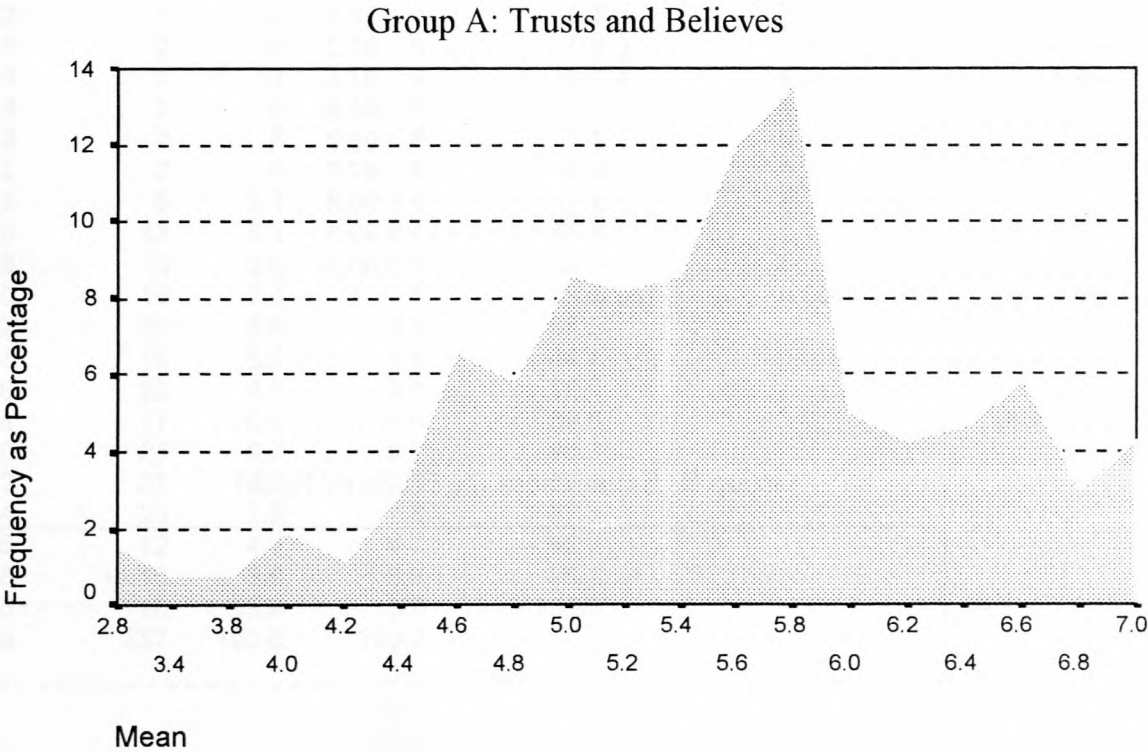
The results of Group A for the total SDA group are presented in Table 9-7 and Figure 9-4.

Table 9-7:

Valid Mean	Frequency	Percent	Valid Percent	Cumulative Percent
2.8	4	1.6	1.6	1.6
3.4	2	.8	.8	2.3
3.8	2	.8	.8	3.1

4.0	5	1.9	1.9	5.1
4.2	3	1.2	1.2	6.2
4.4	8	3.1	3.1	9.3
4.6	17	6.6	6.6	16.0
4.8	15	5.8	5.8	21.8
5.0	22	8.6	8.6	30.4
5.2	21	8.2	8.2	38.5
5.4	22	8.6	8.6	47.1
5.6	31	12.1	12.1	59.1
5.8	35	13.6	13.6	72.8
6.0	13	5.1	5.1	77.8
6.2	11	4.3	4.3	82.1
6.4	12	4.7	4.7	86.8
6.6	15	5.8	5.8	92.6
6.8	8	3.1	3.1	95.7
7.0	11	4.3	4.3	100.0
Total	257	100.0	100.0	

Figure 9-4:



Group A represents the vertical dimension of faith maturity. The mean for this group peaks at 5.49, which is above the total mean of 4.98, and indicates a healthy faith maturity.

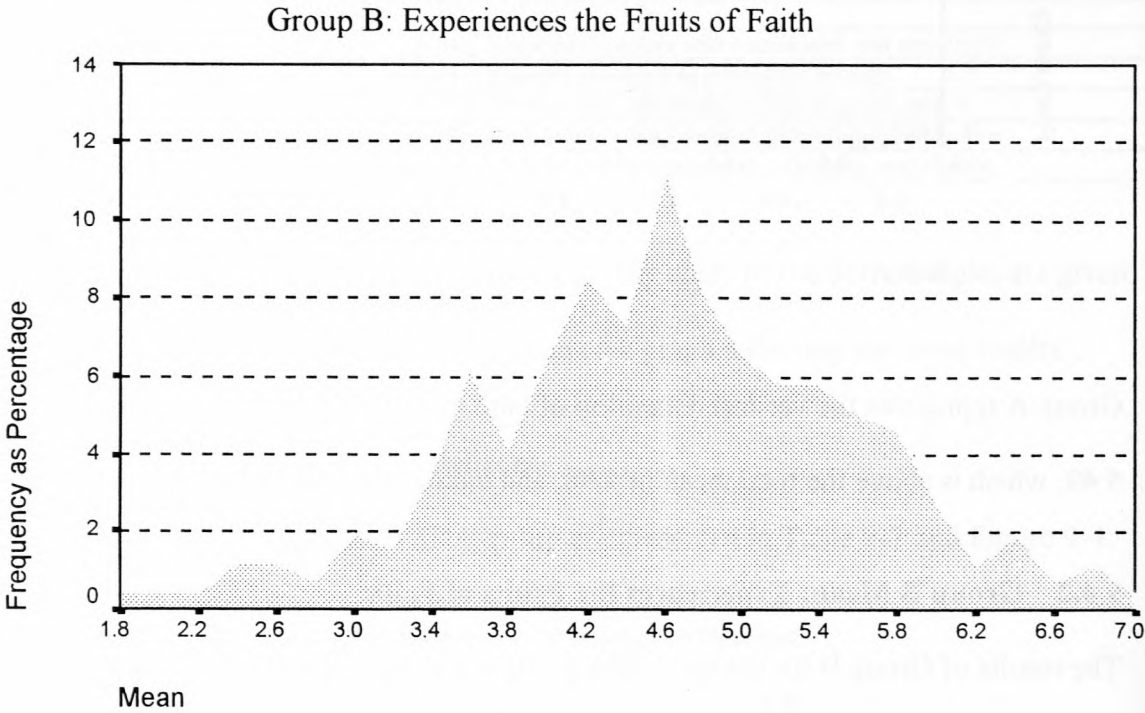
9.4.2 Group B Mean: Experiences the Fruits of Faith

The results of Group B for the total SDA group are presented in Table 9-8 and Figure 9-5.

Table 9-8:
Valid Frequency Percent Valid Percent Cumulative Percent
Mean

1.8	1	.4	.4	.4
2.0	1	.4	.4	.8
2.2	1	.4	.4	1.2
2.4	3	1.2	1.2	2.3
2.6	3	1.2	1.2	3.5
2.8	2	.8	.8	4.3
3.0	5	1.9	1.9	6.2
3.2	4	1.6	1.6	7.8
3.4	9	3.5	3.5	11.3
3.6	16	6.2	6.2	17.5
3.8	11	4.3	4.3	21.8
4.0	17	6.6	6.6	28.4
4.2	22	8.6	8.6	37.0
4.4	19	7.4	7.4	44.4
4.6	29	11.3	11.3	55.6
4.8	21	8.2	8.2	63.8
5.0	17	6.6	6.6	70.4
5.2	15	5.8	5.8	76.3
5.4	15	5.8	5.8	82.1
5.6	13	5.1	5.1	87.2
5.8	12	4.7	4.7	91.8
6.0	7	2.7	2.7	94.6
6.2	3	1.2	1.2	95.7
6.4	5	1.9	1.9	97.7
6.6	2	.8	.8	98.4
6.8	3	1.2	1.2	99.6
7.0	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 9-5:



Group B too, represents the vertical dimension of faith maturity. The mean for this group peaks at 4.6, which is slightly below the total mean of 4.98.

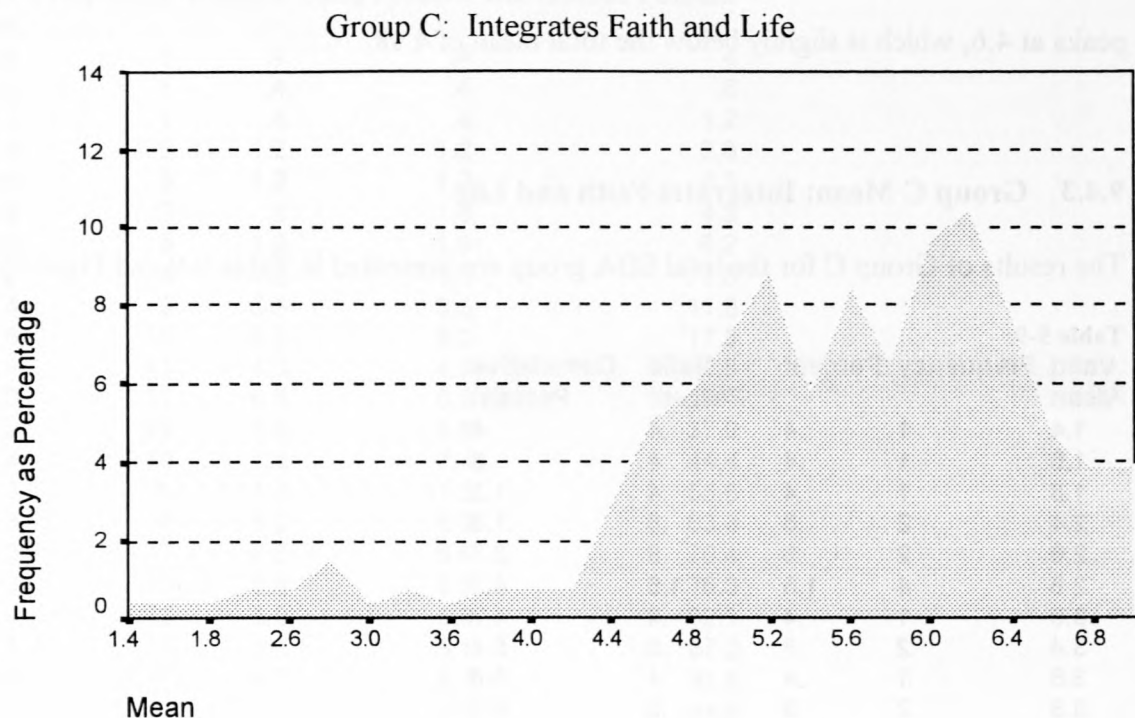
9.4.3 Group C Mean: Integrates Faith and Life

The results of Group C for the total SDA group are presented in Table 9-9 and Figure 9-6.

Table 9-9:

Valid Mean	Frequency	Percent	Valid Percent	Cumulative Percent
1.4	1	.4	.4	.4
1.6	1	.4	.4	.8
1.8	1	.4	.4	1.2
2.4	2	.8	.8	1.9
2.6	2	.8	.8	2.7
2.8	4	1.6	1.6	4.3
3.0	1	.4	.4	4.7
3.4	2	.8	.8	5.4
3.6	1	.4	.4	5.8
3.8	2	.8	.8	6.6
4.0	2	.8	.8	7.4
4.2	2	.8	.8	8.2
4.4	8	3.1	3.1	11.3
4.6	13	5.1	5.1	16.3
4.8	15	5.8	5.8	22.2
5.0	19	7.4	7.4	29.6
5.2	23	8.9	8.9	38.5
5.4	15	5.8	5.8	44.4
5.6	22	8.6	8.6	52.9
5.8	17	6.6	6.6	59.5
6.0	25	9.7	9.7	69.3
6.2	27	10.5	10.5	79.8
6.4	20	7.8	7.8	87.5
6.6	12	4.7	4.7	92.2
6.8	10	3.9	3.9	96.1
7.0	10	3.9	3.9	100.0
Total	257	100.0	100.0	

Figure 9-6:



Group C integrates faith and life, where faith touches other parts of one’s living, like work, family and socio-political endeavours. The mean for this group peaks at 5.49, which is above the total mean of 4.98, and indicates a healthy faith maturity.

9.4.4 Group D Mean: Seeks Spiritual Growth

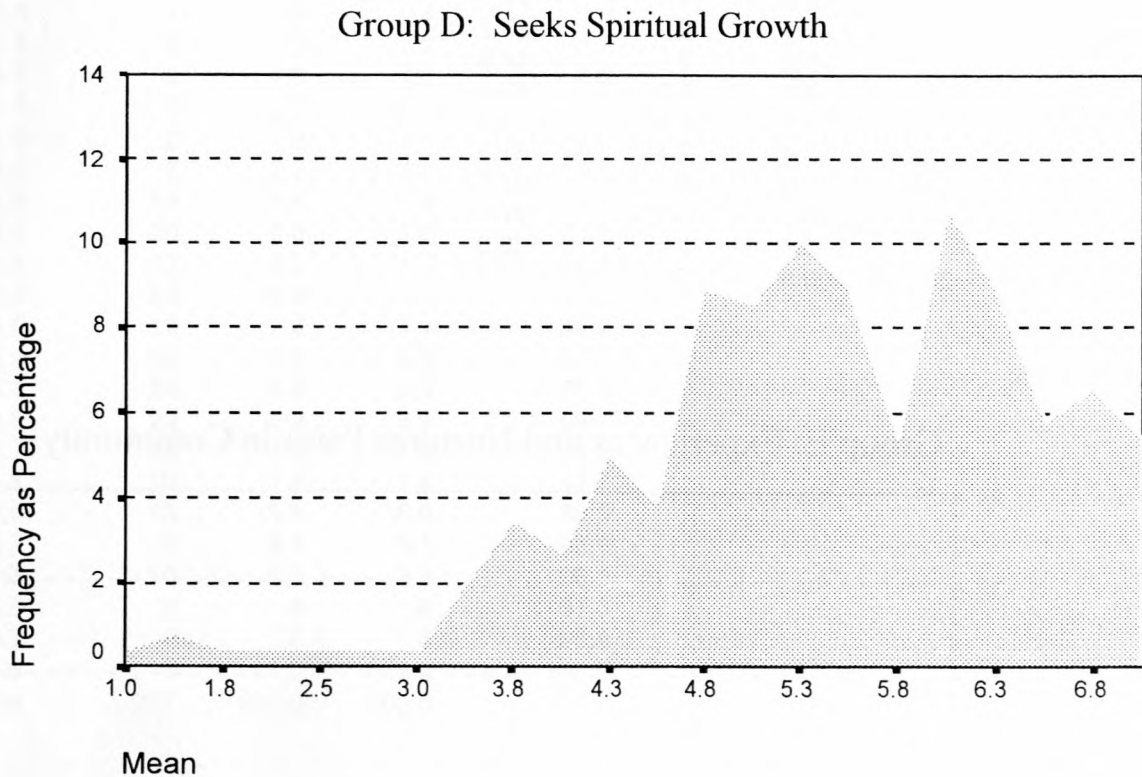
The results of Group D for the total SDA group are presented in Table 9-10 and Figure 9-7.

Table 9-10:

Valid Mean	Frequency	Percent	Valid Percent	Cumulative Percent
1.0	1	.	.4	.4
1.5	2	.	.8	1.2
1.8	1	.	.4	1.6
2.3	1	.	.4	1.9
2.5	1	.	.4	2.3
2.8	1	.	.4	2.7
3.0	1	.	.4	3.1
3.5	5	1.	1.9	5.1
3.8	9	3.	3.5	8.6
4.0	7	2.	2.7	11.3
4.3	13	5.	5.1	16.3
4.5	10	3.	3.9	20.2
4.8	23	8.	8.9	29.2
5.0	22	8.	8.6	37.7
5.3	26	10.	10.1	47.9
5.5	23	8.	8.9	56.8

5.8	14	5.	5.4	62.3
6.0	28	10.	10.9	73.2
6.3	23	8.	8.9	82.1
6.5	15	5.	5.8	87.9
6.8	17	6.	6.6	94.6
7.0	14	5.	5.4	100.0
Total	257	100.	100.0	

Figure 9-7:



Group D also represents a vertical dimension of faith maturity. The mean for this group peaks at 5.37, which is above the total mean of 4.98, and indicates a healthy faith maturity.

9.4.5 Group E Mean: Experiences and Nurtures Faith in Community

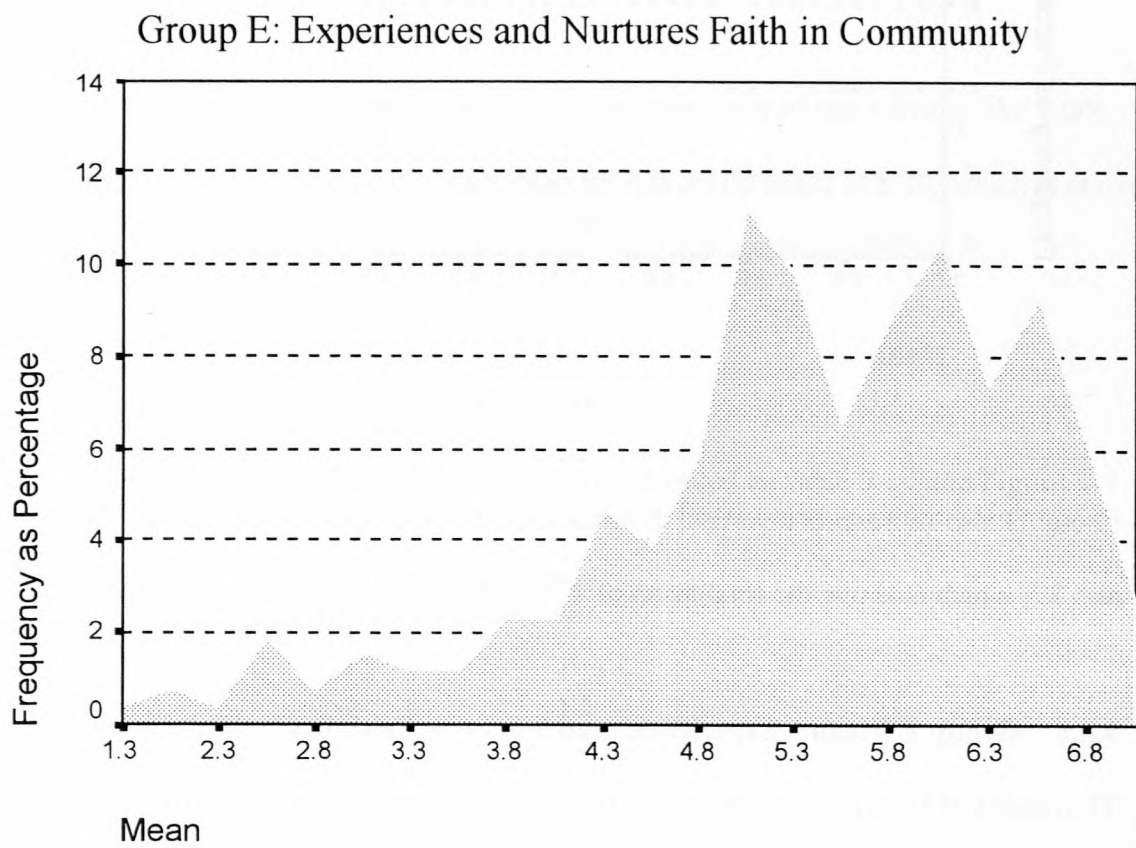
The results of Group E for the total SDA group are presented in Table 9-11 and Figure 9-8.

Table 9-11:

Valid Mean	Frequency	Percent	Valid Percent	Cumulative Percent
1.3	1	.4	.4	.4
1.5	2	.8	.8	1.2
2.3	1	.4	.4	1.6

2.5	5	1.9	1.9	3.5
2.8	2	.8	.8	4.3
3.0	4	1.6	1.6	5.8
3.3	3	1.2	1.2	7.0
3.5	3	1.2	1.2	8.2
3.8	6	2.3	2.3	10.5
4.0	6	2.3	2.3	12.8
4.3	12	4.7	4.7	17.5
4.5	10	3.9	3.9	21.4
4.8	15	5.8	5.8	27.2
5.0	29	11.3	11.3	38.5
5.3	25	9.7	9.7	48.2
5.5	17	6.6	6.6	54.9
5.8	23	8.9	8.9	63.8
6.0	27	10.5	10.5	74.3
6.3	19	7.4	7.4	81.7
6.5	24	9.3	9.3	91.1
6.8	16	6.2	6.2	97.3
7.0	7	2.7	2.7	100.0
Total	257	100.0	100.0	

Figure 9-8:



Group E engenders belonging, and sharing faith experiences in a group context. The mean for this group peaks at 5.32, which is above the total mean of 4.98, and indicates a healthy faith maturity.

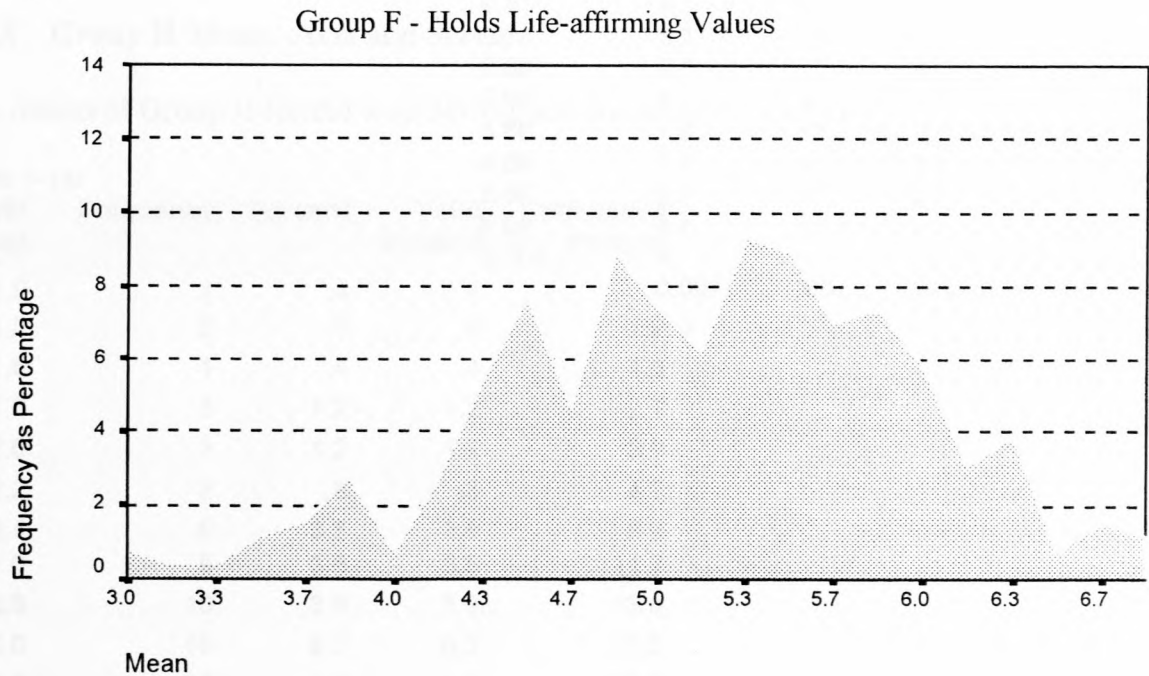
9.4.6 Group F Mean: Holds Life-affirming Values

The results of Group F for the total SDA group are presented in Table 9-12 and Figure 9-9.

Table 9-12:

Valid Mean	Frequency	Percent	Valid Percent	Cumulative Percent
3.0	2	.8	.8	.8
3.2	1	.4	.4	1.2
3.3	1	.4	.4	1.6
3.5	3	1.2	1.2	2.7
3.7	4	1.6	1.6	4.3
3.8	7	2.7	2.7	7.0
4.0	2	.8	.8	7.8
4.2	7	2.7	2.7	10.5
4.3	14	5.4	5.4	16.0
4.5	20	7.8	7.8	23.7
4.7	12	4.7	4.7	28.4
4.8	23	8.9	8.9	37.4
5.0	19	7.4	7.4	44.7
5.2	16	6.2	6.2	51.0
5.3	24	9.3	9.3	60.3
5.5	23	8.9	8.9	69.3
5.7	18	7.0	7.0	76.3
5.8	19	7.4	7.4	83.7
6.0	15	5.8	5.8	89.5
6.2	8	3.1	3.1	92.6
6.3	10	3.9	3.9	96.5
6.5	2	.8	.8	97.3
6.7	4	1.6	1.6	98.8
6.8	3	1.2	1.2	100.0
Total	257	100.0	100.0	

Figure 9-9:



Group F represents a horizontal dimension of faith maturity, which affirms cultural and religious diversity, supports racial and gender equality, and has a “personal sense of responsibility for the welfare of others” (Ibid., 6). The mean for this group peaks at 5.17, which is above the total mean of 4.98, and indicates a healthy faith maturity.

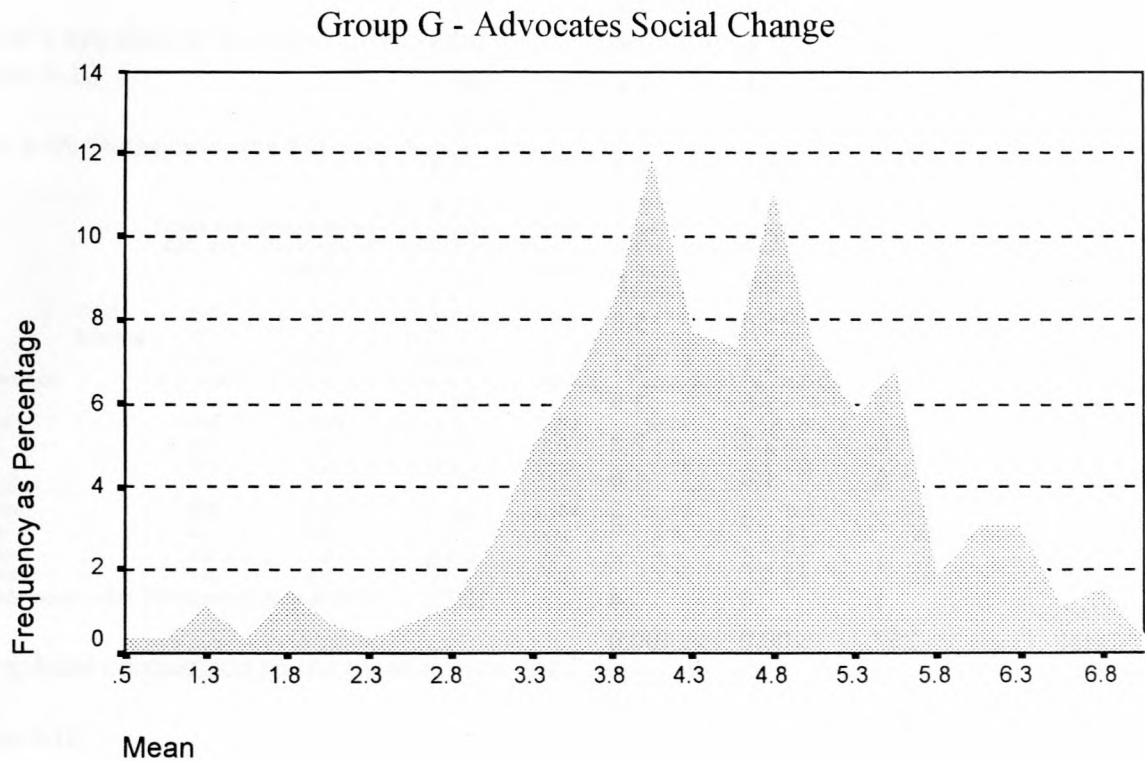
9.4.7 Group G Mean: Advocates Social Change

The results of Group G for the total SDA group are presented in Table 9-13 and Figure 9-10.

Table 9-13:

Valid Mean	Frequency	Percent	Valid Percent	Cumulative Percent
.5	1	.	.4	.4
.8	1	.	.4	.8
1.3	3	1.	1.2	1.9
1.5	1	.	.4	2.3
1.8	4	1.	1.6	3.9
2.0	2	.	.8	4.7
2.3	1	.	.4	5.1
2.5	2	.	.8	5.8
2.8	3	1.	1.2	7.0
3.0	7	2.	2.7	9.7
3.3	13	5.	5.1	14.8
3.5	17	6.	6.6	21.4
3.8	22	8.	8.6	30.0
4.0	31	12.	12.1	42.0
4.3	20	7.	7.8	49.8
4.5	19	7.	7.4	57.2
4.8	29	11.	11.3	68.5
5.0	19	7.	7.4	75.9
5.3	15	5.	5.8	81.7
5.5	18	7.	7.0	88.7
5.8	5	1.	1.9	90.7
6.0	8	3.	3.1	93.8
6.3	8	3.	3.1	96.9
6.5	3	1.	1.2	98.1
6.8	4	1.	1.6	99.6
7.0	1	.	.4	100.0
Total	257	100.	100.0	

Figure 9-10:



Group G also represents a horizontal dimension of faith maturity, which seeks to fight poverty and support greater social justice for all. The mean for this group peaks at 4.37, which is below the total mean of 4.98, and indicates a lesser healthy faith maturity.

9.4.8 Group H Mean: Acts and Serves

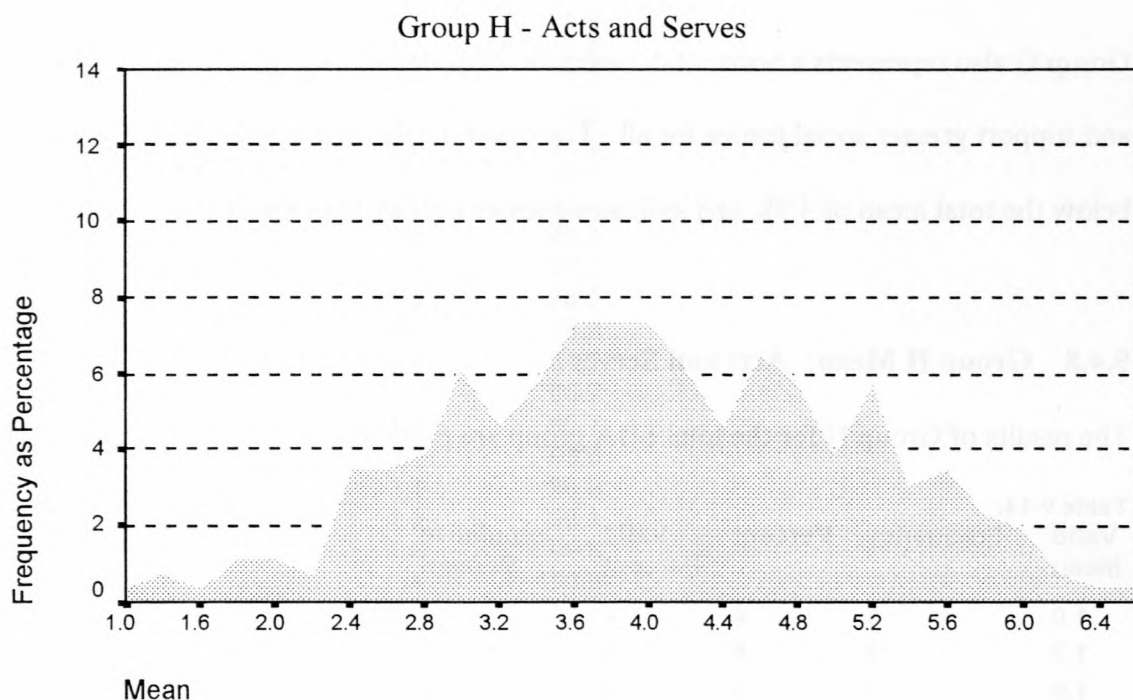
The results of Group H for the total SDA group are presented in Table 9-14 and Figure 9-11.

Table 9-14:

Valid Mean	Frequency	Percent	Valid Percent	Cumulative Percent
1.0	1	.4	.4	.4
1.2	2	.8	.8	1.2
1.6	1	.4	.4	1.6
1.8	3	1.2	1.2	2.7
2.0	3	1.2	1.2	3.9
2.2	2	.8	.8	4.7
2.4	9	3.5	3.5	8.2
2.6	9	3.5	3.5	11.7
2.8	10	3.9	3.9	15.6
3.0	16	6.2	6.2	21.8
3.2	12	4.7	4.7	26.5

3.4	15	5.8	5.8	32.3
3.6	19	7.4	7.4	39.7
3.8	19	7.4	7.4	47.1
4.0	19	7.4	7.4	54.5
4.2	16	6.2	6.2	60.7
4.4	12	4.7	4.7	65.4
4.6	17	6.6	6.6	72.0
4.8	15	5.8	5.8	77.8
5.0	10	3.9	3.9	81.7
5.2	15	5.8	5.8	87.5
5.4	8	3.1	3.1	90.7
5.6	9	3.5	3.5	94.2
5.8	6	2.3	2.3	96.5
6.0	5	1.9	1.9	98.4
6.2	2	.8	.8	99.2
6.4	1	.4	.4	99.6
7.0	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 9-11:



Group H, like Group G, also represents a horizontal dimension of faith maturity. Whereas Group G calls for a mental commitment, Group H calls for action, with regards to social justice, world peace, and environmental protection. The mean for this group peaks at 4.01, which is well below the total mean of 4.98, and measures the lowest of all the groups.

9.5 Statistics for All the Groups

A bird’s eye view of the descriptive statistics of all the groups is presented in Table 9-15 and Figure 9-12.

Table 9-15: Statistics for the FM Scale Sub-groups

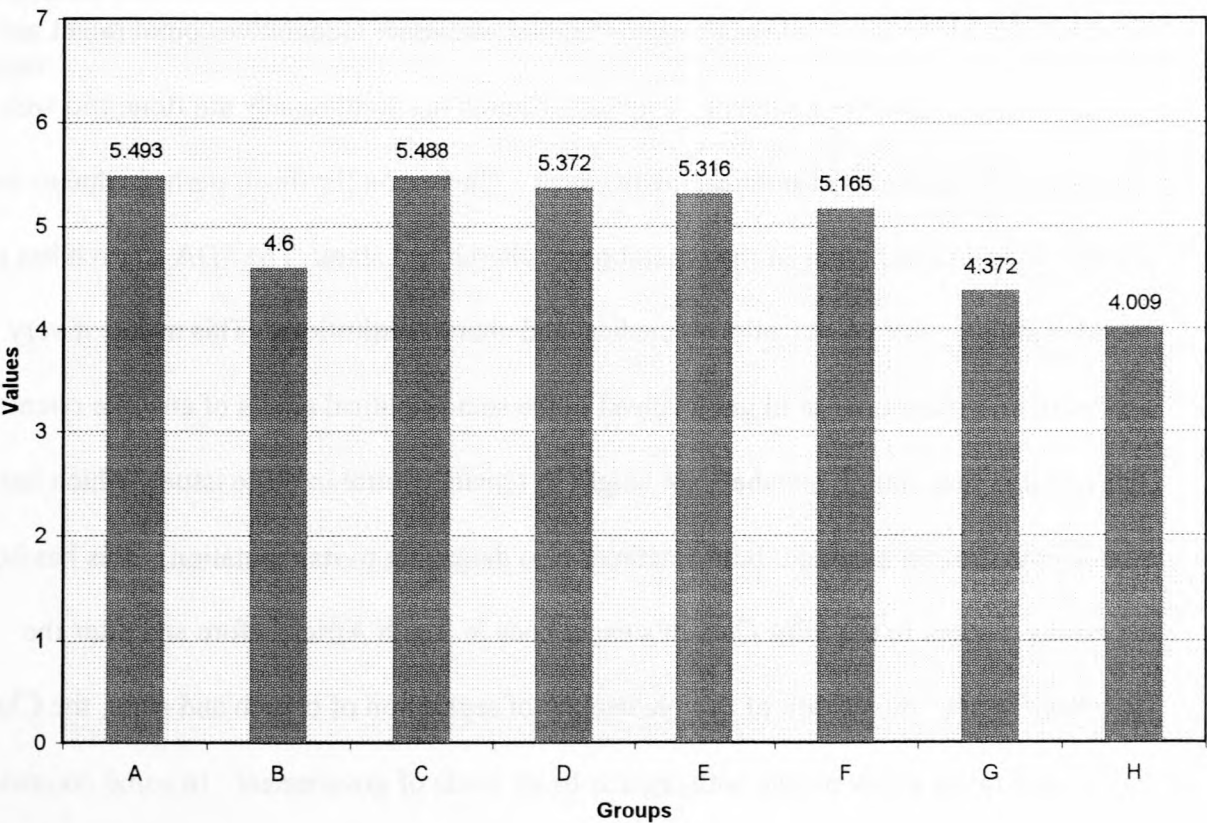
		A. Trusts and Believes	B. Experiences the Fruits of Faith	C. Integrates Faith and Life	D. Seeks Spiritual Growth	E. Experiences and Nurtures Faith in Community	F. Holds Life- affirming Values	G. Advocates Social Change	H. Acts and Serves	Mean of Total FM Scale
N	Valid	257	257	257	257	257	257	257	257	257
	Missing	0	0	0	0	0	0	0	0	0
Mean		5.493	4.600	5.488	5.372	5.316	5.165	4.372	4.009	4.977
Std. Error of Mean		5.183E-02	5.978E-02	6.395E-02	6.786E-02	7.036E-02	4.775E-02	7.058E-02	6.796E-02	4.222E-02
Median		5.600	4.600	5.600	5.500	5.500	5.167	4.500	4.000	5.071
Mode		5.8	4.6	6.2	6.0	5.0	5.3	4.0	3.6	5.2*
Std.		.831	.958	1.025	1.088	1.128	.766	1.132	1.089	.677
Deviation										
Variance		.690	.918	1.051	1.184	1.272	.586	1.280	1.187	.458
Range		4.2	5.2	5.6	6.0	5.8	3.8	6.5	6.0	4.1
Minimum		2.8	1.8	1.4	1.0	1.3	3.0	.5	1.0	2.2
Maximum		7.0	7.0	7.0	7.0	7.0	6.8	7.0	7.0	6.3

* Multiple modes exist. The smallest value is shown

A graphical comparison to the mean scores of all the groups clearly indicates the differences.

Figure 9-12:

GROUPS MEAN COMPARISON



9.6 Interpretation and Application

The three lowest group scores have at least one thing in common. They all measure below the total group mean, whereas the others measure above. Group B relates to integrated, experiential religion. It speaks to a lesser extent of the “believe in Him” approach to religion, which is an objective, cognitive acceptance of the faith, and more to the “believe Him” approach, which indicates a subjective, experiential friendship relationship with Jesus. This Group addresses existential issues, like meaning and purpose in life, having a sense of peace, deep personal security, being set free, and experiencing self-acceptance. Without experiencing these faith assurances, the religious life becomes a round of ritual and external compliant behaviours, which keeps the religious experience on a superficial, cognitive and objective level.

Groups G and H speak to the same topic, the first addresses a cognitive commitment and the second a behavioural commitment. The SDA Church has traditionally not done too well in the areas of socio-economical-political involvement. The reason for this is perhaps due to their traditional stance in favour of the separation of church and state. The SDA Church has a world-wide network of educational, medical and church institutions. This makes it very awkward and often unwise to get involved in the socio-political affairs of any one country. The result is that church members are taught to remain neutral in those issues, which has often been to the Church’s benefit, but sometimes also damaging to its reputation. This has been especially evident in the SDA Church’s experience in South Africa before and after the *apartheid* years. As a result of this philosophy of separation of church and state, the Church has always taken a low profile with regards to all levels of government. In some countries in the third world where the Church has a major presence and influence, members have been elected to high positions in government, but this has been the exception rather than the rule.

9.7 Summary

The results of the Faith Maturity Scale are reported. The SDA group indicate a mean of 4.98 on a likert scale of 1-7 with 1=low and 7=high. This mean measures well with other similar studies done in the USA. I then report on the vertical and horizontal traits of religious maturity. Compared with a group of six mainline Protestant churches in the USA, the SDA group measures slightly higher on the vertical and horizontal dimensions. It also measures lower on the undeveloped faith, which is a positive indicator, but also lower on the integrated faith measure, which is a negative indicator. This lower measure on the integrated measure is explained by the results of the eight variables of faith maturity that the FM scale measures. It indicated low measures (below the mean) on three variables, namely “experiencing the fruits of faith”, “advocating social change”, and “involvement in social and environmental change”. The variable, “experiencing the fruits of faith”, is an indication to what extent faith and life are integrated, and therefore confirms and explains the low measure on integrated faith mentioned earlier.

RESEARCH REPORT ON THE CHRISTIAN PREFERENCE PROFILE (CPP)

10.1 Background

The reason for the constructing of this instrument was a search for an instrument that could measure the unique differences that I had observed within the SDA Church over many years. My search took me on a five-month round-the-world research trip in 1997 to Europe, the USA, Canada, New Zealand, and Australia. Many of the instruments observed, were very general and not specific enough to my needs and unique circumstances. I needed an instrument that measured different types of Adventist Christians. The need for this was due to the phenomenal growth of the Church from a small 19th and early 20th century denomination to what has become a modern international movement of over ten million adult members. This has brought about greater diversity and a marked change from an earlier homogenous body to a very diverse and challenging organization. The so-called “conservatives” and “liberals” became more clearly identified the haves and the have-nots more demanding, and the influences of a post-modern era could not be avoided. Most of the more conservative sector found safety in becoming more and more entrenched in the bureaucracy of the Denomination. Most of these members could probably be found in the so-called non-Western or developing countries of the world. On the other hand, many of the open-minded, more liberally inclined members, found themselves influenced by the humanistic secularism often found in academia and materialism.

I had a hunch that the God-image factor would give me a way of measuring these differences. How they viewed God would be a clear indicator of the extent of their differences. As indicated, I was not successful. Since 1997 a number of new inventories have been published that are excellent instruments, but were still too general for my needs. One of the differences

that has challenged the leadership of the Church over the past two or more decades, has been over the style of worship. Worship has traditionally been conducted in a very conservative and homogenous manner around the world for the last century. A member knew what to expect whether he/she attended a worship service in Japan, Africa, or in the USA. The same liturgy, hymns, etc. were followed. In recent years there has been much controversy over changes in worship style. The most problematic movement away from the traditional, has been the move away from a very cognitive style to a more emotive, participative style of worship. Some prefer the safety and stability of the well-known and the traditional. Others prefer services with a more lively and emotional content, while some don't even come to church anymore. This last grouping have become more secular, preferring to meet in small groups, like home cells, or out in the solitude of nature on their own.

Each of the above-mentioned groups worshiped the same God, and yet had very different ways of doing so. This brought me to the conclusion that God-image could best be measured here by how they view their being "Christian". What was their preferred style of being a Christian would indicate how they viewed God and His involvement in their lives.

I realize that none of the factors mentioned above regarding the SDA denomination are unique to it. I suspect that most churches move through growth stages where similar patterns as mentioned above could be observed. This makes for the wider use of the CPP instrument, with possible minor adaptations.

10.2 The Christian Preference Profile Instrument

My first attempt at drawing up this instrument was to construct the basic model. In order to do so, I had to identify the main thought groupings in the SDA Church. This evolved in my mind

over a period of a lifetime as a member of the SDA Church, gradually it became more distinct over 30 years in ministry, and recently became more pronounced during the last 12 to 15 years of theology teaching and preparing students for the ministry. Four main areas or groups of people in the Church were identified, namely People Christians, Secular Christians, Policy Christians, and Spiritual Christians. From this a circular model with four quadrants was constructed, determined by two continuums, that of choice – between control and freedom, and that of involvement – between the human and the divine.

The second stage of constructing the questionnaire was to identify the main areas of religious life experienced by the average SDA Christian. Discovering the perception of each church member about these areas would give us a profile of religious preference. This was my hypothesis. I used my senior Theology students at Helderberg College, where I teach, as a sounding board to help me identify these areas. We eventually concluded on ten main areas, namely the church, authority, Christianity, sanctification, sin, adversity, God-image, worship, spirituality and witnessing. Concepts of salvation were tested in each of these areas. I also hypothesized that from the composite picture a clear God-image would emerge.

The third and last stage was to construct the actual questionnaire, which is made up of groups of four statements to a group that have to be prioritized from 4 to 1. Each statement represented one of the four groups – people, policy, spiritual or secular Christians. This was the most difficult part of the construction. How could I be sure that a specific statement reflected the thinking of a specific group of people in the church? I used two methods in an attempt to achieve my goal. The first was to test the statements on my senior Theology students over and over again for a period of six months to a year. Here I used a test-retest method, which meant constant changing and fine-tuning the statements. The second was to use

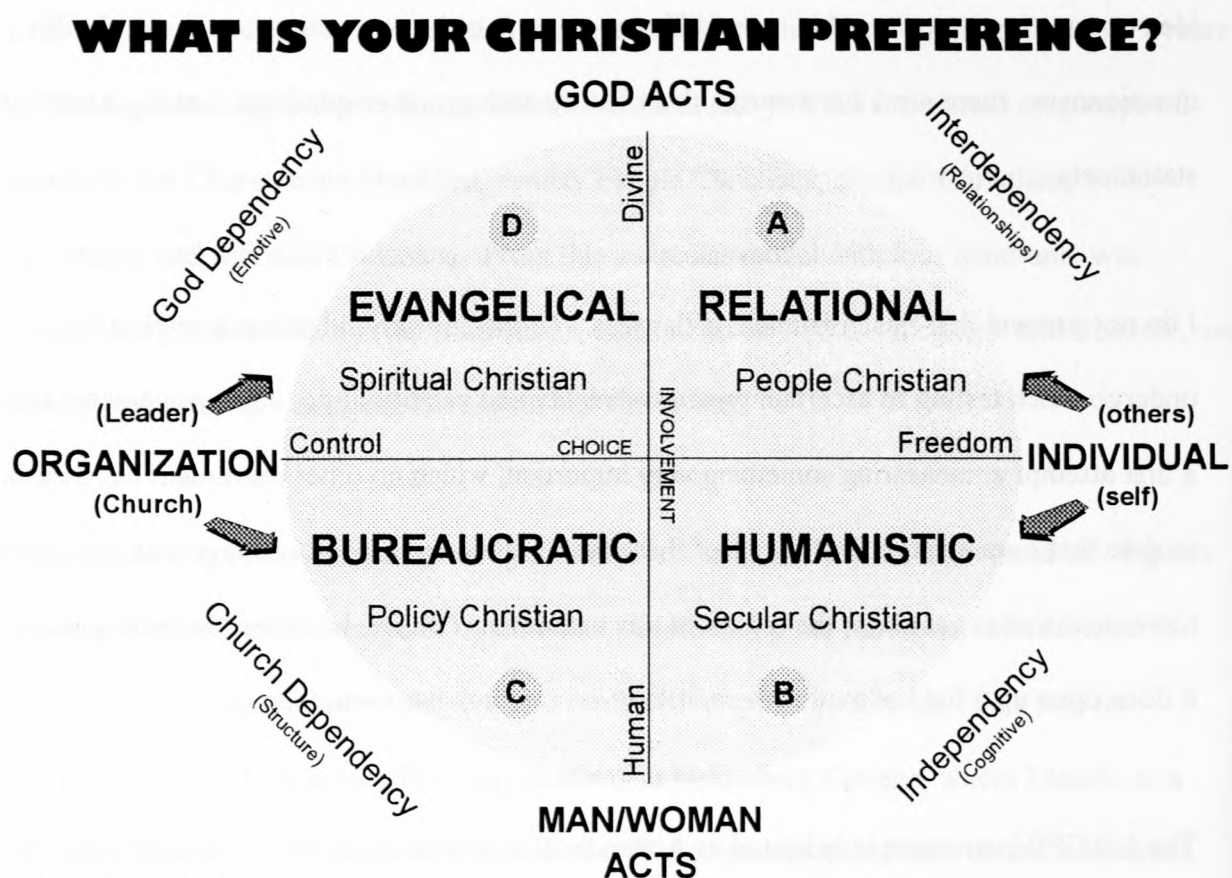
the common method of duplicating, which is used in most questionnaires. This is where one idea or question is presented in many different ways, in order to measure one thing. In this questionnaire, there are 12 statements that identify each group or quadrant, making a total of 48 statements.

I do not pretend that this instrument is flawless. To the contrary, I believe it still has to undergo much testing to ascertain greater reliability and validity. I do, however, present this as a first attempt at measuring something very important, which no other instrument has measured to date that I am aware of. Because of these facts mentioned, I do not believe that one can be too conclusive as yet about the results of this instrument. I have, however, decided to use it as it does open up a field of study where little or no research has been done.

The full CPP instrument is indicated as Appendix B in this dissertation. What does the CPP measure and how are the results indicated? It measures four main types or preferences, namely A. Relational, B. Humanistic, C. Bureaucratic and D. Evangelical¹. These could also be referred to as the People Christian, the Secular Christian, the Policy Christian, and the Spiritual Christian respectively. This model is graphically presented in Figure 10-1.

¹ The term "evangelical" is problematic and should not be taken to mean the same as those millions of Protestant conservative Christians who call themselves evangelicals. Some may fit this description I give, but not all. I use this word for the want of a better one.

Figure 10-1: Christian Preference Profile Model



A graphic model is always flawed at some point or another, and this one is no exception. It's purpose is to explain an idea, one main concept. I do not propose that it explains everything about Christians or even about SDA Christians. It does not cover all groups that can be identified within the denomination. Such an assumption would be presumptuous and ludicrous.

The main continuums here are illustrated on the axes. The vertical God-Man/Woman axis indicates the amount of divine or human involvement that is perceived by a person within their daily lives and specifically in their religious experiencing of life. This would indicate how they relate to God. Is He seen as a deistic god who is apathetically uninvolved in their daily religious experience, or are His promises relevant to daily living, in other words, does He

matter? Is He a transcendent God who is too high and holy to approach directly, too awesome for man to prevail upon Him for the little human problems of everyday life, or is He perceived as the imminent, warm and loving God who wants to come close to, and identify with the joy and our sorrow of humankind?

The horizontal axis, or organization-individual continuum, indicates to what extent the member exercises choice between organizational control of their religious experience and individual freedom to structure their own religious experience. To what extent do members feel a sense of control by either the leadership (or a single leader) of their church, or by the rules, policies, and tradition of the organizational system on the one hand, or on the other hand, a sense of freedom to structure their religious experience according to their own individual needs?

Another way of setting out the four groups is by means of comparison in a table format. This is presented in Table 10-1.

Table 10-1: Christian Preference Profile Categories

CATEGORY	A	B	C	D
APPROACH	Relational	Humanistic	Bureaucratic	Evangelical
IDENTIFICATION	People Christian	Secular Christian	Policy Christian	Spiritual Christian
DEPENDENCY	Interdependency	Independency	Church dependency	God dependency
EMPHASIS	Relationships	Cognitive	Structure	Emotive
ORIENTATION	Others	Self	Organization	Leaders
IDENTITY	Being a friend	Being human	Being a member	Being born-again
INVOLVEMENT	Divine	Human	Human	Divine

CHOICE	Freedom	Freedom	Control	Control
WORLDVIEW	Wholistic	Compartmentalized	Compartmentalized	Wholistic
GOD-IMAGE	Friend	Consultant	Leader	Spirit
ECCLESIOLOGY	Visible and invisible church	Invisible world-wide church	Visible world-wide church	Individual group or congregation.
AUTHORITY	Bible	Individual	Church	Holy Spirit
RELIGION	Relational	Rational	Traditional	Experiential
WORSHIP	Adaptable to any situation	Unstructured with Self or Others	Structured with Reverence	Participative with Emotion
SPIRITUALITY	Relational	Vocational	Institutional	Emotional
MISSION	Share-God's love	Care-Poor, Disabled, etc.	Protect – Tradition & Identity	Love – Everyone
STEWARDSHIP	Spiritual Gifts	Project-giving	According to Policy	Everything I have
SUFFERING	God's Opportunity	Humanity's choice; Science: cause & effect	God's Discipline	God's Will
HEALING	Prayer & Science	Science	Science and Sacrament	Miracles by Prayer
AIM	To be friendly (Relationship)	To be good (Morality)	To be right (Perfection)	To be saved (Election)
EXTREME	Liberalism	Agnosticism or atheism	Legalism	Cult-like, or obsessive-compulsive tendencies; religious addiction

Group A Christians see themselves in an interdependent relationship between God's divine involvement in their lives and their individual free choice in responding to God's invitation to enter into a religious experience with them (Revelation 3:20). Their emphasis is on a balanced relationship where God and humans have their distinct roles to play. The one does not usurp the roles of the other. God and humans are in a relationship, even though it be an unequal partnership, yet with reciprocal respect for each other's choice. God's involvement in the actions of people is not through coercion or dictatorial force. He does not usurp the power of choice from humankind, but allows for freedom of choice as a demonstration of His love and grace. God does not take over the living process and function of decision-making from

humankind. God does not take over the responsibility given to humankind for their choices and their actions. Humanity is given the freedom to choose, but is also held accountable for the consequences of their choices. Group A Christians ask God's guidance and wisdom in making choices and build their lives around a constant relationship with God. They make their own choices based upon the principles of God's Word and the reality of the situation. They take responsibility for the outcome, in spite of the negative effects of sin that often derail their best intentions. God is not blamed for trials and adversity. He never becomes their enemy. He is always a Friend and a Companion through ups and downs. The God-image of the Group A Christian is that of a constant Guide, Friend, or Soul Mate, who will always be with them in daily life and to the end of the age. He is not fickle and changeable, like the wind. He is constant and faithful and true to His Word. God never turns back onto His own. He is not a sadist, who enjoys watching people suffer. He is closest when the night is darkest. He is Emmanuel – God with us.

Group B Christians see themselves as liberated Christians, who do not use religion as a crutch or as compulsion in order to get through life. For them God is God, and humans are humans. God does therefore not have to over-involve Himself with people's affairs. He has giving them the capacity to live and they need to get on with it. People have the freedom of choice and can choose whether to acknowledge God or not. People also have different ways of acknowledging God, and it does not have to be the same for everyone. Some seek God in a building, others under a tree. Some seek Him in ritual and ceremony, others in study and discovery of truth. Some seek Him in solitude and meditation, others in mission and proclamation from the rooftops. Group B Christians hate to be put into conformist boxes with everyone doing the same thing. They want to be creative and original and can find God in their work, in a symphony concert, or in the solitude of a hike in a tropical forest. These Christians

often tend to support worthy humanistic causes with their money, rather than give it to the organized church, or into some bottomless pool with no specific object. Group B Christians are often marginalized by the organized church as apostates and backsliders. They also often belong to the professional class, like doctors, specialists, university professors, scientists, explorers, artists, etc. They prefer to be cognitively stimulated and challenged. They often regard the organized ritual of the church as sentimental, emotional, shallow, and infantile. Their God-image is that of a Consultant, where the professional distance between God and humankind is respected, and based upon a reciprocal, contractual agreement. It is a personal and private affair.

Group C Christians see themselves as the guardians of the heritage of the visible church. The church for them is holy. It is an institution that is divinely instituted by God and it is their duty to protect it and its identity from the onslaughts of evil. They feel safe in the bastion of the walls of the organization. They would see themselves as following in the line of tradition from Moses and Israel through the New Testament church to the present time. To be saved is therefore to belong to the church and vice versa. One cannot be saved and not belong to the church. Baptism means entry and membership into the Church of God on earth, and what is bound on earth will be bound in heaven. The denominational structure and hierarchy take on greater importance, because growth depends upon effective structure and leadership. To keep the structure intact and functioning well, one needs a bureaucratic system of rules and policies that guide the day-to-day running of the organization. Policy often becomes more important than people, because its for the good of the many. Religiosity is therefore often measured by the behaviour and actions of people. A church member in good and regular standing is therefore a member who abides by the behavioural rules and policies of the denomination. It often results that an individual who grows up in a bureaucratic, rule-oriented, behaviour-

oriented environment, finds it difficult to discover his/her own potential through freedom of choice, due to the control and sanctions of the organizational system. The organization spells out to the individual how to be saved, how to worship, how to dress, how to live and behave. It is easy not to want to take the responsibility of your own decision-making. When confronted with “Why do you not partake in sport on the Sabbath?”, it is easy to answer, “Because my Church says so”. For the Group C Christian, the church is instituted by God and therefore it follows that the leadership is also divinely appointed. Decisions are made by means of committees, by God’s appointed representatives, and should therefore not be questioned. To question divinely appointed committees would be tantamount to questioning God. This kind of reasoning gives sanction to the belief that policy is more important than people. The God-image of Group C Christians is that of the great Leader of God’s Church that will be triumphant over evil. He is the Bridegroom, who will come for His bride, the Church. He is the Head of His Church, the body. He is the King or President or CEO of the organization. He is also the righteous Judge, who will come to execute justice to all – punishment for the wicked and rewards for the righteous.

Group D Christians have a personal, subjective, and experiential approach to being religious. For them being a Christian is a constant awareness of experiencing God’s presence and guidance by the Holy Spirit. Worship is warm, emotional and usually very expressive. Active participation through praise, prayer and witnessing is essential. Experiential religion needs a testimony, and a testimony must be shared, in season or out of season. Group D Christians would usually regard most other Christians as being cold and apathetic. For them divine involvement is 100%. Therefore, they regard all of life as under the will of God. Whatever happens is God’s will, whether it be death or life, illness or health. There is no separation between the sacred and the secular. All of life is sacred, in that it falls under God’s control and

will. God is in control, often also means that He controls through the leader of the group or congregation. The leader often speaks for God and therefore vicariously “becomes” God for the worshiper. If taken further, it could develop into a cult-like, controlled leadership style. Group D Christians believe that God is not only interested, but keenly involved in every aspect of their personal daily living. Every action taken is ascribed to God, e.g. “God told me not to go to town today”, or “The Spirit revealed to me not to trust her”, or “God made me do it”. All responsibility for their actions is put onto God, the Spirit or Jesus. When good happens, God is praised. When bad things happen, it is ascribed to God’s will or the devil is blamed, e.g. “he(the devil) made me do it”. There is no personal accountability. All is laid at the feet of God or the devil. The God-image metaphor for the Group D Christian is God as the ever-present Spirit or as the smothering Father, who is in an over-involved, enmeshed (co-dependent) relationship with me.

There are some characteristics that overlap and apply to more than one group. Both groups A and D have a wholistic worldview, but implement it differently. Group A Christians acknowledge God’s involvement in the totality of life, but without Him limiting the control of their environment by their freedom to choose. Group D Christians ascribe all control to God without personal choice in the matters of daily life.

Groups B and C regard human behaviour as important, making a clear distinction between the sacred and the secular, or the world and the church. The main difference is that Group B Christians view their human actions as private and individualized, whereas Group C Christians regard their actions as supporting or damaging the identity of the organization, the group, or church.

Group A and B have freedom of choice as common ground. Group A Christians regard their freedom as based on and limited by the principles of God’s Word, whereas Group B Christians base their freedom of choice upon their own sense of morality as dictated to them by society and their own consciences.

Group C and D both experience a form of dependency. Group C Christians tend to depend upon the organization too much, whereas Group D Christians tend to depend upon God too much. The first depends heavily upon the church as a denomination, while the second tend to depend upon the leadership figure of the group or church. The key word is *control*.

It should be quite clear from the descriptions of the four groups that no group is perfect, but that the characteristics of Group A are the closest to those that correlate to the characteristics of mature faith, as measured by the Faith Maturity Scale (Benson, Donahue & Erickson, 1993). People in all four modes of Christian preference could feature high on mature faith, but the majority of those would be found in Group A. It also stands to reason that this does not imply that *all* people in Group A will measure high on the Faith Maturity Scale.

10.3 Statistical Results for the CPP

The following are the results of the research done with the 257 participants from the SDA group (sorted alphabetically), and presented in Table 10-2.

Table 10-2: Christian Preference Profile Results for the Total SDA Sample

	Profile	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ABCD	4	1.6	1.6	1.6
	ABDC	9	3.5	3.5	5.1
	ACBD	6	2.3	2.3	7.4
	ACDB	66	25.7	25.7	33.1
	ADBC	34	13.2	13.2	46.3
	ADCB	70	27.2	27.2	73.5

BACD	5	1.9	1.9	75.5
BADC	1	.4	.4	75.9
BCAD	12	4.7	4.7	80.5
BCDA	16	6.2	6.2	86.8
BDAC	3	1.2	1.2	87.9
BDCA	8	3.1	3.1	91.1
CABD	2	.8	.8	91.8
CADB	3	1.2	1.2	93.0
CBAD	2	.8	.8	93.8
CBDA	5	1.9	1.9	95.7
CDAB	1	.4	.4	96.1
DABC	1	.4	.4	96.5
DACB	7	2.7	2.7	99.2
DBCA	1	.4	.4	99.6
DCBA	1	.4	.4	100.0
Total	257	100.0	100.0	

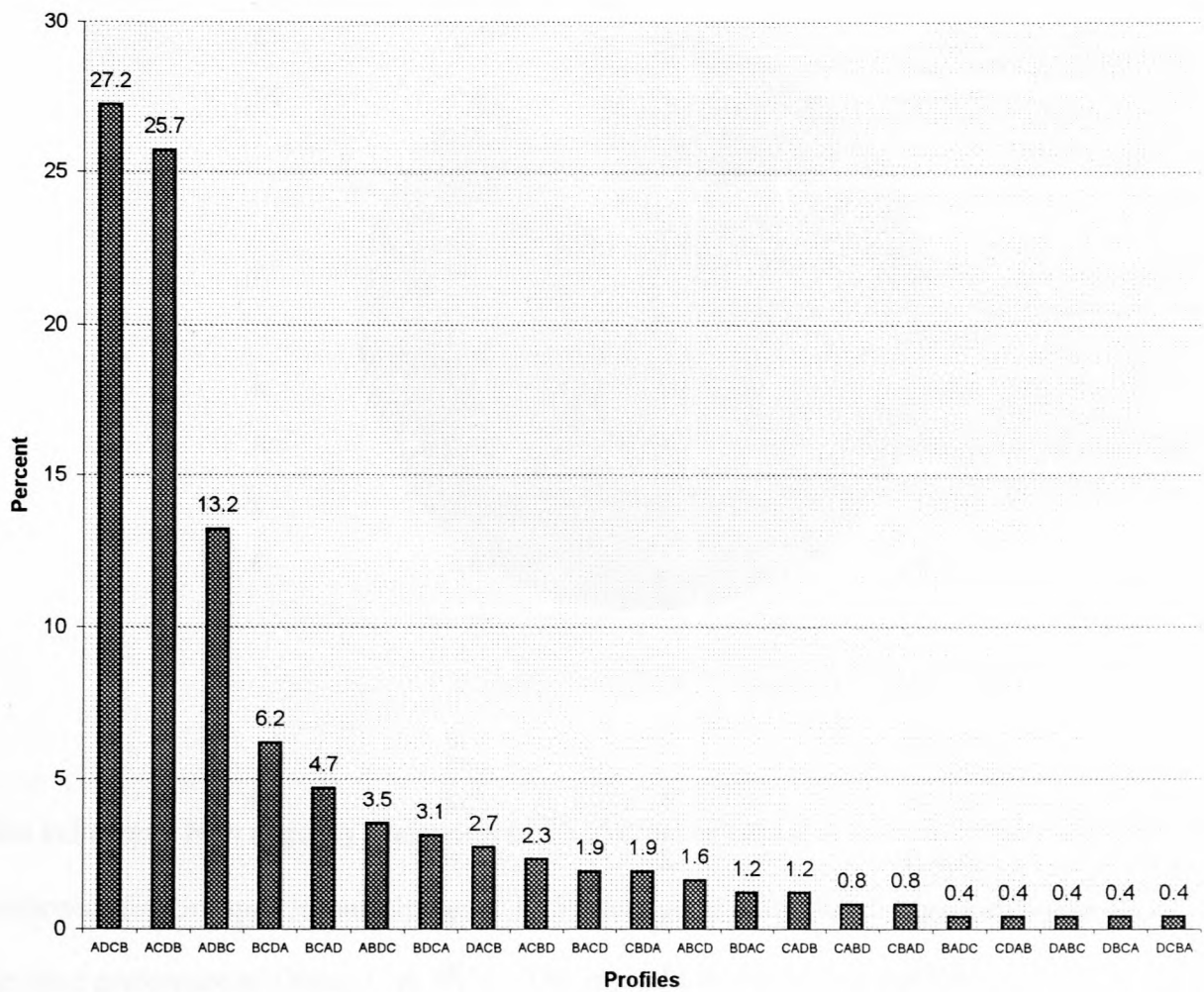
Sorting the preference profiles from those that occur the most to the least, the first two, namely ADCB and ACDB are clearly in the majority. This is presented in Table 10-3 and Figure 10-2.

Table 10-3: Christian Preference Profile Sorted Results for the Total SDA Sample

Profile	Frequency	Percent	Valid Percent	Cumulative Percent
ADCB	70	27.2	27.2	73.5
ACDB	66	25.7	25.7	33.1
ADBC	34	13.2	13.2	46.3
BCDA	16	6.2	6.2	86.8
BCAD	12	4.7	4.7	80.5
ABDC	9	3.5	3.5	5.1
BDCA	8	3.1	3.1	91.1
DACB	7	2.7	2.7	99.2
ACBD	6	2.3	2.3	7.4
BACD	5	1.9	1.9	75.5
CBDA	5	1.9	1.9	95.7
ABCD	4	1.6	1.6	1.6
BDAC	3	1.2	1.2	87.9
CADB	3	1.2	1.2	93.0
CABD	2	.8	.8	91.8
CBAD	2	.8	.8	93.8
BADC	1	.4	.4	75.9
CDAB	1	.4	.4	96.1
DABC	1	.4	.4	96.5
DBCA	1	.4	.4	99.6
DCBA	1	.4	.4	100.0
Total	257	100.0	100.0	

Figure 10-2:

Christian Preference Profile



The results clearly indicate a majority for the ADCB preference, then the ACDB preference and thirdly for the ADBC preference. The next two groupings, BCDA and BCAD are also significant in that they both have BC as their highest preference. The number who prefer A or B or C or D as their first preference, are presented in Table 10-4 and Figure 10-3.

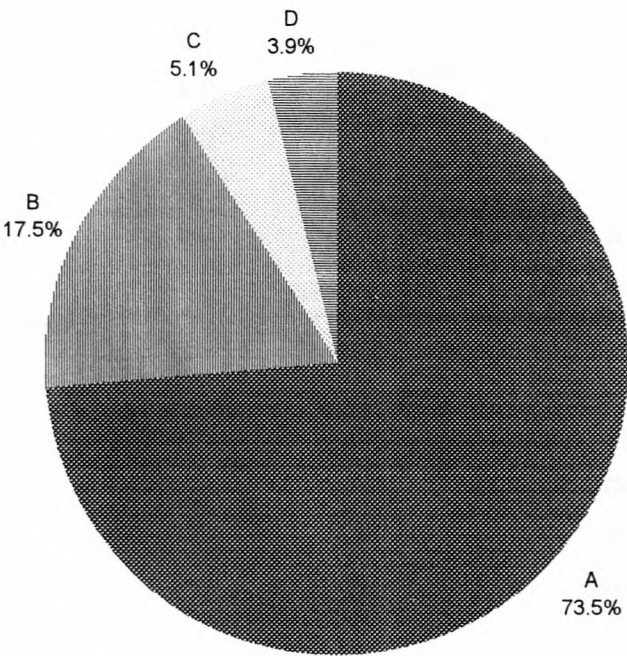
Table 10-4: CPP First Preferences

Profile	Frequency	Percent	Valid Percen	Cumulative Percent In Groups
ABCD	4	1.6	1.	1.6

ABDC	9	3.5	3.	5.1
ACBD	6	2.3	2.	7.4
ACDB	66	25.7	25.	33.1
ADBC	34	13.2	13.	46.3
ADCB	70	27.2	27.	73.5
A = 73.5%				
BACD	5	1.9	1.	1.9
BADC	1	.4	.	2.3
BCAD	12	4.7	4.	7
BCDA	16	6.2	6.	13.2
BDAC	3	1.2	1.	14.4
BDCA	8	3.1	3.	17.5
B = 17.5				
CABD	2	.8	.	.8
CADB	3	1.2	1.	2
CBAD	2	.8	.	2.8
CBDA	5	1.9	1.	4.7
CDAB	1	.4	.	5.1
C = 5.1				
DABC	1	.4	.	.4
DACB	7	2.7	2.	3.1
DBCA	1	.4	.	3.5
DCBA	1	.4	.	3.9
D = 3.9				
Total	257	100.0	100.	100.0

A pie chart for the first preferences indicate the differences graphically as follows:

Figure 10-3: Pie Chart of CPP First Preference Results



This indicates a high majority preference of 73.5% for the Group A Christian type. The preference for Group B is much lower at 17.5% and yet is more than three times higher than the third preference of Group C at 5.1%. The implications of this will be discussed later under the evaluation section.

The second preference is also an important indicator, and is presented in Table 10-5 and Figure 10-4.

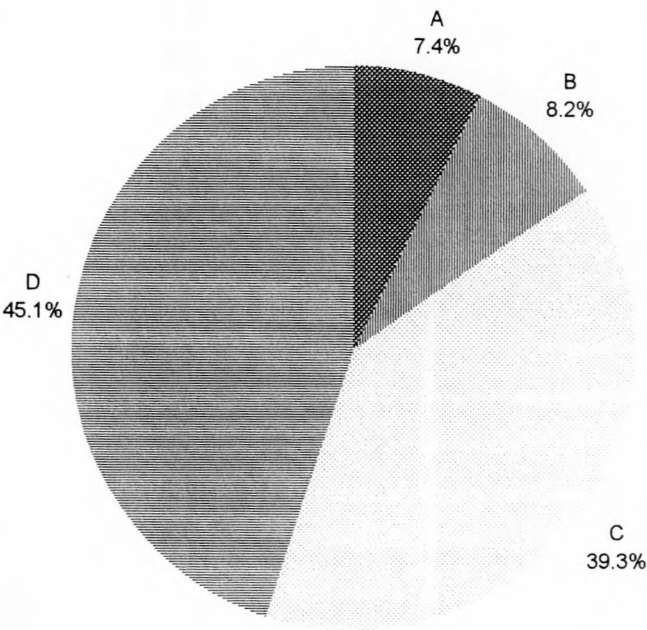
Table 10-5: CPP Second Preferences

Profile	Frequency	Percent	Valid Percent	Cumulative Percent In Groups
BACD	5	1.9	1.9	1.9
BADC	1	0.4	0.4	2.3
CABD	2	0.8	0.8	3.1
CADB	3	1.2	1.2	4.3
DABC	1	0.4	0.4	4.7

A = 7.4%	DACB	7	2.7	2.7	7.4
B = 8.2%	ABCD	4	1.6	1.6	1.6
	ABDC	9	3.5	3.5	5.1
	CBAD	2	0.8	0.8	5.9
	CBDA	5	1.9	1.9	7.8
	DBCA	1	0.4	0.4	8.2
C = 39.3%	ACBD	6	2.3	2.3	2.3
	ACDB	66	25.7	25.7	28
	BCAD	12	4.7	4.7	32.7
	BCDA	16	6.2	6.2	38.9
	DCBA	1	0.4	0.4	39.3
D = 45.1%	ADBC	34	13.2	13.2	13.2
	ADCB	70	27.2	27.2	40.4
	BDAC	3	1.2	1.2	41.6
	BDCA	8	3.1	3.1	44.7
	CDAB	1	0.4	0.4	45.1
Total		257	100.0	100.0	100.0

A pie chart for the second preferences indicate the differences graphically in Figure 10-4.

Figure 10-4: Pie Chart of CPP Second Preference Results



The second preference indicates a clear preference for Groups D and C. This means that 45.1% of the population sample would choose the Group D type Christianity as their second preference, and that 39.3% of the participants would have an affinity for Group C type Christianity as their second preference.

Third Preference:

The third preference does not have a significant impact on the application of the data, but is given nevertheless to complete the picture. This is presented in Table 10-6 and Figure 10-5.

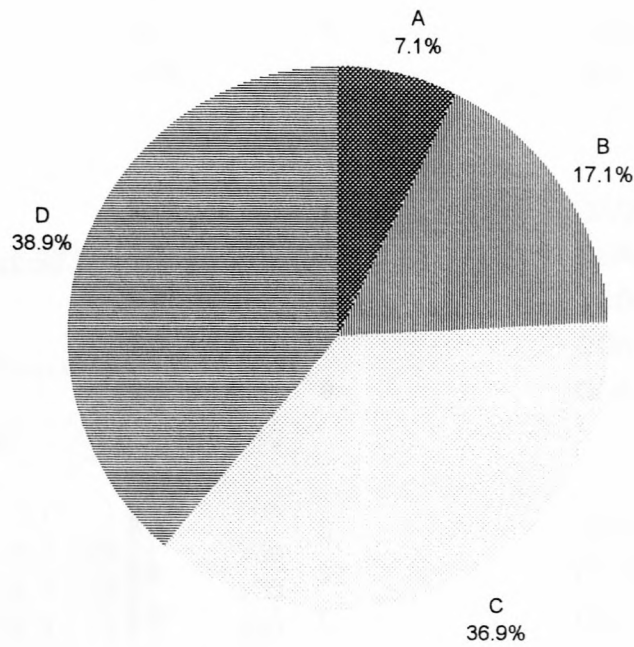
Table 10-6: CPP Third Preference

Profile	Frequency	Percent	Valid Percent	Cumulative Percent In Groups
BCAD	12	4.7	4.7	4.7
BDAC	3	1.2	1.2	5.9
CBAD	2	0.8	0.8	6.7

A = 7.1%	CDAB	1	0.4	0.4	7.1
B = 17.1%	ADBC	34	13.2	13.2	13.2
	ACBD	6	2.3	2.3	15.5
	CABD	2	0.8	0.8	16.3
	DCBA	1	0.4	0.4	16.7
	DABC	1	0.4	0.4	17.1
C = 36.9%	ADCB	70	27.2	27.2	27.2
	BDCA	8	3.1	3.1	30.3
	DACB	7	2.7	2.7	33
	BACD	5	1.9	1.9	34.9
	ABCD	4	1.6	1.6	36.5
	DBCA	1	0.4	0.4	36.9
D = 38.9%	ACDB	66	25.7	25.7	25.7
	BCDA	16	6.2	6.2	31.9
	ABDC	9	3.5	3.5	35.4
	CBDA	5	1.9	1.9	37.3
	CADB	3	1.2	1.2	38.5
	BADC	1	0.4	0.4	38.9
Total		257	100.0	100.0	100.0

A pie chart for the third preferences indicate the differences graphically in Figure 10-5.

Figure 10-5: Pie Chart of CPP Third Preference Results



The participants' third preferences give a very similar picture to the results of the second preference.

The last preference is important in that it gives an indication of the lowest and therefore least preferred type of Christianity of the four groups. These results are presented in Table 10-7 and Figure 10-6.

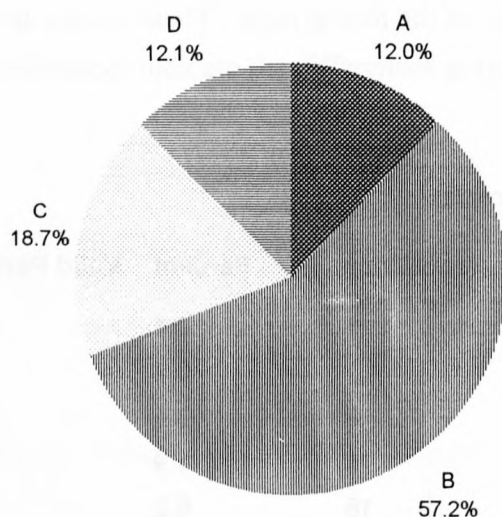
Table 10-7: CPP Fourth Preferences

Profile	Frequency	Percent	Valid Percent	Cumulative Percent In Groups
DCBA	1	0.4	0.4	0.4
DBCA	1	0.4	0.4	0.8
BDCA	8	3.1	3.1	3.9
CBDA	5	1.9	1.9	5.8
BCDA	16	6.2	6.2	12

A = 12%

CDAB	1	0.4	0.4	0.4
DACB	7	2.7	2.7	3.1
ADCB	70	27.2	27.2	30.3
CADB	3	1.2	1.2	31.5
ACDB	66	25.7	25.7	57.2
B = 57.2%				
BDAC	3	1.2	1.2	1.2
DABC	1	0.4	0.4	1.6
ADBC	34	13.2	13.2	14.8
BADC	1	0.4	0.4	15.2
ABDC	9	3.5	3.5	18.7
C = 18.7%				
CBAD	2	0.8	0.8	0.8
BCAD	12	4.7	4.7	5.5
CABD	2	0.8	0.8	6.3
ACBD	6	2.3	2.3	8.6
BACD	5	1.9	1.9	10.5
ABCD	4	1.6	1.6	12.1
D = 12.1%				
Total	257	100.0	100.0	100.0

Figure 10-6: Pie Chart of CPP Fourth Preference Results



These results indicate that 57.2% of the population sample would choose the Group B type Christianity as their last preference, then 18.7% for Group C, 12.1% for Group D, and lastly 12% for Group A.

10.4 Evaluation

The CPP results are summarized in Table 10-8 and 10-9.

Table 10-8: Summary of CPP Percentages

Preference	A	B	C	D	Total %
1 st	73.5	17.5	5.1	3.9	100
2 nd	7.4	8.2	39.3	45.1	100
3 rd	7.1	17.1	36.9	38.9	100
4 th	12.0	57.2	18.7	12.1	100
Total %	100	100	100	100	

The highest scores in each preference would therefore be:

Table 10-9: CPP Results Indicating Rank Order of Preferences

Preferences	1	2	3	4
First	A	B	C	D
Second	D	C	B	A
Third	D	C	B	A
Fourth	B	C	D	A

As first preference, most participants chose Group A type Christianity to identify with. As second and third preference, most participants chose Group D type Christianity to identify with, and as last preference most participants chose Group B type Christianity to identify with. In order to know where Group C fits in, one needs to look at the cumulative percent (see Table 10-10), which indicates that the first preference for the whole SDA sample, is Group A (73.5%). The highest score for second preference is then Group D (49% cumulative), then Group C (81.3% cumulative), and lastly Group B. These results are presented in Table 10-10.

Table 10-10: CPP Cumulative Percentages for each Preference

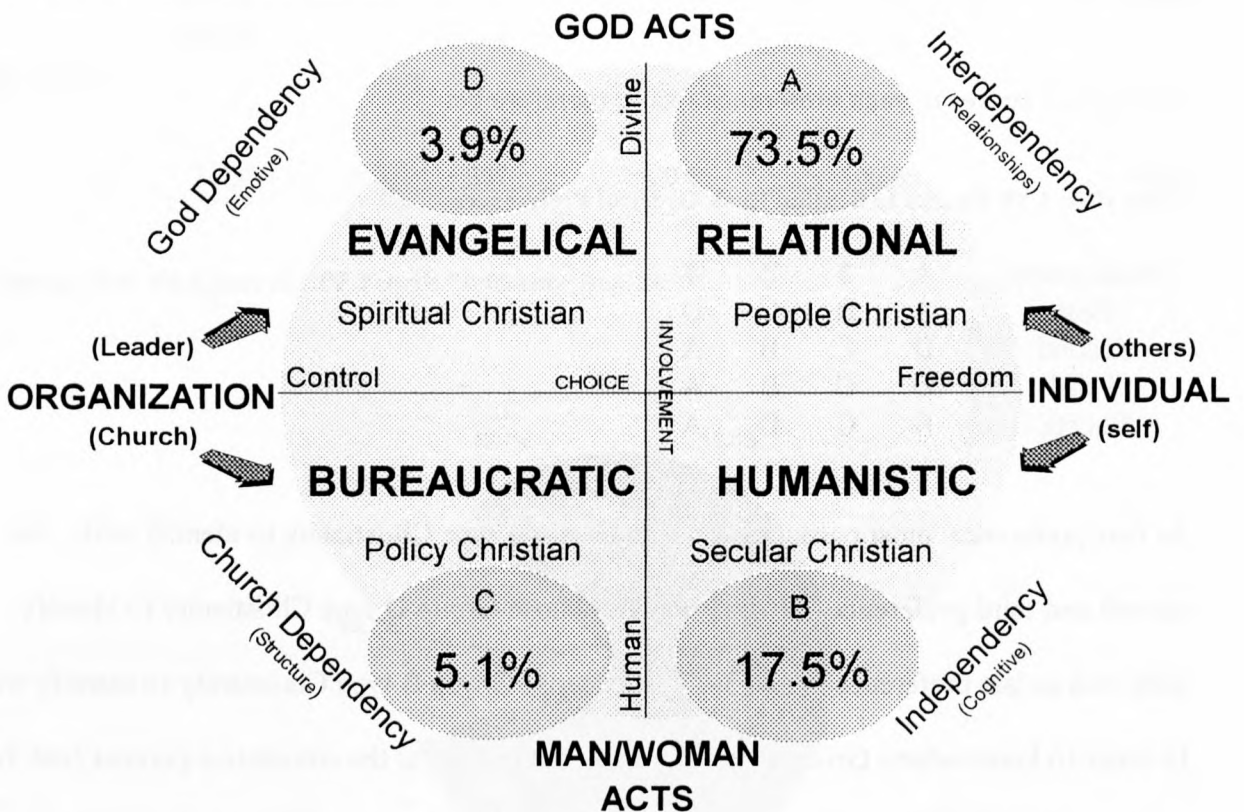
Preference	A	Cumulative	B	Cumulative	C	Cumulative	D	Cumulative
	%	%	%	%	%	%	%	%
1 st	73.5	73.5	17.5	17.5	5.1	5.1	3.9	3.9
2 nd	7.4	80.9	8.2	25.7	39.3	44.4	45.1	49.0
3 rd	7.1	88.0	17.1	42.8	36.9	81.3	38.9	87.9
4 th	12.0	100	57.2	100	18.7	100	12.1	100
Total %	100		100		100		100	

What does this mean? I would like to take each preference separately and suggest an application.

10.4.1 First Preference

The first preference results as applied to the graphic model, are presented in Figure 10-7.

Figure 10-7: CPP First Preference Results



What does this mean? It means that nearly three-quarters of the total sample of 257 participants feel that they can identify best with the type of Christianity and God-image that is

portrayed by the Group A Christian, namely Relational Christianity, as defined in this research. This is a clear and significant majority. This means that the majority of respondents in the SDA sample indicated that they have a Christian preference for belief and lifestyle that closely relates to that of the Mature Faith profile.

It is significant to notice that of those that did *not* put Group A as their first preference, the next highest number totaling 17.5% preferred the Group B or Humanistic style of Christianity. Then follows Group C with 5.1% and Group D with 3.9%. This implies that 17.5% of the total SDA group feel strongly drawn to the Humanistic, secular, individualistic, and cognitive religious preference. This would indicate that 17.5% of SDA members are moving away from a very compliant, subordinate concept of religion, to a more independent, self-assertive, self-reliant, and self-responsible style of religious experience. They want to be in control of deciding how, where, what, and with whom to share their religious experience. The results from Group A and B together (91%) indicate an empowering stance towards taking charge of their religious lives, as well as a pro-active involvement in church affairs, but on their own terms and time.¹ This implies less control of the denomination and denominational leadership. This could be scary to an immature leadership, but very liberating and empowering to a spiritually and psychologically mature and visionary leadership. The implications are that a more empowered laity calls for a more empowered leadership. This kind of leadership will seek every opportunity to enlist the powers and gifts of the laity and not to stifle it due to fear of losing power and control. The characteristics of Groups A and B fit the context of a post-modern society, where people want to be in control of their own destiny and choices, especially regarding spiritual and religious matters. A wise church leadership will take note of this shift and contextualize their leadership styles and approaches to accommodate this tendency among

¹ This is often referred to as “shopping mall religion” where people no longer have a sense of traditional loyalty to a particular denomination, but rather prefer to choose where and how to worship according to their own present needs and values.

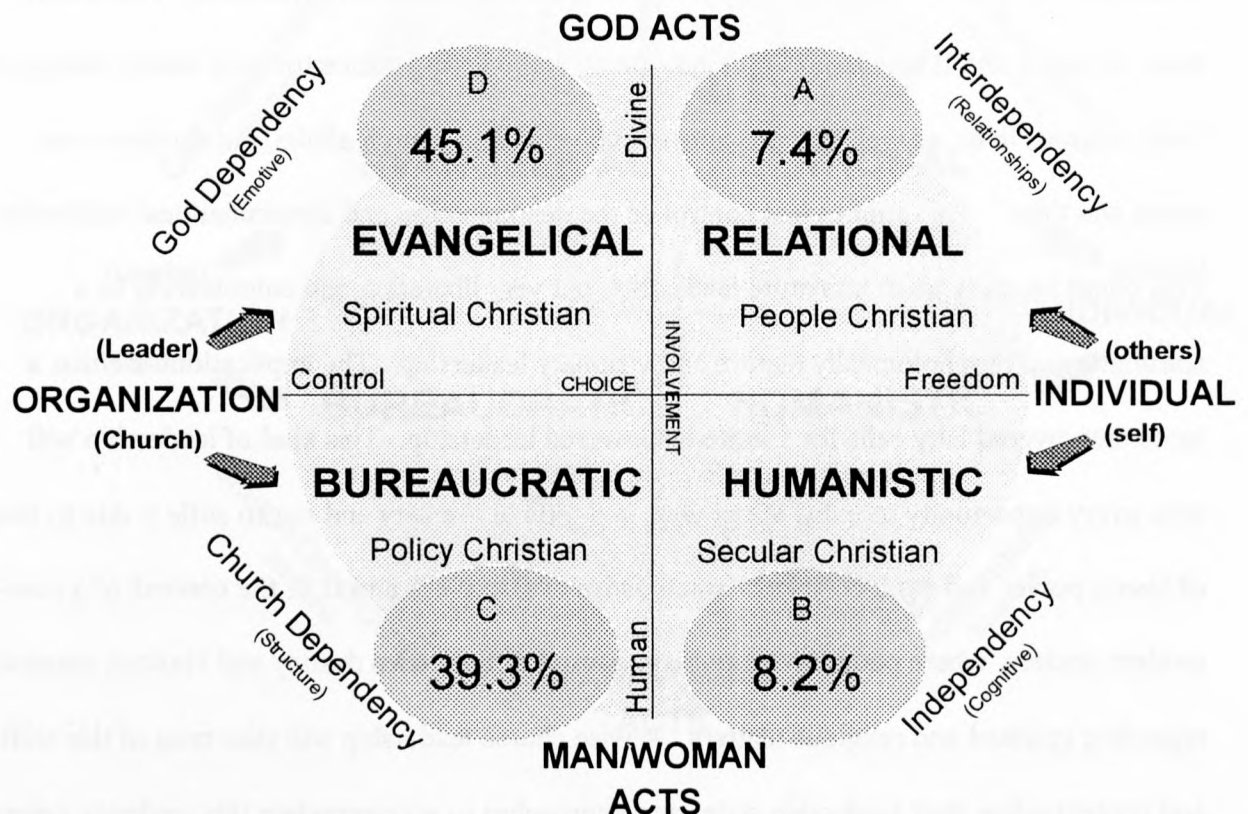
the church laity. If this does not happen, the results could be disintegration due to members choosing to go elsewhere to get their spiritual needs met, or polarization, confrontation and an eventual fragmentation of the denomination.

Only about 5% chose Group C as their first preference, which would indicate that a very small percentage regards the organizational and hierarchical aspects of the church to be the most important preference in their religious lives. Even less (3.9%) would regard the emotive, evangelical style of religion as their first preference.

10.4.2 The Second Preference

The second preference results as applied to the graphic model, are presented in Figure 10-8.

Figure 10-8: CPP Second Preference Results



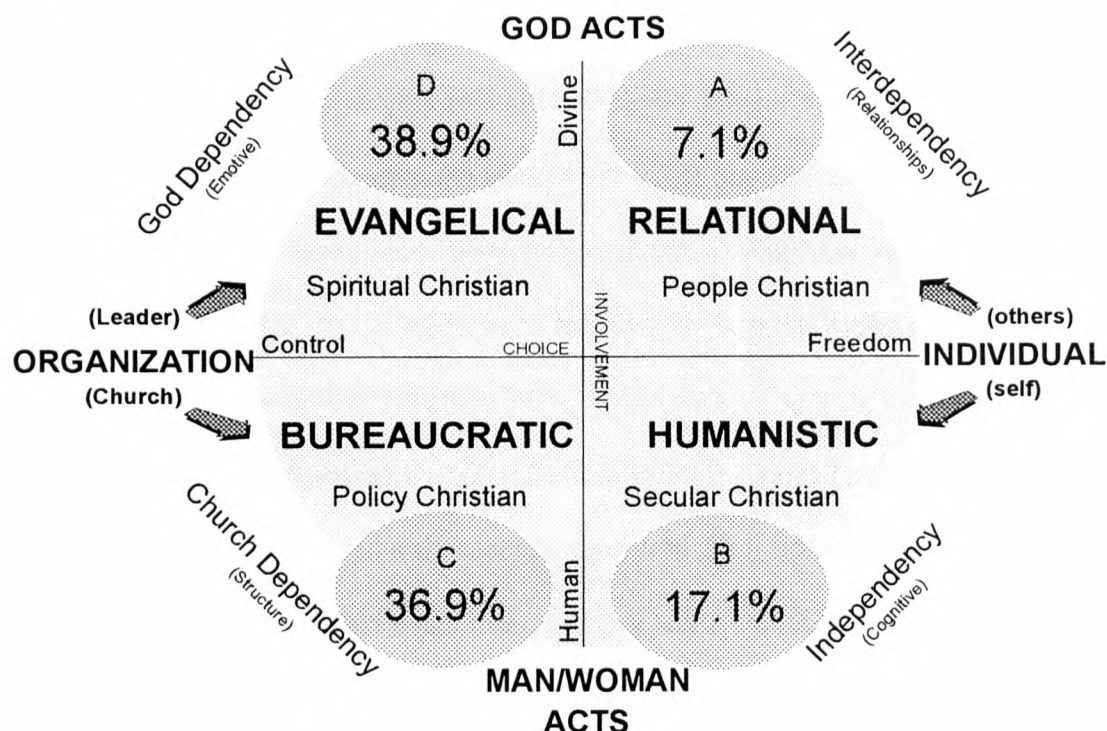
Here about 40-45% of participants indicated that they would put the Group D or C type of Christianity as their second preference. This means that they like and can identify with certain aspects of these two forms of Christian religiosity, but that they would prefer Group A or B as their first preference. Because Group D has the highest percentages for the second preference (45.1%) and the highest cumulative (49%), it is clearly indicated as the second highest choice of religious preference after Group A. What does this mean?

I would suggest that this indicates a significant need to have a personal, spiritual experience with God. How one pursues this goal, however, will make it a healthy or unhealthy religious experience. The negative possibility is that it could mean that a large portion of participants experience a dependency need. This implies a need to be controlled. It is safe and comfortable to know that being controlled by the Spirit, means that I do not have to take responsibility by having to make difficult choices, because God will make them for me. He leads and guides me, and therefore I simply have to follow as His voice leads me. This is often indicated with statements like, "God told me take this new job", or "The Spirit clearly indicated to me that I was doing the right thing." People who prefer the Group D preference like to use the Gideon's fleece method of knowing God's will for their lives.

10.4.3 The Third Preference

The third preference results as applied to the graphic model, are presented in Figure 10-9.

Figure 10-9: CPP Third Preference Results



Here there is a similar D-C-B-A priority indicated as for the second preference, but because the Group D preference has already filled the second preference slot for the total sample, and because Group C has a much higher cumulative percent (81.3%) compared to Group B (42.8% cumulative), Group C is indicated as the third highest religious preference. This means that the aspects of church structure, organization, and hierarchical leadership, is of lesser importance than the more personal and people-oriented features of religious preference. This does not mean that it is unimportant per sé, as this is indicated by the high cumulative percentages which are very close to that of Group D. This indicates a high measure of denominational loyalty. Adventists, as a rule, have a high regard for the unique function and role of their Church. They view their mission as prophetically raised and founded. Adventists believe that the Biblical metaphor of the “remnant” best illustrates their unique calling and mission (No author, *Seventh-day Adventist Church Manual*, 1995:11; Damsteegt, 1977:243-244). This

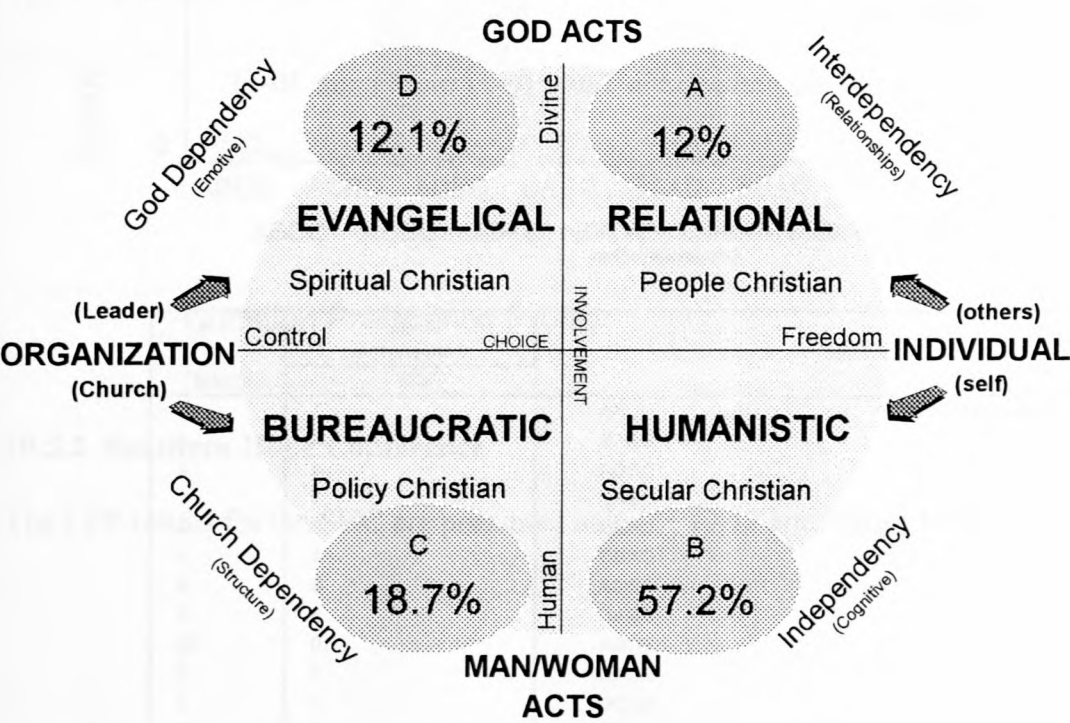
realization and acceptance of direct divine intervention in the founding of the Church, results in a high measure of denominational loyalty (Cf. Benson & Donahue, 1990:51)¹.

The downside of this strong motivating belief is that the leadership of the Church may become so church-centred and bureaucratic that policy becomes more important than people. This often leads to a bureaucratic and policy-driven organizational structure, where human error and authoritarian management hide behind a traditional, holy, and untouchable, God-founded organization. Arguing with the CEO, whether pastor or president, is like arguing with God.

10.4.4 The Fourth Preference

The fourth and last preference results as applied to the graphic model, are presented in Figure 10-10.

Figure 10-10: CPP Fourth Preference Results



There is a change from the D-C-B-A pattern of the second and third preferences to a B-C-D-A pattern. Most participants have relegated the Group B religious experience their highest choice

¹ This is part of the Valuegenesis study, Report 1, which indicated that SDA parents measured 4.5 on a 5-point scale for denominational loyalty.

for their last preference. This means that most participants (57.2%) would not relate to the humanistic, secular Christian style. As indicated earlier, only a small group (17.5%) would make this their first preference. I would guess that the other groups, which make up the majority of the Church, would be very skeptical of the so-called “secular” Christian, living in a post-modern context, and would probably regard these Christians as highly opinionated and arrogant, as backsliders who are moving away from the ship - God’s Church.

10.5 Conference and Student Group Results

This section reports on the Christian Profile Preference results of the two conferences, the Theology students by years and a non-theology student group. In each case I will give a table and a bar chart illustration of the same table.

10.5.1 Cape Conference

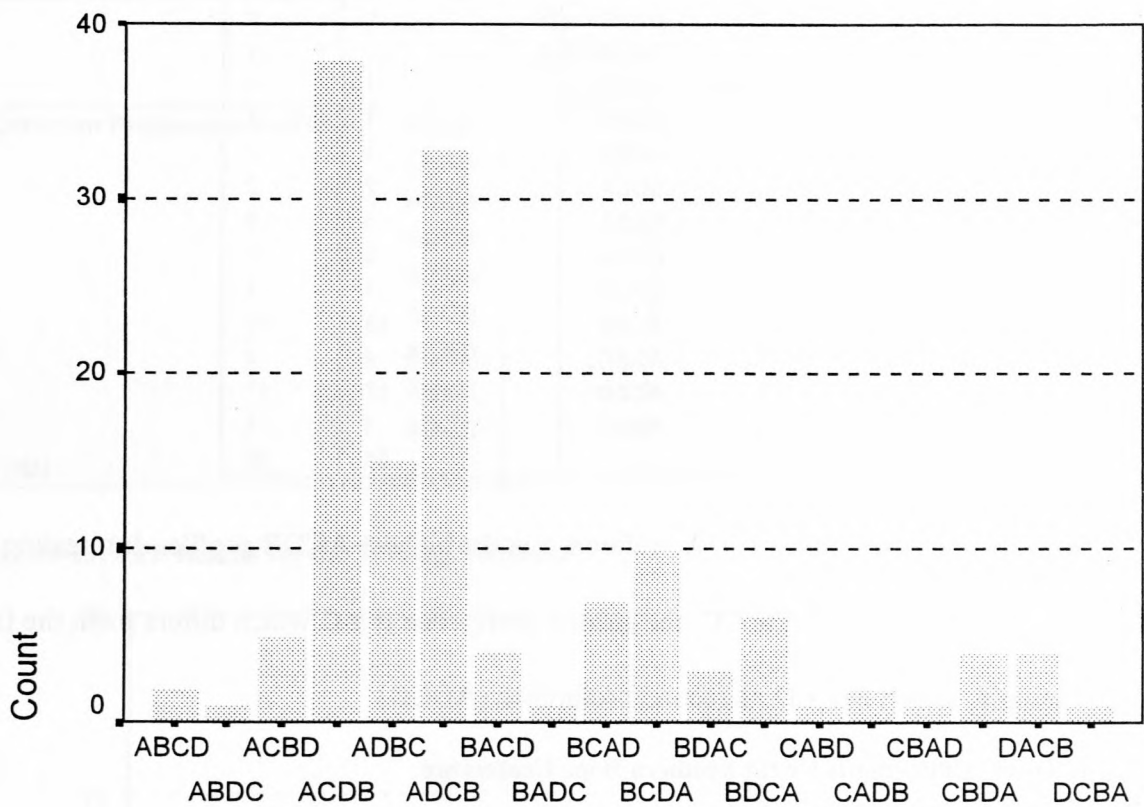
The CPP results for the CC are presented in Table 10-11 and Figure 10-11.

Table 10-11:

Christian Preference Profile * Cape Conference Crosstabulation			
Count		Cape Conference	
		CC	Total
Christian Preference Profile	DCBA	1	1
	DACB	4	4
	CBDA	4	4
	CBAD	1	1
	CADB	2	2
	CABD	1	1
	BDCA	6	6
	BDAC	3	3
	BCDA	10	10
	BCAD	7	7
	BADC	1	1
	BACD	4	4
	ADCB	33	33
	ADBC	15	15
	ACDB	38	38
	ACBD	5	5
	ABDC	1	1
	ABCD	2	2
Total		138	138

The results for the CC indicate that the highest preference is ACDB preference. It is interesting to note that the C preference is second for the CC which is different from the total SDA sample which has the D preference in the second place (ADCB).

Figure 10-11: CPP Results for the Cape Conference



Christian Preference Profile

10.5.2 Southern Hope Conference

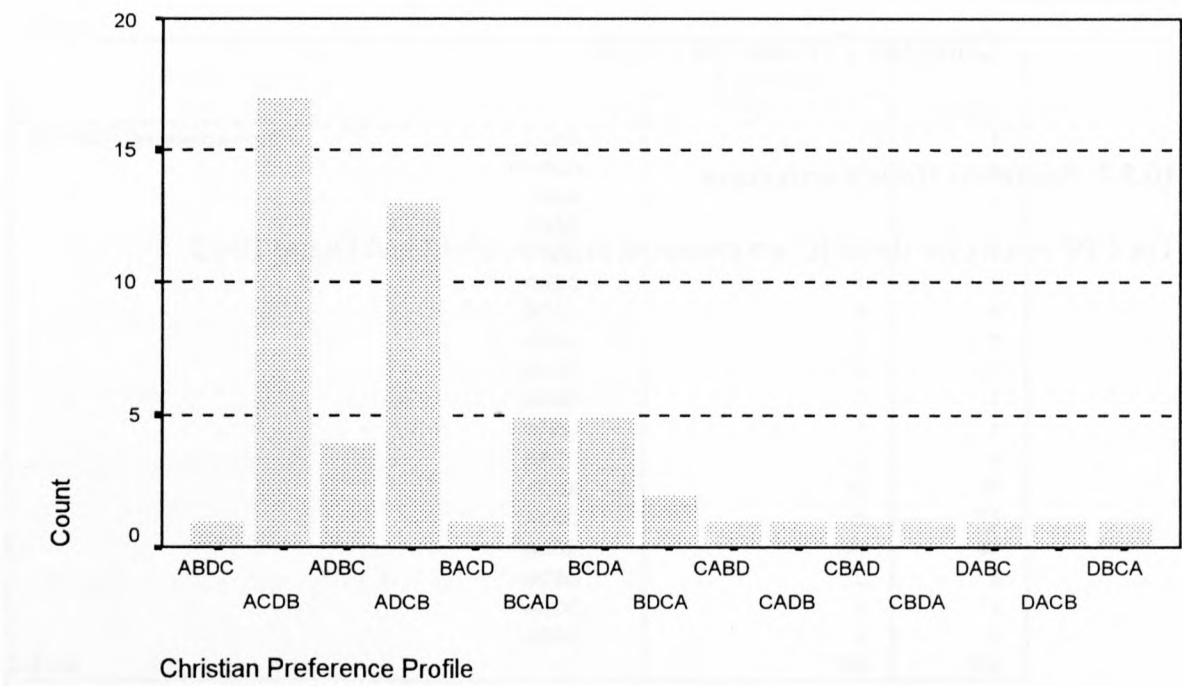
The CPP results for the SHC are presented in Table 10-12 and Figure 10-12.

Table 10-12:

Christian Preference Profile * SHC Crosstabulation		Southern Hope Conference	
Count		SHC	Total
Christian Preference Profile	DBCA	1	1
	DACB	1	1
	DABC	1	1
	CBDA	1	1
	CBAD	1	1
	CADB	1	1
	CABD	1	1
	BDCA	2	2
	BCDA	5	5
	BCAD	5	5
	BACD	1	1
	ADCB	13	13
	ADBC	4	4
	ACDB	17	17
	ABDC	1	1
Total		55	55

The SHC results also indicate an A preference in the highest ACDB profile. Interesting, however, is that similar to the CC, the second preference is a C which differs from the total SDA sample, which has a D as second preference (ADCB).

Figure 10-12: CPP Results for the Southern Hope Conference



10.5.3 The Theology Students

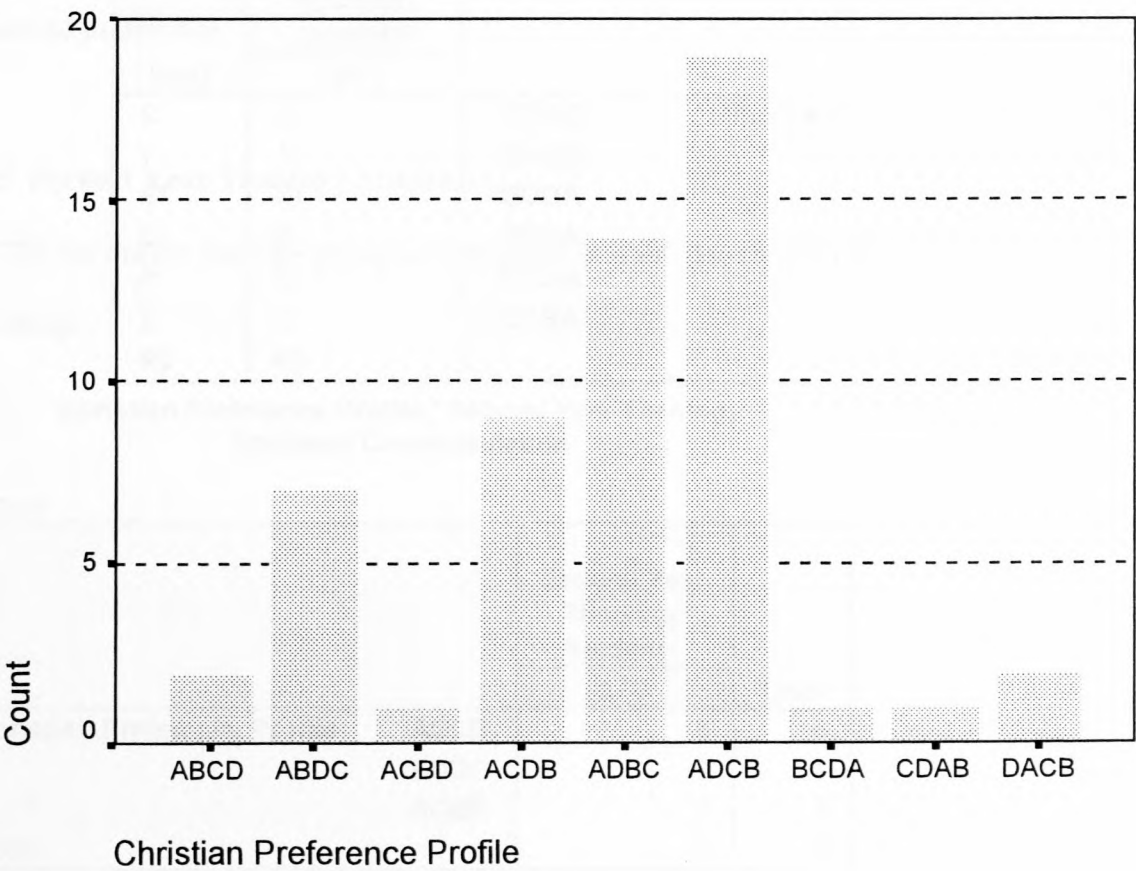
The CCP results for the TS group are presented in Table 10-13 and Figure 10-13.

Table 10-13:

Christian Preference Profile * Theology Students
Crosstabulation

Count		Theology Students	Total
		TS	
Christian Preference Profile	DACB	2	2
	CDAB	1	1
	BCDA	1	1
	ADCB	19	19
	ADBC	14	14
	ACDB	9	9
	ACBD	1	1
	ABDC	7	7
	ABCD	2	2
Total		56	56

Figure 10-13: CPP Results for the Theology Students



The TS results indicate the A preference being indicated as the first choice in the highest four profiles, ADCB, ADBC, ACDB, and ABDC. This is a significantly strong indication of Christian preference from the Theology students. Another interesting fact is that the D preference features second highest in the two highest profiles, ADCB and ADBC. This is a marked difference to the conferences, where the C category is indicated as their second preference.

10.5.4 First Year Theology Students

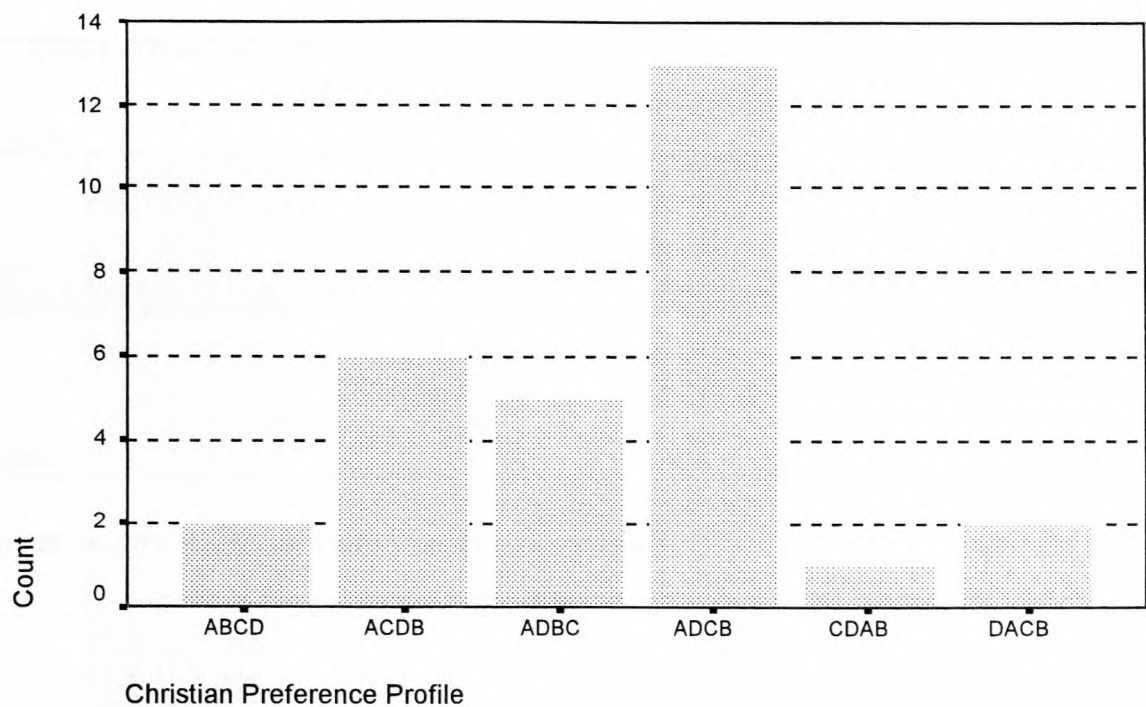
The CPP results for the 1TS group are presented in Table 10-14 and Figure 10-14.

Table 10-14:

**Christian Preference Profile * First Year Theology Students
Crosstabulation**

Count		First Year Theology Students	
		1TS	Total
Christian Preference Profile	DACB	2	2
	CDAB	1	1
	ADCB	13	13
	ADBC	5	5
	ACDB	6	6
	ABCD	2	2
Total		29	29

Figure 10-14: CPP Results for First Year Theology Students



The three highest profiles indicate A as the highest preference. The highest profile (ADCB) indicates D as the second preference, while the second highest profile (ACDB) indicates C as the second preference.

10.5.5 Second Year Theology Students

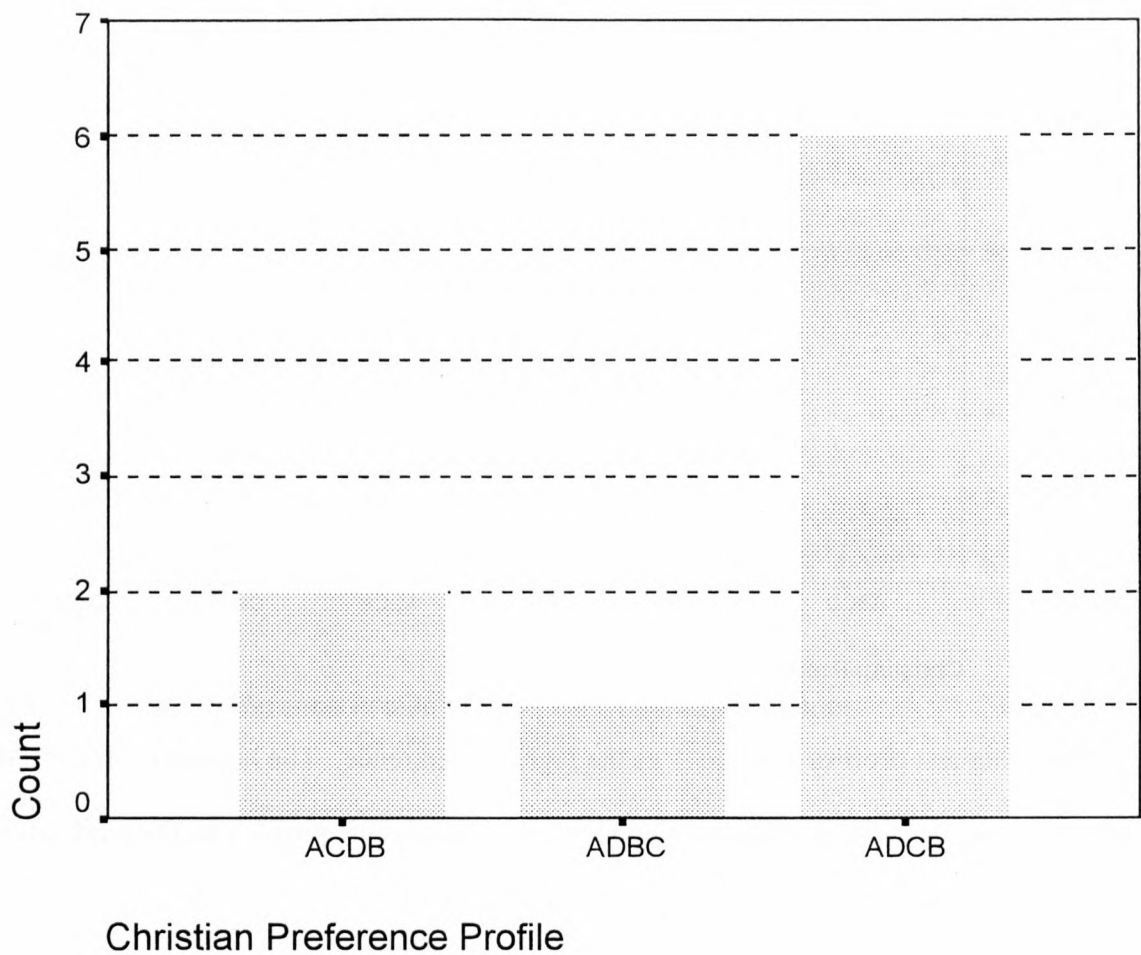
The CPP results for the 2TS group are presented in Table 10-15 and Figure 10-15.

Table 10-15:

Christian Preference Profile * Second Year Theology Students Crosstabulation

Count		Second Year Theology Students	
		2TS	Total
Christian Preference Profile	ADCB	6	6
	ADBC	1	1
	ACDB	2	2
Total		9	9

Figure 10-15: CPP Results for Second Year Theology Students



Here too the A preference is clearly indicated as the first preference. The second preference is indicated as the D in the highest profile (ADCB), and C as the second preference in the second highest profile (ACDB). This is similar to the 1TS group.

10.5.6 Third Year Theology Students

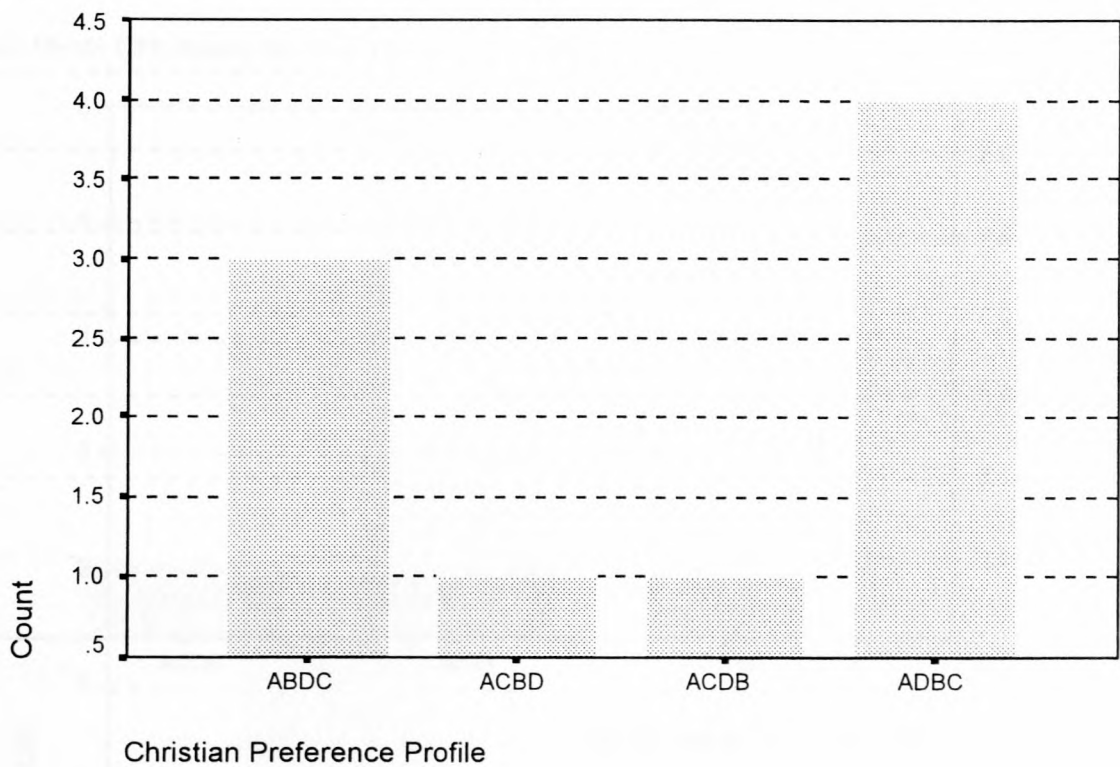
The CPP results for the 3TS group are presented in Table 10-16 and Figure 10-16.

Table 10-16:

Christian Preference Profile * Third Year Theology Students
Crosstabulation

Count		Third Year Theology Students	Total
		3TS	
Christian Preference Profile	ADBC	4	4
	ACDB	1	1
	ACBD	1	1
	ABDC	3	3
Total		9	9

Figure 10-16: CPP Results for Third Year Theology Students



The CPP results here also indicate the A preference as the highest in all the profiles. The second highest preference is the D category in the highest profile (ADBC), and in the second highest profile (ABDC) the second category is B. This is different from the other TS groups.

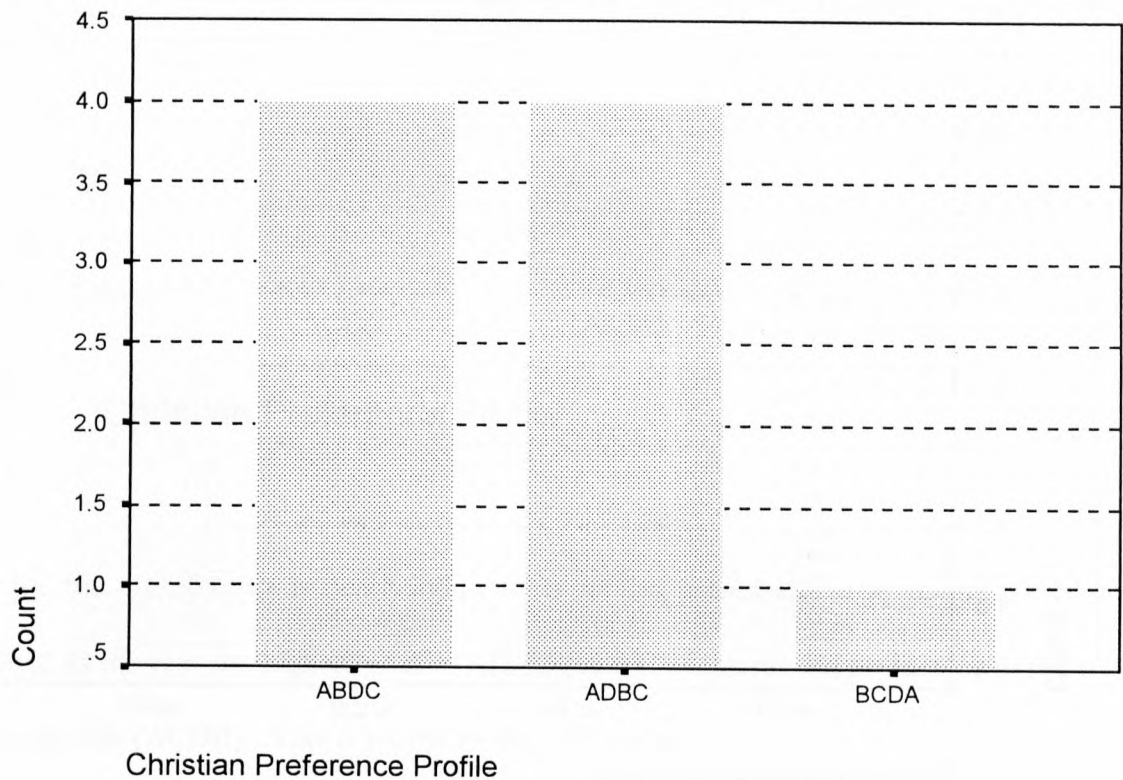
10.5.7 Fourth Year Theology Students

The CPP results for the 4TS group are presented in Table 10-17 and Figure 10-17.

Table 10-17:

Christian Preference Profile * Fourth Year Theology Students Crosstabulation			
Count		Fourth Year Theology Students	Total
		4TS	
Christian Preference Profile	BCDA	1	1
	ADBC	4	4
	ABDC	4	4
Total		9	9

Figure 10-17: CPP Results for Fourth Year Theology Students



The 4TS group indicates two profiles (ABDC and ADBC) with equal scores in the first preference position. The A preference is still their first choice, but the second preference is shared equally by B and D in the two highest profiles. This indicates a stronger influence of an individual secular approach to their religious preferences. The A preference indicates a strong relational approach to religious experience, but second to that is a more personal, spiritual, and subjective preference.

10.5.8 The Non-Theology Students

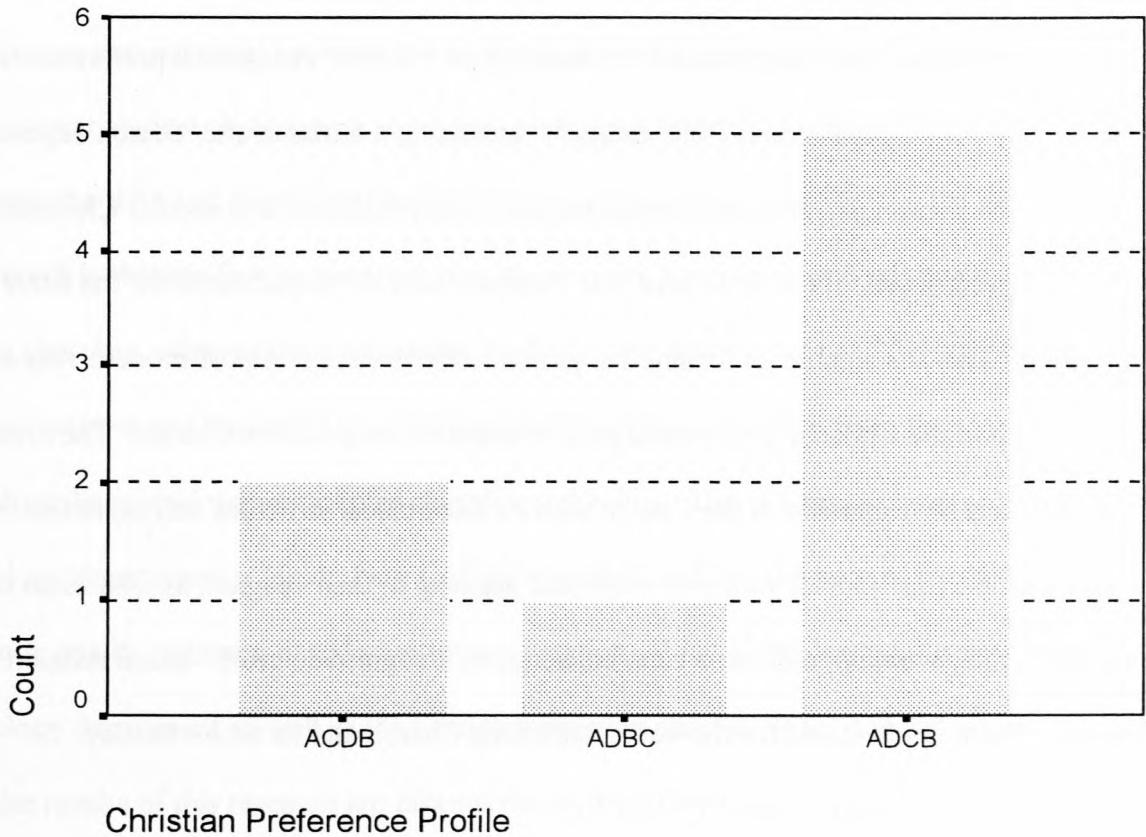
The CPP results for the NTS group are presented in Table 10-18 and Figure 10-18.

Table 10-18:

Christian Preference Profile * Non-Theology HC Students
Crosstabulation

Count		Non-Theology HC Students	
		NTS	Total
Christian Preference Profile	ADCB	5	5
	ADBC	1	1
	ACDB	2	2
Total		8	8

Figure 10-18: CPP Results for Non-Theology Students



The highest profile (ADCB) indicates an A category as the most preferred preference, and secondly the D preference. The second profile (ACDB) indicates the C category as the second preference.

10.6 Summary

In this chapter I first give the background to the need for a new instrument, and what the particular needs were that I wanted to measure as they related to the SDA denomination. I then explain the basic underlying philosophy for the instrument by means of a graphical model.

This model suggests that Christians have preferences for four categories or profiles, and that these profiles indicate the person's dominant God-image, worship style, religious style, and form of spirituality.

I then report on the results of the SDA sample. The highest profiles were ADCB (27.2%), ACDB (25.7%), and ADBC (13.2%). The A category, indicating a relational preference, scored the highest, then the D category, indicating an emotive, evangelical preference, and thirdly, but not far behind, was the C category, indicating a bureaucratic, church dependency profile. The B category, indicating the humanistic, individualistic, and secular Christian profile had the lowest score. Each preference was evaluated and the implications for the SDA Church indicated. This is a significant finding that points to the impact of a post-modern way of thinking upon the Christian preferential style of members of the SDA Church. The loyalty to the bureaucratic leadership of the Church with its hierarchical structure may be at risk. The larger membership number who seek relational meaning in their religion, as well as an emotive quality in their worship, indicate a clear challenge to a cognitive, "truth"-based religion. This has significant implications for the leadership of the Church and its future destiny.

A similar and yet different picture emerges when the different group variables are compared with each other. Both conferences indicated the same profile, ACDB, as their most preferred Christian profile. The A preference indicates a relational approach to religion, whereas the C category as their second preference, indicates a traditional approach to religion, where the

bureaucratic organization with its structured system is revered and protected. The Theology students also indicate a significant pattern. Their highest profile, ADCB, indicates a relational approach to religion as first preference, and secondly, a personal, more emotive and experiential approach to religion. The main difference between the conferences and the students lies in the second preferred category, C or D. For the laity in the conferences their religious experience revolves mainly around the physical church and its activities, whereas for the Theology students their religious experience is a more personal, spiritual, and emotive experience of being born again. They are more God-dependent than church-dependent. This too, is something that the Church leadership would be wise to take into consideration in their strategic planning for the church of the future. Lastly, there were also some significant differences that occurred between the different years of Theology students. The first and second year students indicated a secondary preference for the C category, like the conferences, whereas the third and fourth year students indicated a secondary preference for the B category. My hunch is that the first and second year students are figuratively still relatively close to their home churches, whereas the more senior students have moved away and been more influenced by their studies and student life, which has detached them somewhat from the more structured and disciplined environment of church polity and policy. This is a research result that the Theology department at Helderberg College would do well to take note of in their aspiring towards quality outcome-based ministerial education. What is the desired outcome that the Theology department as well as the Church leadership desires? If the answer to this question and the results of this research are taken seriously by all the relevant players in Church leadership, poor decisions could be avoided and wise plans be implemented with regards to the future ministry and the SDA Church as a whole in Southern Africa.

RESEARCH FINDINGS

11.1 Evaluation of the Research Findings and Projected Outcomes

The *first* projected outcome was:

I project that the laity sample will indicate a similar temperament pattern to that of the clergy, but not as high. The clergy sample indicated a SJ temperament score of 67% (Joubert, 1993:30), which was about double that of results from other Protestant clergy studies (Oswald & Kroeger, 1988:23). I expect that the laity in this study will yield a lower score. My reasoning is that the clergy role is a specialized task that is more closely involved with the organizational milieu and hierarchical structure than that of the laity. The laity come from a variety of walks of life that influence them, and my hunch is that they would have a more even temperament spread than the clergy.

The SDA laity indicated temperament scores that were indeed very similar to that of the SDA clergy. The score for the laity (70.1%) was even higher than that of the clergy (66.7%). The next highest temperament SP, was slightly lower, 15.4% for the clergy and 11.7% for the laity. The remaining NF and NT scores were very close and in the same order. What does this mean? This indicates that the clergy and the laity are both high on the SJ temperament score, and therefore indicates a common causal factor. This factor is probably indicated by the characteristics of the SJ temperament, which point to the need for unity and identity within the SDA denomination, which in turn calls for an exclusive management style, a hierarchical, bureaucratic style of governance, and a protective approach to its distinctive beliefs and doctrines which give it its special, prophetic calling, mission, and identity.

Another significance is the *difference* between the temperament profile of the SDA sample and that of the South African sample. Even though the SJ temperament features the highest in both the SDA and RSA samples, the second highest in the RSA sample, the NT temperament (24.49%), is the lowest in the SDA sample (8.9%). This indicates that the SDA denomination

does not attract many people that are natural leaders, highly competent, competitive, efficient, visionary leaders, able to risk and accommodate change. The high SJ temperament indicates that it rather attracts leaders who are careful, stable administrators, who know how to organize, have good fiscal abilities, work well in a hierarchical structure guided by rules and policies, who have a natural tendency to preserve the status quo, and who are reticent to risk or accommodate change.

The *second* projected outcome was:

I project that the laity sample will indicate more introversion than extraversion in the most dominant personality types. Whereas in the clergy sample the highest type was ESTJ, my hunch is that the laity sample will indicate a higher ISTJ than an ESTJ score. The Feeling score may also be higher, which means that the ISFJ scores may be higher. I still think that the Thinking function will be higher than the Feeling function. Like with the clergy sample, I project that the Judging attitude will still be strongly dominant over the Perceiving attitude.

The projection that the laity sample would indicate more introversion, was correct. There is, however, a meaningful difference between the laity sample score and that of the RSA sample.

A comparison of the scores were:

SDA laity	-	E = 39.3%	I = 60.7%
RSA sample	-	E = 54.09%	I = 45.91%

The introversion score in the SDA laity is therefore significantly higher than the national average. What is also interesting is that the SDA clergy score for E/I is virtually the same as the RSA national averages. This higher extraversion score of the clergy sample is, I believe, related to the clergy vocation.¹ Extraverts are energized by people-jobs.

The projected outcome that the ISTJ score would be higher than the ESTJ, was also correct. It was actually much higher than I had anticipated. The comparison was:

¹ I indicated in my graduate research (Joubert, 1993:22) that the larger portion of clergy in most denominations are extraverts (Cf. Oswald & Kroeger, 1988:30).

SDA laity	-	ISTJ = 26.1%	ESTJ = 12.8%
SDA clergy	-	ISTJ = 17.9%	ESTJ = 30.8%

The other significant difference was the much lower ESTJ score of the laity, compared to that of the clergy. The indication is that the ISTJs simply make good lay members, and the ESTJs gravitate towards positions of leadership, where the nature of their job brings them into contact with large groups of people, which they enjoy. In the South African sample the scores are:

RSA average	-	ISTJ = 19.90%	ESTJ = 23.22%
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This indicates that the RSA average is lower for the ISTJ than the SDA laity, but higher for the ESTJ.

The Feeling scores were indeed higher as projected, but only for the ISFJ, which was 19.5% for the laity and 12.8% for the clergy sample. The other Feeling scores, however, were quite balanced for the laity, alternating between the Feeling and Thinking functions on a sorted list from high to low scores.

The outcome regarding the Judging and Perceiving attitudes was also correctly predicted. The J function was still dominant over the P function. What I had not anticipated, was that the J score for the SDA laity (80.9%) would even be higher than for the SDA clergy (79%). This is somewhat higher than the RSA average (73.54%).

The *third* projected outcome was as follows:

I project that the outcome for self-actualization will be similar or possibly somewhat lower for the laity. The reasoning for this is that the timing of this research comes at a time when this country (South Africa) is experiencing a high level of joblessness. This country is still in a situation of flux and change after 1994¹, with the resultant uncertainty and anxiety. This situation, I believe, is affecting many of the laity and would naturally indicate a lower level of self-actualization.

¹ This was the year of the first democratic election in South Africa, after the *apartheid* era.

The projected outcome for the self-actualization scores were indeed lower for the laity than for the clergy. The comparison for the time and support ratios are as follows:

SDA laity	-	Time Ratio 1:2.75	Support Ratio 1:1.47
SDA clergy	-	Time Ratio 1:4.22	Support Ratio 1:1.78

The laity are lower on both counts, and I believe my hypothesis is probably true that the present time and circumstances in South Africa have much to do with the low levels of self-actualization. My hunch is that if the research with the clergy were to be repeated, it would also indicate a drop in the self-actualization scores. As far as the sub-scales are concerned, three of the ten sub-scales fall below or outside the self-actualizing scores, namely Synergy (39.65%), Application of Values (38.46%), and Nature of Humankind (37.05%). In the clergy sample these were also lowest, except for Synergy, but none of the scales for the clergy fell outside of the self-actualizing range. This indicates that rigidity in the application of values and making absolutes out of behavioural lifestyle issues, is a problem with especially the laity in the SDA Church. The other issue is a pessimistic view of humankind and a distrust of human nature. I believe one reason for this is the strong emphasis on the theocentric theological heritage the Church has received from Reformation theology, with its emphasis on *corruptio totalis*, mankind's depravity and sinfulness, and *simul justus et peccator*, mankind is both just and a sinful. Louw (1999:19) says that this "tends to describe humans in a very negative and pessimistic way." Louw calls this the "kerygmatic approach" (Ibid., 28), which, like Reformed Theology underestimated the "role of creation in its doctrine of persons" (Ibid., 140). I have perceived a large dose of this same theology in the ranks of the SDA clergy, which I believe has a detrimental affect on the Church's view of humanity. Both of these characteristics are indicative of lower levels of spiritual maturity development, according to the features discussed in this research.

The fourth projected outcome was:

I project that the faith maturity scores and general spiritual health outcomes will be average. This variable was not tested in the clergy study, which gives me no means of comparison. I do, however, project that this study will indicate clear polarities on both ends of the scale. Some scores will probably be very low, especially on scores that relate to world peace and global environmental issues. I would project high scores in the “doing” and caring functions.

The Faith Maturity Scale scores vary with a mean score from 2.82 to 6.41 on a likert scale of 1 to 7. The average mean for the whole SDA laity group was 4.98. Compared to a national sample score done in the USA, the mean score varied from 2.40 to 6.67, with an overall mean of 4.63 (Benson, et al., 1993:12). This means that the SDA group measured average to slightly higher than the national norm for the USA.¹ The projected outcome was therefore accurate.

What do the high/low polarities indicate? The lowest mean scores, which all fall below 4.0, are (in rank order from the lowest):

- Believes the church belongs in the public sphere (2.28).
- Devotes time and energy to promoting world peace (3.00).
- Accepting God’s love as unconditional (3.27).
- Feels liberated, set free (3.62).
- Devotes time and energy to promoting world peace (3.62).

Both the first, second, and last points indicate a reticence of the church members to get involved in their context. It is easier and safer to remain exclusive. This was pointed out as one of the characteristics of the SJ temperament type, which makes up a high 70% of the SDA profile. The third and fourth points both deal with the “doing” function. The questions for both these points were reverse scored and read as follows:

- “I believe that I must obey God’s rules and commandments in order to be saved.”
- “I feel overwhelmed by all the responsibilities and obligations I have.”

¹ Unfortunately there are no figures for South Africa as I am unaware of the FMS inventory having been used here before this.

Both these points indicate a “works”-orientation, which is also a common characteristic and susceptibility for the SJ temperament style. It is not easy for a strong SJ to relax and rest in the gift of grace already provided. They will accept it cognitively,¹ but find it difficult to experience on a daily basis. SJs need to learn how to internalize that which they have given mental accent to. Full integration of faith and life needs to take place for growth in spiritual maturity to become an ongoing reality. The projection regarding a “doing” or “works” orientation was correct, whereas the projection regarding “caring” was only partially correct. It measured high on experiencing and nurturing faith in the community, but low on caring on a wider, global sphere, especially in matters of social injustice that could be viewed as political involvement.

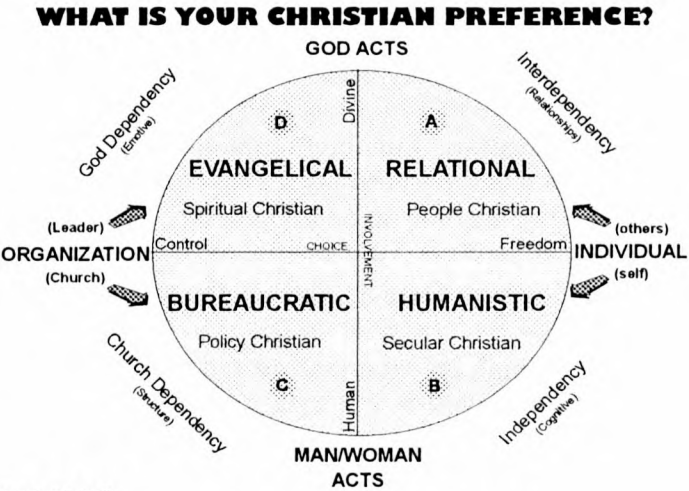
One finding that surprised me was the low score on group B of the FM scale, “Experiences the fruits of faith”, which indicates a low sense of personal peace, security, self-acceptance, sense of freedom, existential meaning and purpose in life. I believe that this could support the low self-actualizing POI scores. I would suggest two possible reasons for this. One reason is the predisposition of the dominant SJ temperament, which usually scores low on all the points measured by group B. The second reason is the possible influence of the violence, crime, poverty, corruption, and general instability within South Africa.

The fifth and last projection was:

I project that laity in the SDA sample will have a dominant religious preference for a traditional approach to the church as a bureaucratic hierarchy ordained by God. I believe that they will indicate a strong need for identity, preservation, and loyalty to the denomination as an organization. Their God-image will be dominated by a God of justice, fairness, righteousness, and judgment. I do also project that the laity sample will indicate a clear polarity between the “evangelical” and the “secular” minded Christian, even though both will be in the minority.

¹ The SDA Church believes that salvation is a free gift of grace from God to be accepted by faith (Cf. Fundamental Belief, # 9, *SDA Church Manual*, 1995:10).

This outcome projected that the highest percentage of SDA group participants would belong to the bureaucratic or C group, but this was not the case. So, this projected outcome was incorrect. The highest percentage indicated that their religious preference was for a relational form of Christian spirituality or group A. Their God-image was of a Friend, rather than of a King or Ruler. Their understanding of religion was



relational, rather than traditional or institutional, with an interdependent relationship, rather than a church or God dependent relationship. For them, relationship was more important than structure, others more important than the organization, and people more important than policy.

The question arises as to how the relational characteristics of Group A compare with the SJ temperament, which seems to correspond closer with the bureaucratic characteristics of Group C? There are a few possible answers for this phenomenon. Firstly, the participants may have answered the questions in the CPP questionnaire more idealistically, than realistically. They may have chosen the answers that they thought were the more Biblically “correct” answers, rather than the ones they honestly believed in. Secondly, there may be a flaw in the CPP questionnaire, for example, the questions may not draw the boundaries between the four divisions clearly enough, thus causing a measure of confusion. Thirdly, the mistake may lie in the very fact that these two questionnaires are very different and should not be compared. For example, the relational characteristics of Group A may not necessarily fit any temperament type and may relate to all four temperaments equally well. I tend to think that there may be a

measure of truth in all three these possible reasons why Group A and the SJ temperament both measured the highest for the SDA group, while they both seem to be so different.

The projected outcome that the spiritual or born-again Christian (group D) and the humanistic or secular Christian (group B) preferences would be polarized as the minorities, was only partially correct. Group B was a clear minority, but group D was the second highest preference. In fact it was the spiritual preference (group D) and the bureaucratic preference (group C) that were both vying for the second highest preference. Group C was only a few percentage points behind group D. What does this mean? Firstly, the Humanistic or Secular Christian preference (group B) is clearly a last preference, indicating a small, but probably a growing minority, due to the strong upward mobility (Cf. Staples, 1991:63) that the SDA denomination has and still is experiencing.¹ My hunch is that this group would have measured much lower or nearly non-existent if this study was done fifty years ago.

Secondly, the bureaucratic (group C) and evangelical preferences (group D) are very close to each other and also not far behind the relational preference. How do these two groups, C and D, impact the Church? Both are dependent, on the church (C) and on God (D). This dependency is a one-way controlling relationship. C's God-image is that of an able and efficient Leader or Manager, President or King. D's God-image is that of a Sugardaddy, who is over-involved and smothering in His relationship with his "children." Both are controlling images. Where they differ, is mainly evidenced in C's emphasis on structure, programme, and organization, while D's emphasis is on an emotional, experiential, moment-by-moment encounter with God. An example of this would be how both experience a worship service. For C worship is a reverent, quiet, and orderly sequence of planned actions, like singing, praying

¹ It is a known fact that secularism is more predominantly found with the wealthy, in academic circles, the professionals (especially medical professionals), and the upper socio-economic strata of society; Cf. Paulien, 1993:49).

and preaching, while for D worship is a personal involvement, an emotional experience, a sensual encounter with the Divine, a powerful demonstration of the Holy Spirit's presence. This experience, for D, could be accompanied by loud instrumental accompaniment, spontaneous personal testimonies, touching, singing, shouting, hugging, or even dancing. The important aspect of identity, for C, is to be a church member, for D, to be born-again. In suffering C finds an answer in God's discipline, focusing on His justice, while D places their "blind" trust in God's will, because if He knows what is best, then who are we to question Him? What guides the conscience of these two preferences? For C it is the rule or policy of the organization that guides their lives – their monetary contribution, their time contribution, their involvement, etc., while for D it is an often obsessive-compulsive involvement with religious activity, which finds it difficult to say "no" or live a balanced lifestyle. For D, their children and families will be neglected, before their religious activities are allowed to suffer. Their God-image is often more idealistic than realistic.

How will all this impact the SDA denomination? What are the benefits? What diagnostic features indicate facts that the SDA Church need to take cognizance of? What facts are really relevant to the Church at the present time?

11.2 The Impact of this Research on the SDA Church

Many Adventist authors have in recent years addressed what they have perceived as symptoms of danger that need to be addressed by the Church if it needs to remain relevant and on course (Cf. Daily, 1993; Knight, 1995; Moore, 1995; McCarty, 1997; Ballis, 1999). I have found many of them coincide with where I am coming from, but use other terminology or diagnostic tools. What I have used is primarily a perspective that looks at the corporate personality type

and maturity level of the Church members – clergy (Joubert, 1993) and laity. Where and how do others confirm or reject my findings?

One Adventist author, who attempts to come to grips with the present situation and condition of the SDA Church, is Dr Jon Paulien, professor of New Testament at Andrews University in Michigan, USA. He writes in his book, *Present Truth in the Real World*, under the title, “Adventist Administration in a Secular World”, that “an administrative structure that is not continually renewing itself on the basis of changing realities in the world is ultimately doomed to failure” (1993:227). My research indicates that most of the SDA sample (70%) have a dominant SJ temperament, and most of the clergy have a ESTJ personality type (30%, as indicated by Joubert, 1993:25), and both naturally resist change. Referring to the Church’s administrative structure, Paulien says “our ninety-year-old administrative structure seems increasingly out of step with the corresponding trends toward decentralization and participatory democracy” (1993:234). My research indicates that the majority temperament type in the Church (SJ), works well in a hierarchical administrative structure, enjoys stability, and therefore has a natural tendency to want to preserve the status quo and the traditional heritage of the organization, which also helps preserve its identity.

Another highly regarded Adventist author, Dr George R. Knight, a church history professor, also at Andrews University, writes in his book, *The Fat Lady and the Kingdom*, under the chapter title, “Church Structure” that “we now have a bureaucratic structure which appears to be limiting our achievement of mission in some serious ways. Administrators breed administrators and even in times of financial crisis it is hard to decrease their numbers” (1995:49). Knight calls for a healthy and much needed change by saying that “the denomination’s institutional structures need to be totally reevaluated in the light of current

realities and new possibilities” (Ibid.). Why can this change not happen? Knight attempts an answer:

Nearly a century ago Seventh-day Adventism adopted a multitiered administrative structure that, in its trim state, was well fitted for mission expansion at the time. But decades of expansion and change have created a bureaucracy that is extremely expensive to maintain and appears to be becoming progressively dysfunctional in fostering the mission of the church in the most efficient manner. While the early 1990s have seen efforts at reform, the results have been minimal. Few in the denomination’s power structure seem to be able to think through thoroughly the massive organizational changes necessitated by a century of internal and external change. Few seem to be able to catch the vision of possible new structural models for world mission in the twenty-first century” (Ibid., 142).

Knight also speaks of the problem of “overinstitutionalism” (Ibid., 143), when the Church’s institutions “become ends in themselves rather than means. . . . Thus there is the danger of the denomination gaining its self-image from its institutions rather than from its stated mission” (Ibid.). My research has indicated how that for the majority of Adventists (SJ types), identity is very important, and it is easier to preserve an institution, like a hospital or school, than to preserve a non-tangible entity like one’s mission. The high sensing (S) variable of about 80% also makes it easier to relate to something that is tangible and visible, than something that is a cognitive idea or goal.

In the introduction chapter I asked five questions that portray the problems that I proposed to address in this research. I would like to briefly indicate the solutions suggested by this research for each of these questions.

- *What factors make the SDA denomination seem more exclusive than other evangelical churches (Cf. Staples, 1991:67-68)?* One of the factors was the higher percentage (70%) of SJ temperament type church members than in the general population (Cf. Table 4-23). This type suggests that members will place an emphasis on the preservation of the Church’s identity, tradition, and status quo. This also implies the guarding of the Church’s teachings and doctrines, especially those distinctive doctrines

that give credence and impetus to the concept of believing the “Truth” as pure and infallible doctrine.

- *If the SDA denomination believes in the basic Scriptural belief of salvation or righteousness by faith in Jesus Christ, then why does the faith-practice of its members often appear to be legalistic?* This question is similar to the next question, so I will answer them together.
- *Is there a common disparity between faith and life within the SDA denomination?*

It was indicated by the results of the Faith Maturity Scale that a faith professed (Cf. Table 9-6 and Figure 9-12), even a cognitive assent to social concern, did not guarantee a personal, active involvement in living the life that is professed. This was probably also supported by the Christian Preference Profile, although this instrument needs further verification. The appearance of a legalistic approach to life was also verified by the Myers-Briggs Type Indicator, which indicated a high STJ and SFJ profile (Cf. Table 4-16). Persons with this profile are naturally more task-oriented than people-oriented. This profile suggests a painstaking, careful, and hardworking approach to life, which tends to a more legalistic response and appearance.

These results are also supported by the results of the Personal Orientation Inventory, that indicated a low locus of control measurement (Cf. Table 6-3 and 6-4), low synergy score (Cf. Figure 6-13 and 6-14) and rigid application of values (Cf. Figure 6-13 and 6-14). When persons with a dominant SJ profile also have a low locus of control measurement, it indicates that they will tend to seek approval from others, and become dependent on how they perform. In a bureaucratic environment such persons could rightly or wrongly easily be labeled as legalistic. Add to that the inability to acknowledge gray areas (low synergy) and a rigid tendency to apply values, and one is

left with the making of a true legalist. These persons will apply the law to the letter, be hard on themselves and tend to be very critical of others. It is important to emphasize that this research does not conclusively say that Adventists are legalists. It merely suggests a strong susceptibility to legalistic behaviour and a casuistic approach to life. What could be done about it? Firstly, to be aware of it, secondly, to accept it, and thirdly to decide to make intentional choices to be more aware of a relational or people approach, which will be discussed later in this chapter.

- *Why is it so important to the SDA denomination to cling to the distinctive beliefs that it holds, especially the “remnant” concept?* This was indicated by the dominance of the SJ temperament type, which values the preservation of identity, and as the remnant concept is very important to the identity of being a Seventh-Day Adventist, as are all the other distinctive doctrines¹, it needs to be protected, defended and preserved. Church members often fear that without Adventism’s unique and distinctive identity, it would lose its reason for being.
- *Does the staunch adherence and protection of their distinctive identity have any impact upon their level of spiritual and faith maturity? How does it affect their God-image?* The results of the Faith Maturity Scale indicated an average to above average score for the whole scale. The only problem that it revealed was the dissonance between cognitive belief and life practice in some of the sub-scales. This was evidenced in two areas (Cf. Table 9-6 and Figure 9-12) – firstly, believing in social upliftment (sub-group G), but not personally doing it (sub-group H), and secondly believing in the freeing power of the Gospel (sub-groups A & C), but not experiencing it (sub-group B).

¹ These would include the sanctuary doctrine, the pre-advent judgment, the Sabbath (also held by Jews and others), etc (Cf. *The Seventh-Day Adventist Church Manual*, 1995:7-17; Damsteege, 1977).

The dissonance between faith and practice does indeed have an impact upon the believer's God-image. It suggests a God-image where God is a God who cares for the socially poor and outcast, but He does so within the framework and structure of the "bureaucratic system." There is a department in God's "kingdom" that deals with these matters, which implies that all believers are not required to get their hands dirty by relieving the plight of the poor and disenfranchised. God is an Administrator who gives to each person his/her work and will exact returns from all believers according to the demands of their area or department of labour.

This dissonance between faith and practice also impacts the believer's God-image with regards to the effects of the Gospel on and in his/her life. If believers believe that God saves and that He brings true liberty, that his salvation is a free gift of His grace, but do not appropriate it to their lives, then God is either perceived as a weak God who cannot fulfill His promises, or He is a God who requires some form of good works before rewarding the believer with this gift. This is like saying, "I believe God's gift of life is free, but I will not accept it until I have proved my gratitude by good works, lest God thinks I am unworthy or ungrateful." This factor could also have been strengthened by a low score on the POI sub-scale of Self-acceptance, which measured the fourth lowest of the ten sub-scales (Cf. Figure 6-14).

In the next two sections, I present two ecclesiological models that reveal a certain type of approach and paradigm. Each model influences the way in which believers view God and worship, how they approach belief and life, which impacts upon their whole spiritual faith, identity and journey. The first model relates to the present findings of this research and the second model is a recommended model for the future of the Adventist Church.

11.2.1 A Substance or Truth Model (Fortress Model) – the Present Situation

A vital fact that this research brings to the fore is the difference between a focus on *substance* (e.g. the “truth”) and a focus on *relationship*. The first relates to *something* . . . to believe in, while the second relates to *someone* . . . to relate to. One area where this difference is seen is the high dominance scores for the STJ and SFJ personality profiles, as opposed to the low scores for the NTP and NFP profiles. The STJ and SFJ profiles indicate an emphasis on *what* one believes, rather than on *how* one lives in relationship with others. The impact on self and others of what one believes is not as high a priority. Jon Paulien says, “belief in Adventist teaching has relatively little impact on how people live” (1993:110). The SDA approach to religion is also heavily cognitive, and to a lesser extent emotive and relational. Paulien says, “We have a relatively intellectual and secular religion. We know about God, we talk about God, we talk about the Bible, but when do we really talk to God and let God talk to us?” (Ibid., 99). It is the difference of “believing *in* Jesus” and “believing Jesus.”

This focus on substance, rather than relationship, was also brought to the fore by the *Christian Preference Profile*, which indicated that while the majority of participants in the SDA sample chose the relational preference (ADCB = 27.2%), a substantial percentage (ACDB = 25.7%) opted for the bureaucratic preference, that values the unique beliefs and identity of the SDA Church very highly, as their second preference. This is affectionately referred to as “the truth”. Similar phrases often used within Adventism, are “so-and-so accepted the truth,” or “she was baptized into the truth”, or “how long have you been in the truth?” One could nearly in all cases replace the words “the truth” with “Jesus”, and this would be the secondary implication, but the primary meaning always refers to that body of unique and distinct teachings that identify one as a member of the Adventist Church. An early Adventist administrator, A. V. Olsen, writes, “The fundamental truths held by Seventh-day Adventists, born of diligent and

faithful Bible study, and attested by the miracle-working power of the Spirit of God, have stood through the years” (1966:273). E. G. White, one of the founders of the Seventh-day Adventist denomination, writes, “Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation” (Quoted by Olsen, 1966:273). Elsewhere, White (1958:161) adds that “when the power of God testifies as to what is truth, that truth is to stand forever as the truth.” The prerequisite for membership would then be a cognitive understanding and acceptance of those identifying teachings. It is accepted, of course, and taken for granted that a mental ascent to the doctrines will be accompanied by a sincere and genuine repentance and conversion experience as well. Unfortunately this is not always the case. The zeal, excitement, and the emotion that accompanies the discovery of new “truth” may be so overwhelming that it masquerades for a genuine conversion experience of the heart. The danger is that the substance of the search for cognitive truth may overshadow the greater and more important experience of finding a new relationship with Jesus Christ as Friend and Partner. This fact was emphasized by one of the earlier church historians at Andrews University, Professor L. E. Froom (1971:647), who writes as an Adventist to Adventists,

There is a grave danger that we may substitute laudation of the Message – stressing the ideals, activities, and achievements of the Message, emphasizing the requirements, sacrifices, and facilities of the Message, and exalting the glory, beauty, and pre-eminence of the Message – *instead of the Christ of the Message*. In other words, giving the hour and praise to a system, organization, or ecclesiastical complex, instead of to a *Person – the pre-eminent Person in and of it all*.

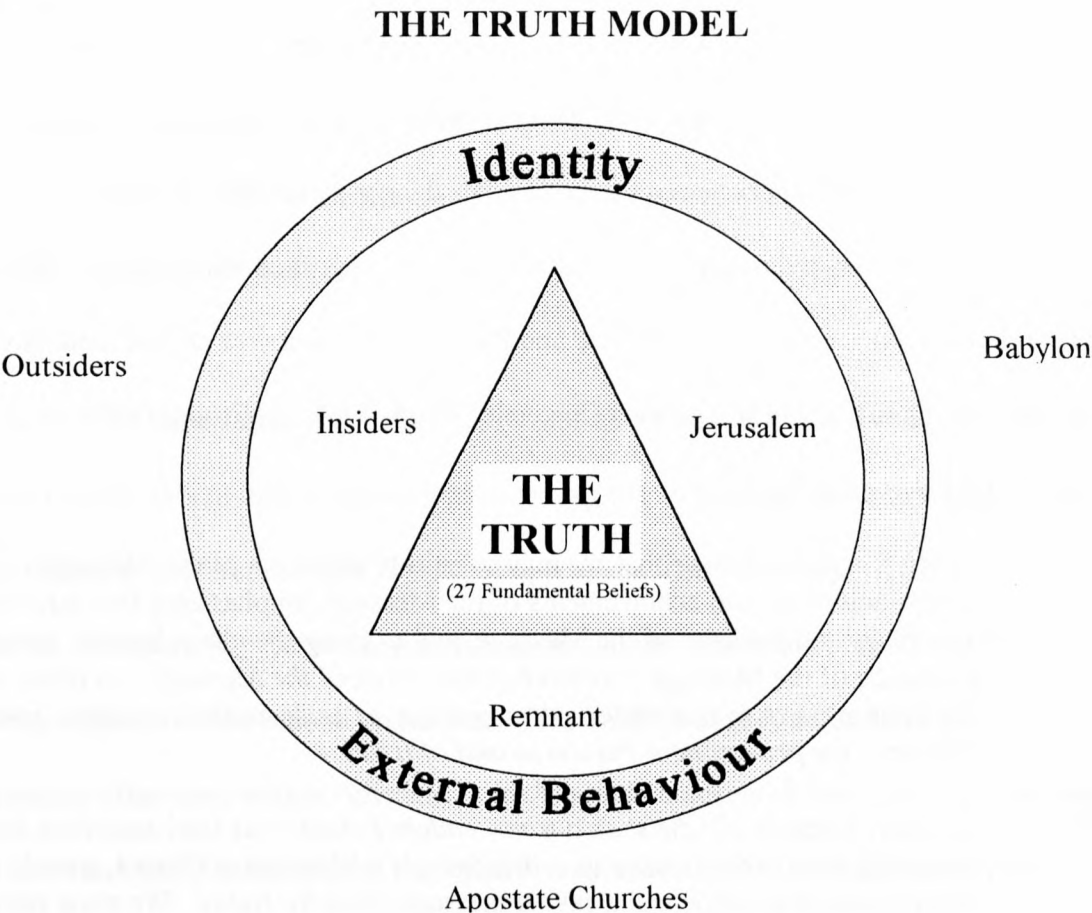
It is only because of *Christ as a transcendent Person* – as God assuming incarnate human flesh in order to save us – that there is a Message, a Gospel, a body of doctrine, and organized activity, and a saving message-truth for today. We must never substitute anything for that *peerless Person*. Christianity is indeed *Christ*, and “Christ is Christianity.”

Froom continues by saying that Christ “is the origin and embodiment of every doctrinal truth” (1971:648), and adds, “Let us realize that *He* is the Truth – all Truth – personalized, actualized, embodied, Incarnate. There is no real truth or life apart from Him. He alone gives

abstract truth and sheer service any validity or efficacy. We are to keep Him in His rightful, central place” (Ibid.).

This model of the church emphasizes “substance” or “truth”, which places the doctrines as “the truth” in the centre. It clearly indicates an exclusive approach of the Church to its context, in order to protect its identity as portrayed in its doctrinal beliefs, and therefore I call it the Truth Model, which is presented in Figure 11-1.

Figure 11-1:



The fortress or truth model is a static model with a set of beliefs at the centre that give it identity and unity. It is also an exclusive model with a clear boundary that separates members from non-members. Paulien, who also calls this the “fortress model”, compares it with the

relational model, which he calls the “salt model” (1993:81). Salt permeates the environment, while the fortress model indicates a lack of identification with the context or environment, which is also a feature of the SJ temperament. Another Adventist author, Myron Widmer, writing in the official paper of the Adventist Church, the *Adventist Review* (September 26, 1996, p. 5), calls it the “castle model.” He says,

Too many times we act out what has been labeled the “castle model.” We live in walled-off societies – geographically or mentally – and venture forth to grab strangers and bring them back into our castles to save them.

What a change would come to our church if, instead of being isolated from the community, most of us would become integral players of our communities.

Our faith would have an audience, a *receptive* audience, greater than simply Adventists.

Our faith would grow stronger through our being challenged to think through and express what we believe.

Our success in sharing the Adventist message and mission will be greater (always *with* the Holy Spirit’s power) because we will be sharing our distinct faith with friends, no longer strangers who see us only when we want to witness to them – “to drag them to our castles.”

To those who already are doing this, you are the “salt of the earth.”

Adventists do not believe that “the truth” is God, but it can become godlike if one consciously or subconsciously makes it a priority that subtly takes on divine qualities of importance. The way SJs preserve their identity is by emphasizing their distinctive qualities. They value the past and therefore tradition takes on a near sacred role. This has an influence on their God-mage. God subtly becomes the Manager or Administrator that rewards loyalty and faithfulness and strikes fear into His subjects by threatening them with a day of judgment when right and wrong will be revealed, and duly rewarded or punished. Paulien says, “And in spite of the power of the message that was born in Minneapolis in 1888¹, to this day Adventist distinctives tend to get more emphasis in most circles than does a living relationship with God” (1993:67).

¹ In the year 1888 a historic SDA General Conference world meeting of church leaders took place in Minneapolis where the issue of Christ and His righteousness was elevated and confirmed as the heart of the Adventist message (Olsen, 1966; Froom, 1971:188-374; Schwarz, 1979:183-197; Knight, 1998; 1999:87-107). The message presented by the speakers, White, Waggoner, and Jones, emphasized salvation in and through Jesus Christ and His righteousness, obtained through a saving relationship with Christ, and not through keeping the law or acceptance of the distinctive doctrines of the Church.

Due to the fact that the “fortress model” indicates that the “truth” is in the centre indicating its importance, it stands to reason that it needs to be protected, which has been a main reason for the exclusivity of the system (Cf. the remnant motif in Damsteegt, 1977:243-244). Adventists are vigorous protectors of their fundamental beliefs. This has been illustrated in the strongly defensive way in which challenges to the doctrine of the Church have been handled in the past. Some names that come to mind, are Robert Brinsmead on perfectionism, Walter Rea and Ronald Numbers on the prophetic claim of Ellen G. White, Desmond Ford on justification by faith, the sanctuary and the pre-advent judgment. All of these were direct attacks of Adventists at the roots of some fundamental Adventist beliefs (Cf. Paxton, 1977, as an example of a non-SDA who, being influenced by Brinsmead, joined the attack). They were internal crises that threatened the identity of the denomination and threatened the possibility of schism. All of them dealt with theoretical and theological issues of substance, not relationship. Many Adventist authors in recent years have written apologies for the Adventist faith and belief, mostly as a response to the perceived attacks on the doctrines of the Church (Cf. Holbrook, 1992; Knight, 1989, 1992). Others have been critical of this emphasis on substance to the neglect of relationship (the weightier matters of life), and have sought for a more balanced perspective (Cf. Paulien, 1993:137; Daily, 1993; Knight, 1995; Moore, 1995). An example of some of these doctrinal issues that have and some still do threaten the theological unity of the Church, is the book by Leroy Moore, *Adventism in Conflict: Resolving the Issues that Divide Us* (1995). Another would be George Knight’s *Myths in Adventism*, where he takes “A thoughtful look at misconceptions about Ellen White and Adventist life that have long caused controversy in the church” (Author’s own description on the front cover of the book). All of these examples indicate the importance to Adventist SJs to preserve the Church’s identity and unity. There is a low threshold of tolerance for diversity and a strong desire to preserve the uniformity of the past. All of this is typical of SJ behaviour.

What is the God-image that emerges from the results of the research instruments used?

Different, yet related God-images emerge. From the results of the MBTI God is indicated as a Judge or Administrator that judges between right or wrong belief. He is precise and exacting when it comes to detail. His commands and demands need to be executed with great precision and exactness. There are no gray areas. God is a hard worker and shares this work ethic with His children. He is also fair and promises to reward those who have been faithful to the end. The POI instrument reinforces the MBTI qualities of value, like being task-oriented rather than people or relationship-oriented. It also emphasizes the importance of judging between right and wrong with no gray areas.

The FM Scale results portray a God who cares for all peoples, the poor and the outcast, and as a good Manager and Administrator, God will set the structures in place to provide that care, but without having to involve “me” in such activity. The institutions of the church are there to take care of these specialized services. This is somewhat of an exclusive God-image, of a God that erects boundaries, like that of a fortress wall that keeps “me” safe inside and free from contamination, while “others” do the risky work of active caring. Even though one of the sub-groups (group C: Integrates Faith and Life) had a high score, this was clearly contradicted by the low score for Group H (Acts and Serves, which refers to active social caring). This seems to indicate that integration of faith and life was probably perceived in a limited way to the exclusion of active personal participation in social upliftment.

The God-image that is portrayed in the results of the CPP scale indicates that the majority view God primarily as a Friend or relationship-seeking God. This could be a genuine expression of their experience or it could simply be an expression of an idealistic, cognitive ascent to what they believe is right. If it is a genuine expression of their experience, then it does not seem to

validate the results of the other instruments. If, however, it is only a cognitive expression of what they believe to be the right answer, then it does support the incongruency between faith and life that seems to be indicated by the other instruments.

One needs to keep in perspective that the SDA Church believes that the doctrine of Christ and the cross is the centre and heart of their beliefs (Cf. Webster, 1989), even though it does not always appear that way, and this researcher believes that this research has clarified some of the reasons for this incongruency that have not been presented before. I would like to contrast the Truth Model with another model, which I have called, the Relational Model.

11.2.2 A Relational or Jesus Model – Illusion or Possibility?

In this section this researcher would like to propose a model that presents relationships and people as more important than substance and policy. A relational model does not do away with doctrines, but merely puts it into perspective. Froom (1971:649) says, “Every doctrine and ordinance is to be presented in relation to and springing from Him. He is the one and only “Way” to God. There is no other. Doctrines are not propositional abstractions for mental assent, but are actualized and personalized, becoming life in Him.” Froom emphasizes again (Ibid., 669),

It is not knowledge – no matter how sound, satisfying, or complete – that saves, but *faith in a transcendent Person – and in that Person alone*. . . . It is not ardent intellectual assent to a beautiful but abstract system of doctrinal truth and orthodoxy that saves, but faith in and appropriation of the provisions of redemptive grace embodied and personalized in our transcendent Christ as Saviour. This is paramount to all else.”

Froom emphasizes this point because he knows the past history¹ of the Adventist denomination, which grew out of a protestant Christian environment, and yet whose identity

¹ Froom (1971:671) says, “In the past we have given too much glory to abstract truth, too much praise to a wonderful Message, too much laudation to human character and activity, too much recognition to desirable

was formed around those distinctive beliefs that were different and relatively unique to its make-up, like the third angel's message of Revelation 14, the Sabbath, conditional immortality, the sanctuary symbolism, etc. Froom was well aware that building one's identity around these distinctive doctrines, could take one's eyes off one's personal relationship with Jesus Christ as Saviour, and this he perceived as Adventism's challenge. He says (Ibid., 669-670),

Nothing but Christ – no profession or membership, no position or function in the Church or the Remnant, no activity or works however wholesome, no mere human obedience no matter how intense, no expenditure or sacrifice for the cause of God, no matter how great – can in themselves, individually or collectively, save us. And this is irrespective of how sincere, complete, or ardent these may be. There is a danger just at and over this point.

Salvation is based solely on and springs wholly from that “One and Only” Lord and Saviour Jesus Christ. True obedience and active works inevitably follow salvation. But our sufficiency is solely and exclusively in Him. That is the *truth of all truths* for us as Adventists today.

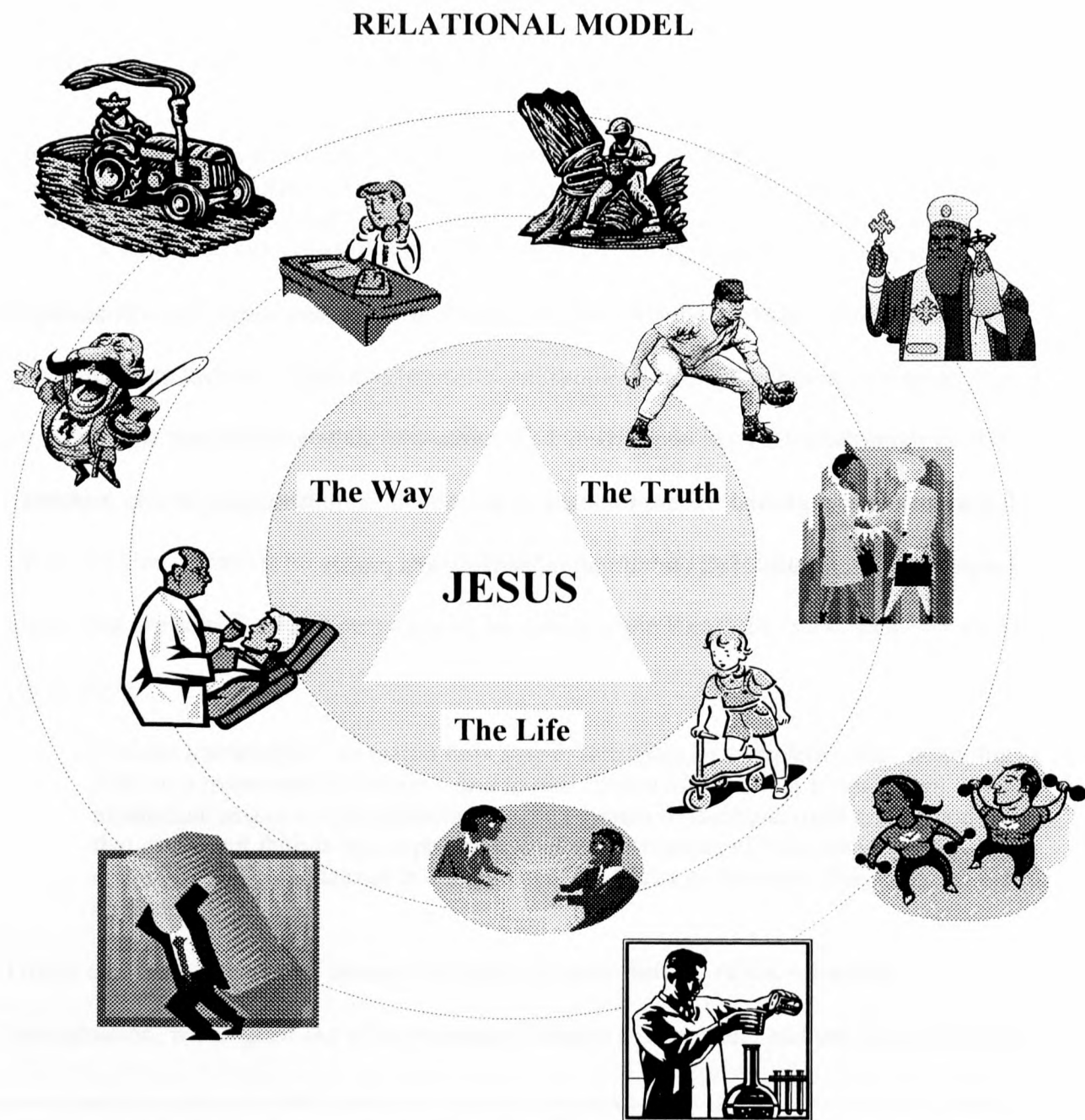
The *relational* model of the church emphasizes the believer's relationship to Christ and not to a set of cognitive doctrinal beliefs. Froom (Ibid., 648) adds, “Mark it: *Our relationship is directly to and with Him*. In comparison the Church, with all its activities and equipment, fades into the background¹. He is to be the motivation of all our thoughts, words, and acts – the personalized center of all our adoration, activity, and praise.

attitudes, processes, and provisions apart from Christ – qualities that are to be the outgrowth and result of saving relation to Christ.”

¹ This is also the basis for the relational variable (A) in the Christian Preference Profile.

The graphic model on this page is an attempt at presenting the relational rather than the doctrinal aspects as the basis for a healthy ecclesiology. This should be seen in contrast to the Fortress or Truth-centred model. The Relational Model is illustrated in Figure 11-2.

Figure 11-2:



The concentric circles¹ indicate that some people are closer to Christ in their relationships than others. Some are moving towards Him, while others are moving away from Him. The visible church is indicated by the darker circle in the middle, but it is overshadowed by the presence of Christ Himself. This does not mean that the church has no identity – *He* is the church's identity. In Him we live and move and have our being. The truth is not lost sight of, but is clearly defined as the Truth as in Jesus Christ. Froom says, "He is the origin and embodiment of every doctrinal truth" (Ibid.). The Relational Model is not an all-encompassing model. It only emphasizes the pre-eminence of our relationship to Christ, which influences one's whole approach to God and religion.

No model is perfect or can explain everything. This model is no different. It attempts to make one main point and that is to emphasize the importance and priority of having a relationship with Jesus, to that of having a cognitive set of pure doctrinal beliefs as central priority. Both are important, but need to be kept in the correct priority. This researcher would like to propose that the SDA denomination seriously consider adopting an ecclesiological model based on the principles of this relational model suggested by this researcher. When this model becomes the basis for a church's mission and ecclesiology, all relationships become more important – the horizontal as well as the vertical. People become more important than policy, and relationships more important than rules. It results in a new dynamism, new methods, new approaches, a new direction with new priorities. Why is this? Froom (Ibid., 469) says,

This is because in Christ is found a 'complete system of truth' (Review and Herald, August 15, 1893)², with every doctrine centering in and springing from Him. It is like the hub and spokes of a wheel – with the continuous rim providing a complete circle, or system, of doctrinal truth. . . . Christ is that hub.

¹ A similar concentric model is used by Dr Borge Schantz, which he shared with the Theology faculty and students at a presentation at Helderberg College in October, 1994. At the time he was the director of the Institute for Islamic Studies situated in St. Albans, England, and an adjunct professor in the Department of Missions at Andrews University.

² This is a quote from an article by E. G. White.

Every doctrine and ordinance is to be presented in relation to and springing from Him. He is the one and only "Way" to God. There is no other. Doctrines are not propositional abstractions for mental assent, but are actualized and personalized, becoming life in Him.

As another Adventist author, E. C. Webster, aptly says in his book, *Crosscurrents in Adventist Christology*, "Christ is a Person to be received, not merely a creed to be believed" (1984:453).

Froom did not advocate that Adventists should abandon their unique, distinctive beliefs, and join the mainstream of Protestant Christianity. His book's title, *Movement of Destiny*, implies that he believes the Adventist Church has a destiny, but he had a passion that they do not lose their focus on Christ by focusing primarily on their distinctive beliefs. Froom (Ibid., 672) ends his book with a climactic statement on the last page about the concept of "truth",

Christ is both the center and the circumference of all true doctrine – a "complete system of truth." There is no essential doctrine outside the scope and circumference of Christ. At the same time, as seen, He is the center and source and embodiment of all saving doctrine. That is the truth that must motivate and will make radiant our final witness to the world. Such actualized truth will exert the maximum force and appeal in earth's final hour. It is the ultimate.

Another Adventist researcher and author, Brad Strahan, from Australia, did research with Adventist populations, especially with adolescents and families. He works from an object relations perspective, and found (1994:97) that

it may be more important to foster the development of adequate relationship skills amongst SDA families than the observance of religious practice. It is important for parents to recognise that *how* they engage their children in family religious activities is more important than whether children participate in family religion or not. It is quite possible for the *how* of religious practice to be destructive and thus deny what is presumably the real meaning and purpose of religion.

Strahan also indicates that his research has indicated that the parent-child relationship has a lot to do with the religious and psychological well-being of the child. He states (1994:92-93) that

high levels of parental religiosity do not appear to promote a support for the central values of Adventist lifestyle, or to be strongly involved in predicting psychological adjustment. In contrast *the quality of the parent-child relationship emerged as a*

primary agent for promoting both psychological development and the support for the central values of Adventist lifestyle. It may be that in promoting the psychological adjustment and personal security of adolescents the quality of the parent-child relationship assists in the young person's emotional and cognitive development as well as the internalising of religious beliefs and practices.

The bottom line for Strahan is that simply being religious or adhering to a system of beliefs does not ensure mental health or better psychological adjustment *per sé*. He says, "There is a convincing body of research that suggests that whether an individual is religious or not, is not as important as how a person is religious" (Ibid., 30; cf. Batson et al., 1993; Brown, 1994; Schumaker, 1993).

So, what this researcher has attempted to indicate in this research is that there is more to religion than being *right*. Having the "true" Gospel (however one wants to define that) does not mean that it *will* find its way to the believers heart or lifestyle. Nor does it mean that the believer will experience better mental health or have greater spiritual or faith maturity. The believer is not called to orthodoxy, but to orthopraxy – to live what is right, not merely have a knowledge of it. Furthermore, I have attempted to indicate that there are more factors that influence the way one "does" church, than the discovery of a truthful set of fundamental beliefs or doctrines. One of those factors that have not yet had much attention is the influence of personality type and temperament on the individual and corporate life of the church, and how that impacts upon the way we succeed or fail in our attempts to be the "church" and the people that God has called us to be.

This research has indicated that there seems to be a paradox or discrepancy between *faith* and *life* in the SDA denomination (at least in the Western Cape). This has become evident in the findings of the Faith Maturity Scale and somewhat also of the Christian Preference Profile. It

has also been supported by the evidence from the Myers-Briggs and Personal Orientation Inventory instruments. Theologically, the SDA Church believes in a relational soteriology, but seems to experience a “Truth”-based ecclesiology. This has the potential to lead to much confusion for those non-SDA persons who look on from the outside. Herein also lies a paradox – the more the Church endeavours to protect and guard its identity through a “Truth”-based ecclesiology, the more it creates the potential for confusion regarding its identity of adhering to a relational soteriology.

What impact has this had upon the SDA Church? It has led to an increase of polarization between those within the Church who lobby for greater emphasis upon a relational soteriology¹, which often leads to a relational ecclesiology², and those who seek to guard the identity of the Church as their primary calling. How do I propose that this research could help in the ongoing debate between these two extremes? Firstly, by creating an awareness that the issues that impact upon this polarization are not only theological, but also psychological and anthropological. Just as there are different personality types and different cultural communities, so there will be differences in how people function in a religious setting. Secondly, by facilitating a better understanding of what factors militate against the Church’s need to change in order to grow, and its need to preserve the status quo and guard its identity. By understanding these factors, especially those relating to temperament and personality type, it would enable the Church leadership to better deal with conflicting issues that consume so much valuable time and wasted energy. Furthermore, it would allow for a more extensive and intentional gift ministry, where persons would serve, as voluntary or employed staff in an area

¹ Some who lobby for a relational approach actually belong to the second approach because of the manner in which they go about this, e.g. those who emphasize the “Righteousness by Faith” message of 1888 in the Wieland and Short tradition (Cf. Wieland & Short, 1989).

² This is evidenced in the more relational, emotional, and participative styles of worship experienced in some Adventist churches, often also referred to as a charismatic or celebration style of worship.

that fits their personality type, resulting in a high level of job satisfaction and sense of well-being.

11.3 Proposals for Further Research

Firstly, I would propose that the present research results be tested in other geographical areas of the world where there is an Adventist presence. This will verify the concept of an “Adventist personality”, if it is found to be as dominant as indicated by these research findings.

Secondly, I would recommend that a wider variety of test instruments be used to establish what the relationship is between mental and spiritual health within the SDA denomination. How can the level of faith maturity be improved? How is faith maturity and God-image influenced by the particular and peculiar doctrinal beliefs of Adventist Christians?

Thirdly, how can change be facilitated in the world-wide church organization to make and keep it relevant to the times? This is a question that demands an answer if the SDA Church is going to survive as a viable option within the family of Christian churches.

11.4 Summary

In this concluding chapter I evaluated the research findings and the five projected outcomes. Then I reviewed the impact of this research on the SDA Church, by referring mainly to two Adventist authors, Jon Paulien and George Knight. Jon Paulien shares some valuable insights about the SDA Church in his book, *Present Truth in the Real World*, that support and compliment my own research findings and outcomes. In a similar way, George Knight also reflects about the present condition of the SDA Church in his book, *The Fat Lady and the Kingdom*. He also questions the relevancy of the present organizational structure and

challenges the Church to take a new and daring look at themselves. Both authors, however, call for balance and wise, but yet proactive and intentional planning and action. Neither of them advocate a rebellious, unilateral, and irresponsible, ruthless kind of change.

I then presented two models, firstly a “substance” or “truth” model, which I believe portrays the SDA Church at the present time, and is a reflection of the findings of this research.

Secondly, a relational or Jesus model, which I believe shows a better way, points to a direction of hope, and suggests solutions to some of the present problems that the SDA denomination is facing. I believe it will have a positive impact upon the ecclesiology of the Church, stimulate spiritual growth and personal development, and result in new and exciting God-images that will liberate and challenge the narrow, confined, cognitive “truth”-based models of the present time.

I quoted extensively from L. E. Froom, who aptly and succinctly shares a similar burden to that which is highlighted in this research. Lastly, I shared some suggestions and made three proposals for further research – to repeat this research in other areas of the world, to use other instruments, especially in the area of faith and spiritual maturity, and lastly, to research the area of the relevancy of the Church in a post-modern era.

APPENDIX A

FM SCALE*

INSTRUCTIONS: Please read each of the following statements. How true is each statement for you? Indicate your answer by circling the number on the scale to the right of each question. Be as honest as possible, describing how true it really is, not how true or untrue you want it to be. Make your responses on the indicated scale:

- 1 = Never true
- 2 = Rarely true
- 3 = True once in a while
- 4 = Sometimes true
- 5 = Often true
- 6 = Almost always true
- 7 = Always true

1	I am concerned that our country is not doing enough to help the poor.	1	2	3	4	5	6	7
2	I know that Jesus Christ is the Son of God who died on a cross and rose again.	1	2	3	4	5	6	7
3	My faith shapes how I think and act each and every day.	1	2	3	4	5	6	7
4	I help others with their religious questions and struggles.	1	2	3	4	5	6	7
5	I tend to be critical of other people. ®	1	2	3	4	5	6	7
6	In my free time, I help people who have problems or needs.	1	2	3	4	5	6	7
7	My faith helps me know right from wrong.	1	2	3	4	5	6	7
8	I do things to help protect the environment.	1	2	3	4	5	6	7
9	I devote time to reading and studying the Bible.	1	2	3	4	5	6	7
10	I have a hard time accepting myself. ®	1	2	3	4	5	6	7
11	Every day I see evidence that God is active in the world.	1	2	3	4	5	6	7
12	I take excellent care of my physical health.	1	2	3	4	5	6	7
13	I am active in efforts to promote social justice.	1	2	3	4	5	6	7
14	I seek out opportunities to help me grow spiritually.	1	2	3	4	5	6	7
15	I take time for periods of prayer or meditation.	1	2	3	4	5	6	7
16	I am active in efforts to promote world peace.	1	2	3	4	5	6	7
17	I accept people whose religious beliefs are different from mine.	1	2	3	4	5	6	7
18	I feel a deep sense of responsibility for reducing pain and suffering in the world.	1	2	3	4	5	6	7
19	As I grow older, my understanding of God changes.	1	2	3	4	5	6	7
20	I feel overwhelmed by all the responsibilities and obligations I have. ®	1	2	3	4	5	6	7
21	I give significant portions of time and money to help other people.	1	2	3	4	5	6	7
22	I speak out for equality for women and minorities.	1	2	3	4	5	6	7
23	I feel God's presence in my relationships with other people.	1	2	3	4	5	6	7
24	My life is filled with meaning and purpose.	1	2	3	4	5	6	7
25	I do not understand how a loving God can allow so much pain and suffering in the world. ®	1	2	3	4	5	6	7
26	I believe that I must obey God's rules and commandments in order to be saved. ®	1	2	3	4	5	6	7
27	I am confident that I can overcome any problem or crisis no matter how serious.	1	2	3	4	5	6	7
28	I care a great deal about reducing poverty in the South Africa and throughout the world.	1	2	3	4	5	6	7
29	I try to apply my faith to political and social issues.	1	2	3	4	5	6	7
30	My life is committed to Jesus Christ.	1	2	3	4	5	6	7
31	I talk with other people about my faith.	1	2	3	4	5	6	7
32	My life is filled with stress and anxiety. ®	1	2	3	4	5	6	7
33	I go out of my way to show love to people I meet.	1	2	3	4	5	6	7
34	I have a real sense that God is guiding me.	1	2	3	4	5	6	7
35	I do not want the churches of this nation getting involved in political issues. ®	1	2	3	4	5	6	7
36	I like to worship and pray with others.	1	2	3	4	5	6	7
37	I think Christians must be about the business of creating international understanding and harmony.	1	2	3	4	5	6	7
38	I am spiritually moved by the beauty of God's creation.	1	2	3	4	5	6	7

* Benson, P.L., Donahue, M.J., & Erickson, J.A. (1993). *The Faith Maturity Scale: Conceptualization, Measurement, and Empirical Validation. Research in the Social Scientific Study of Religion*, 5:1-26.

APPENDIX B

WHAT IS YOUR CHRISTIAN PREFERENCE?

INSTRUCTIONS

PRIORITIZE each group of 4 statements from the most preferred (4 points) to the least preferred (1 point) and write the points in the blocks to the right of each statement. Read through the next 3 examples and start on the next page with the section called "God Image".

EXAMPLE 1

Daniel was not eaten by the lions, because:

- Of his faith in God.
- He was God's favourite.
- It pleased God to save him.
- He smelt like garlic.

Score

3
2
4
1

EXAMPLE 2

If you believe a statement to be totally false, you may give it 0 points.

Daniel was not eaten by the lions, because:

- Of his faith in God.
- He was God's favourite.
- It pleased God to save him.
- He smelt like garlic.

Score

3
2
4
0

EXAMPLE 3

Do not assign two OR MORE of the same numbers, e.g. two number ones, or two twos, two threes, or two fours.

Daniel was not eaten by the lions, because:

- Of his faith in God.
- He was God's favourite.
- It pleased God to save him.
- He smelt like garlic.

Score

4
4
4
1

START HERE: (Underlined words indicate the emphasis of the sentence. Write points in the blocks to the right of each statement)

GOD IMAGE

I see God as:

- A wise Parent and caring Friend, who desires the best for me, without removing the responsibility of experiencing the consequences of my choices.
- A righteous Judge and coming King, who rewards those who obey Him (keep His law) and fairly punishes those who don't.
- A competent Professional and qualified Consultant, who respects my individuality and freedom of choice.
- The Lamb of salvation and life-giving Spirit, who invites all to receive His free gift of grace and live.

Score

THE CHURCH

God's Church on earth:

- a. Are those born-again Christians who have experienced the saving grace of the Gospel.
- b. Is not a building or an organization. It is an individual matter between a person and his or her God.
- c. Is a visible organization, the Remnant Church, characterized by those who keep the commandments of God and have the faith of Jesus.
- d. Consists of all honest believers who worship God in Spirit and in Truth, irrespective of their denominational affiliation.

Score

AUTHORITY

As far as making decisions is concerned:

- a. I believe that God communicates His will for me through the institution of the Church - through committees, boards, and the leaders of the church.
- b. I have no choice of my own. The day I was born again, I totally surrendered my choice, to do whatever the Holy Spirit impresses me to do.
- c. I discover the principles of God's will in the Bible, which guide my conscience in making choices in life.
- d. I believe God respects my individual freedom to choose, without interference or coercion from any church.

Score

SPIRITUALITY

A spiritual person is:

- a. Someone who has contact with God in his/her own way and time and place, without having to be like some holy meditating monk, who is always reading his/her Bible.
- b. An actively committed church-going Christian, who has a daily practice of prayer, Bible study and witnessing.
- c. Someone who feels the presence of God inside of him/her and does God's bidding as impressed by the Spirit.
- d. Someone who knows God experientially and integrates his/her spiritual values into his/her daily life.

Score

ADVERSITY

The best explanation for suffering, is:

- a. If God has ordained me to suffer, I will not question His wisdom or plan for my life. I will accept it as His will.
- b. I believe God is a caring Friend, who never wills for me to suffer, but if I do, He walks with me through suffering whether I have brought it upon myself or not.
- c. Everything happens from cause to effect, whether I understand it or not. I have to take responsibility for my actions and use science and technology to improve my situation.
- d. God allows suffering to perfect our characters and sometimes it is a punishment for my sins or lack of trust in God.

Score

When suffering, the sufferer should:

- a. Make use of the miraculous power of prayer and that any suffering can be relieved, if we only believe.
- b. Get help from whatever source he chooses – medical, alternative, complimentary, eastern, mystic, cultural, traditional, etc.
- c. Not seek help from diviners or faith healers, but from the medical health system. Beware of any quackery systems of health that are not officially sanctioned by the Church.
- d. Humbly submit to God in prayer, as well as make use of the available natural and medical remedies of science.

Score

WORSHIP

Worshipping God is:

- a. An orderly, planned programme of praise, prayer and preaching, performed with reverence and awe.
- b. Communing with God - physically, spiritually, mentally and emotionally, that brings the worshiper into a closer relationship with God.
- c. A spontaneous and creative event that leads to a higher plane of God-consciousness.
- d. A joyful, Spirit-filled experience of praise and celebration of God's grace and goodness.

Score

Worship music:

- a. Should envelop the worshipers in an emotional rapture of feeling God's very presence with and inside them.
- b. Should create an atmosphere that will help to direct the worshipers' praise to God. It should be understood and meaningfully appreciated by that particular audience.
- c. Is any music that is appropriate for worship if the intention is to praise God.
- d. Should be appropriate and follow the guidelines as set out by the Church.

Score

SIN

Sinning is:

- a. Breaking the Law of God.
- b. Hurting others.
- c. Turning away from God.
- d. Rejecting the Gospel.

Score

CHRISTIAN LIVING

Being a Christian means:

- a. Deciding on one's own personal religious preference without being dictated to by any church or organization as to how to live.
- b. Being born again of the Spirit and saved by the Gospel of Jesus Christ.
- c. Having a new identity as a peculiar people, a true Remnant, who are not afraid to act or look differently.
- d. Having a friendship relationship with God, grateful for His gracious gift of salvation and choosing to live according to His principles.

Score

SANCTIFICATION

For me, Christian sanctification means:

- a. That I have to strive to be like Christ and constantly grow toward the ideal of Christian perfection.
- b. God respects my individual freedom to choose how I want to live. It has nothing to do with conformity to a set of external rules related to what I wear, what I eat or other external behaviours.
- c. That God accepts me just as I am. He understands and forgives my failings and graciously enables me to overcome and grow in His strength.
- d. God guides me by His Spirit and plans my life for me. He will tell me what to do and where to go.

Score

WITNESSING

Witnessing is:

- a. Warning people of the doom soon to come upon the world and how to avoid the mark of the beast

Score

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- by keeping the Sabbath as God's seal.
- b. **Sharing** Jesus Christ through your life, whether at work, play or as part of an intentional church outreach programme.
 - c. Meeting the social-economic **needs** of people, whether it be helping flood victims in the community or hungry children in poor areas.
 - d. **Not** a form of coercion, proactive proselytizing, or special evangelistic effort. Its just the **way you live**.

"Thank you for sharing your honest Christian conviction!"

APPENDIX C

POST HOC TESTS FOR POI SUB-SCALES AND VARIABLES NTS, TS, CC & SHC

1. Self-Actualizing Values:

Multiple Comparisons

Dependent Variable: Self-Actualizing Values

Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-5.2045	3.8058	.520	-14.9816	4.5727
	Cape Conference	-2.6399	3.6617	.889	-12.0470	6.7671
	Southern Hope Conference	-1.1040	3.8101	.992	-10.8923	8.6843
Theology Students	Non-Theology Students	5.2045	3.8058	.520	-4.5727	14.9816
	Cape Conference	2.5645	1.5954	.374	-1.5340	6.6631
	Southern Hope Conference	4.1005	1.9115	.139	-.8103	9.0112
Cape Conference	Non-Theology Students	2.6399	3.6617	.889	-6.7671	12.0470
	Theology Students	-2.5645	1.5954	.374	-6.6631	1.5340
	Southern Hope Conference	1.5360	1.6056	.774	-2.5890	5.6609
Southern Hope Conference	Non-Theology Students	1.1040	3.8101	.992	-8.6843	10.8923
	Theology Students	-4.1005	1.9115	.139	-9.0112	.8103
	Cape Conference	-1.5360	1.6056	.774	-5.6609	2.5890

Multiple Comparisons

Dependent Variable: Self-Actualizing Values
Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-4.5485	4.0311	.920	-16.4336	7.3366
	2nd yr Theology	-2.5590	4.9049	.999	-17.0202	11.9022
	3rd yr Theology	-7.3979	4.9049	.740	-21.8591	7.0633
	4th yr Theology	-7.7701	4.9049	.693	-22.2313	6.6911
	Cape Conference	-2.6399	3.6708	.991	-13.4627	8.1828
	Southern Hope Conference	-1.1040	3.8196	1.000	-12.3653	10.1574
1st yr Theology	Non-Theology	4.5485	4.0311	.920	-7.3366	16.4336
	2nd yr Theology	1.9895	3.8516	.999	-9.3663	13.3453
	3rd yr Theology	-2.8494	3.8516	.990	-14.2052	8.5064
	4th yr Theology	-3.2216	3.8516	.981	-14.5774	8.1341
	Cape Conference	1.9085	2.0620	.969	-4.1709	7.9880
	Southern Hope Conference	3.4445	2.3165	.753	-3.3852	10.2743
2nd yr Theology	Non-Theology	2.5590	4.9049	.999	-11.9022	17.0202
	1st yr Theology	-1.9895	3.8516	.999	-13.3453	9.3663
	3rd yr Theology	-4.8389	4.7584	.950	-18.8683	9.1905
	4th yr Theology	-5.2111	4.7584	.930	-19.2405	8.8183
	Cape Conference	-8.0918E-02	3.4727	1.000	-10.3196	10.1578
	Southern Hope Conference	1.4551	3.6296	1.000	-9.2462	12.1563
3rd yr Theology	Non-Theology	7.3979	4.9049	.740	-7.0633	21.8591
	1st yr Theology	2.8494	3.8516	.990	-8.5064	14.2052
	2nd yr Theology	4.8389	4.7584	.950	-9.1905	18.8683
	4th yr Theology	-.3722	4.7584	1.000	-14.4016	13.6572
	Cape Conference	4.7580	3.4727	.818	-5.4807	14.9966
	Southern Hope Conference	6.2939	3.6296	.593	-4.4073	16.9952
4th yr Theology	Non-Theology	7.7701	4.9049	.693	-6.6911	22.2313
	1st yr Theology	3.2216	3.8516	.981	-8.1341	14.5774
	2nd yr Theology	5.2111	4.7584	.930	-8.8183	19.2405
	3rd yr Theology	.3722	4.7584	1.000	-13.6572	14.4016
	Cape Conference	5.1302	3.4727	.759	-5.1085	15.3689
	Southern Hope Conference	6.6662	3.6296	.523	-4.0351	17.3674
Cape Conference	Non-Theology	2.6399	3.6708	.991	-8.1828	13.4627
	1st yr Theology	-1.9085	2.0620	.969	-7.9880	4.1709
	2nd yr Theology	8.092E-02	3.4727	1.000	-10.1578	10.3196
	3rd yr Theology	-4.7580	3.4727	.818	-14.9966	5.4807
	4th yr Theology	-5.1302	3.4727	.759	-15.3689	5.1085
	Southern Hope Conference	1.5360	1.6096	.963	-3.2098	6.2817
Southern Hope Conference	Non-Theology	1.1040	3.8196	1.000	-10.1574	12.3653
	1st yr Theology	-3.4445	2.3165	.753	-10.2743	3.3852
	2nd yr Theology	-1.4551	3.6296	1.000	-12.1563	9.2462
	3rd yr Theology	-6.2939	3.6296	.593	-16.9952	4.4073
	4th yr Theology	-6.6662	3.6296	.523	-17.3674	4.0351
	Cape Conference	-1.5360	1.6096	.963	-6.2817	3.2098

2. Application of Values:

Multiple Comparisons

Dependent Variable: Application of Values - flexible or rigid

Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-5.2143	3.3090	.393	-13.7153	3.2868
	Cape Conference	-5.3297	3.1838	.337	-13.5090	2.8495
	Southern Hope Conference	-3.3682	3.3128	.740	-11.8789	5.1425
Theology Students	Non-Theology Students	5.2143	3.3090	.393	-3.2868	13.7153
	Cape Conference	-.1154	1.3871	1.000	-3.6790	3.4482
	Southern Hope Conference	1.8461	1.6620	.683	-2.4237	6.1159
Cape Conference	Non-Theology Students	5.3297	3.1838	.337	-2.8495	13.5090
	Theology Students	.1154	1.3871	1.000	-3.4482	3.6790
	Southern Hope Conference	1.9615	1.3961	.496	-1.6250	5.5481
Southern Hope Conference	Non-Theology Students	3.3682	3.3128	.740	-5.1425	11.8789
	Theology Students	-1.8461	1.6620	.683	-6.1159	2.4237
	Cape Conference	-1.9615	1.3961	.496	-5.5481	1.6250

3. Sensitive to Own Feelings:

Multiple Comparisons

Dependent Variable: Sensitive to Own Feelings - consideration of own needs

Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	1.9491	2.8898	.907	-5.4748	9.3730
	Cape Conference	2.6026	2.7804	.785	-4.5402	9.7455
	Southern Hope Conference	1.6158	2.8930	.944	-5.8165	9.0481
Theology Students	Non-Theology Students	-1.9491	2.8898	.907	-9.3730	5.4748
	Cape Conference	.6535	1.2114	.949	-2.4585	3.7656
	Southern Hope Conference	-.3333	1.4514	.996	-4.0621	3.3955
Cape Conference	Non-Theology Students	-2.6026	2.7804	.785	-9.7455	4.5402
	Theology Students	-.6535	1.2114	.949	-3.7656	2.4585
	Southern Hope Conference	-.9868	1.2192	.850	-4.1189	2.1453
Southern Hope Conference	Non-Theology Students	-1.6158	2.8930	.944	-9.0481	5.8165
	Theology Students	.3333	1.4514	.996	-3.3955	4.0621
	Cape Conference	.9868	1.2192	.850	-2.1453	4.1189

4. Spontaneity:

Multiple Comparisons

Dependent Variable: Spontaneity - expression of feelings behaviourally
Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-1.1807	3.2027	.983	-9.4085	7.0470
	Cape Conference	2.7802	3.0814	.804	-5.1361	10.6965
	Southern Hope Conference	.2452	3.2063	1.000	-7.9919	8.4823
Theology Students	Non-Theology Students	1.1807	3.2027	.983	-7.0470	9.4085
	Cape Conference	3.9609*	1.3425	.017	.5119	7.4100
	Southern Hope Conference	1.4259	1.6086	.812	-2.7066	5.5584
Cape Conference	Non-Theology Students	-2.7802	3.0814	.804	-10.6965	5.1361
	Theology Students	-3.9609*	1.3425	.017	-7.4100	-.5119
	Southern Hope Conference	-2.5350	1.3512	.238	-6.0063	.9362
Southern Hope Conference	Non-Theology Students	-.2452	3.2063	1.000	-8.4823	7.9919
	Theology Students	-1.4259	1.6086	.812	-5.5584	2.7066
	Cape Conference	2.5350	1.3512	.238	-.9362	6.0063

*. The mean difference is significant at the .05 level.

5. Self-Regard:

Multiple Comparisons

Dependent Variable: Self-Regard - sense of self-worth
Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-2.8948	3.6635	.859	-12.3065	6.5168
	Cape Conference	-.7444	3.5248	.997	-9.7998	8.3109
	Southern Hope Conference	-1.5680	3.6677	.974	-10.9903	7.8544
Theology Students	Non-Theology Students	2.8948	3.6635	.859	-6.5168	12.3065
	Cape Conference	2.1504	1.5357	.499	-1.7949	6.0957
	Southern Hope Conference	1.3268	1.8401	.889	-3.4003	6.0540
Cape Conference	Non-Theology Students	.7444	3.5248	.997	-8.3109	9.7998
	Theology Students	-2.1504	1.5357	.499	-6.0957	1.7949
	Southern Hope Conference	-.8235	1.5456	.951	-4.7943	3.1472
Southern Hope Conference	Non-Theology Students	1.5680	3.6677	.974	-7.8544	10.9903
	Theology Students	-1.3268	1.8401	.889	-6.0540	3.4003
	Cape Conference	.8235	1.5456	.951	-3.1472	4.7943

6. Self-Acceptance:

Multiple Comparisons

Dependent Variable: Self-Acceptance - in spite of weaknesses

Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-2.9464	3.2137	.796	-11.2026	5.3097
	Cape Conference	-2.8714	3.0921	.789	-10.8150	5.0722
	Southern Hope Conference	-2.2159	3.2174	.901	-10.4814	6.0496
Theology Students	Non-Theology Students	2.9464	3.2137	.796	-5.3097	11.2026
	Cape Conference	7.505E-02	1.3472	1.000	-3.3859	3.5360
	Southern Hope Conference	.7305	1.6141	.969	-3.4163	4.8773
Cape Conference	Non-Theology Students	2.8714	3.0921	.789	-5.0722	10.8150
	Theology Students	-7.5052E-02	1.3472	1.000	-3.5360	3.3859
	Southern Hope Conference	.6555	1.3559	.963	-2.8278	4.1387
Southern Hope Conference	Non-Theology Students	2.2159	3.2174	.901	-6.0496	10.4814
	Theology Students	-.7305	1.6141	.969	-4.8773	3.4163
	Cape Conference	-.6555	1.3559	.963	-4.1387	2.8278

7. View of Humankind:

Multiple Comparisons

Dependent Variable: View of Humankind - trust or distrust

Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-4.0179	4.2725	.783	-14.9941	6.9583
	Cape Conference	.5616	4.1108	.999	-9.9991	11.1223
	Southern Hope Conference	1.2591	4.2774	.991	-9.7296	12.2478
Theology Students	Non-Theology Students	4.0179	4.2725	.783	-6.9583	14.9941
	Cape Conference	4.5795	1.7910	.052	-2.1720E-02	9.1806
	Southern Hope Conference	5.2769	2.1459	.066	-.2360	10.7899
Cape Conference	Non-Theology Students	-.5616	4.1108	.999	-11.1223	9.9991
	Theology Students	-4.5795	1.7910	.052	-9.1806	2.172E-02
	Southern Hope Conference	.6975	1.8026	.980	-3.9333	5.3283
Southern Hope Conference	Non-Theology Students	-1.2591	4.2774	.991	-12.2478	9.7296
	Theology Students	-5.2769	2.1459	.066	-10.7899	.2360
	Cape Conference	-.6975	1.8026	.980	-5.3283	3.9333

8. Synergy:

Multiple Comparisons

Dependent Variable: Synergy - opposites of life
Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-5.4464	4.4846	.618	-16.9675	6.0747
	Cape Conference	-3.2536	4.3148	.875	-14.3386	7.8313
	Southern Hope Conference	1.3091	4.4897	.991	-10.2251	12.8433
Theology Students	Non-Theology Students	5.4464	4.4846	.618	-6.0747	16.9675
	Cape Conference	2.1928	1.8799	.648	-2.6368	7.0224
	Southern Hope Conference	6.7555*	2.2525	.014	.9689	12.5422
Cape Conference	Non-Theology Students	3.2536	4.3148	.875	-7.8313	14.3386
	Theology Students	-2.1928	1.8799	.648	-7.0224	2.6368
	Southern Hope Conference	4.5627	1.8920	.075	-.2980	9.4234
Southern Hope Conference	Non-Theology Students	-1.3091	4.4897	.991	-12.8433	10.2251
	Theology Students	-6.7555*	2.2525	.014	-12.5422	-.9689
	Cape Conference	-4.5627	1.8920	.075	-9.4234	.2980

*. The mean difference is significant at the .05 level.

9. Feelings of Aggression:

Multiple Comparisons

Dependent Variable: Feelings of Aggression - acceptance or denial
Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-3.1071	3.2884	.781	-11.5552	5.3409
	Cape Conference	-1.2819	3.1639	.978	-9.4101	6.8464
	Southern Hope Conference	-1.5555	3.2922	.965	-10.0131	6.9022
Theology Students	Non-Theology Students	3.1071	3.2884	.781	-5.3409	11.5552
	Cape Conference	1.8253	1.3785	.547	-1.7161	5.3666
	Southern Hope Conference	1.5517	1.6517	.784	-2.6915	5.7949
Cape Conference	Non-Theology Students	1.2819	3.1639	.978	-6.8464	9.4101
	Theology Students	-1.8253	1.3785	.547	-5.3666	1.7161
	Southern Hope Conference	-.2736	1.3874	.997	-3.8378	3.2906
Southern Hope Conference	Non-Theology Students	1.5555	3.2922	.965	-6.9022	10.0131
	Theology Students	-1.5517	1.6517	.784	-5.7949	2.6915
	Cape Conference	.2736	1.3874	.997	-3.2906	3.8378

10. Interpersonal Relationships:

Multiple Comparisons

Dependent Variable: Interpersonal Relationships - capacity for intimate contact
Tukey HSD

(I) CC, SHC, Theology, Non-Theology	(J) CC, SHC, Theology, Non-Theology	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology Students	Theology Students	-1.8429	3.2259	.941	-10.1304	6.4446
	Cape Conference	-2.4174	3.1038	.864	-10.3912	5.5564
	Southern Hope Conference	-1.6364	3.2296	.958	-9.9333	6.6605
Theology Students	Non-Theology Students	1.8429	3.2259	.941	-6.4446	10.1304
	Cape Conference	-.5745	1.3523	.974	-4.0486	2.8995
	Southern Hope Conference	.2065	1.6203	.999	-3.9560	4.3690
Cape Conference	Non-Theology Students	2.4174	3.1038	.864	-5.5564	10.3912
	Theology Students	.5745	1.3523	.974	-2.8995	4.0486
	Southern Hope Conference	.7810	1.3610	.940	-2.7154	4.2775
Southern Hope Conference	Non-Theology Students	1.6364	3.2296	.958	-6.6605	9.9333
	Theology Students	-.2065	1.6203	.999	-4.3690	3.9560
	Cape Conference	-.7810	1.3610	.940	-4.2775	2.7154

APPENDIX D

POST HOC TESTS FOR POI SUB-SCALES AND VARIABLES NTS, TS BY YEARS, CC & SHC

1. Self-Actualizing Values:

Multiple Comparisons

Dependent Variable: Self-Actualizing Values
Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-4.5485	4.0311	.920	-16.4336	7.3366
	2nd yr Theology	-2.5590	4.9049	.999	-17.0202	11.9022
	3rd yr Theology	-7.3979	4.9049	.740	-21.8591	7.0633
	4th yr Theology	-7.7701	4.9049	.693	-22.2313	6.6911
	Cape Conference	-2.6399	3.6708	.991	-13.4627	8.1828
	Southern Hope Conference	-1.1040	3.8196	1.000	-12.3653	10.1574
1st yr Theology	Non-Theology	4.5485	4.0311	.920	-7.3366	16.4336
	2nd yr Theology	1.9895	3.8516	.999	-9.3663	13.3453
	3rd yr Theology	-2.8494	3.8516	.990	-14.2052	8.5064
	4th yr Theology	-3.2216	3.8516	.981	-14.5774	8.1341
	Cape Conference	1.9085	2.0620	.969	-4.1709	7.9880
	Southern Hope Conference	3.4445	2.3165	.753	-3.3852	10.2743
2nd yr Theology	Non-Theology	2.5590	4.9049	.999	-11.9022	17.0202
	1st yr Theology	-1.9895	3.8516	.999	-13.3453	9.3663
	3rd yr Theology	-4.8389	4.7584	.950	-18.8683	9.1905
	4th yr Theology	-5.2111	4.7584	.930	-19.2405	8.8183
	Cape Conference	-8.0918E-02	3.4727	1.000	-10.3196	10.1578
	Southern Hope Conference	1.4551	3.6296	1.000	-9.2462	12.1563
3rd yr Theology	Non-Theology	7.3979	4.9049	.740	-7.0633	21.8591
	1st yr Theology	2.8494	3.8516	.990	-8.5064	14.2052
	2nd yr Theology	4.8389	4.7584	.950	-9.1905	18.8683
	4th yr Theology	-.3722	4.7584	1.000	-14.4016	13.6572
	Cape Conference	4.7580	3.4727	.818	-5.4807	14.9966
	Southern Hope Conference	6.2939	3.6296	.593	-4.4073	16.9952
4th yr Theology	Non-Theology	7.7701	4.9049	.693	-6.6911	22.2313
	1st yr Theology	3.2216	3.8516	.981	-8.1341	14.5774
	2nd yr Theology	5.2111	4.7584	.930	-8.8183	19.2405
	3rd yr Theology	.3722	4.7584	1.000	-13.6572	14.4016
	Cape Conference	5.1302	3.4727	.759	-5.1085	15.3689
	Southern Hope Conference	6.6662	3.6296	.523	-4.0351	17.3674
Cape Conference	Non-Theology	2.6399	3.6708	.991	-8.1828	13.4627
	1st yr Theology	-1.9085	2.0620	.969	-7.9880	4.1709
	2nd yr Theology	8.092E-02	3.4727	1.000	-10.1578	10.3196
	3rd yr Theology	-4.7580	3.4727	.818	-14.9966	5.4807
	4th yr Theology	-5.1302	3.4727	.759	-15.3689	5.1085
	Southern Hope Conference	1.5360	1.6096	.963	-3.2098	6.2817
Southern Hope Conference	Non-Theology	1.1040	3.8196	1.000	-10.1574	12.3653
	1st yr Theology	-3.4445	2.3165	.753	-10.2743	3.3852
	2nd yr Theology	-1.4551	3.6296	1.000	-12.1563	9.2462
	3rd yr Theology	-6.2939	3.6296	.593	-16.9952	4.4073
	4th yr Theology	-6.6662	3.6296	.523	-17.3674	4.0351
	Cape Conference	-1.5360	1.6096	.963	-6.2817	3.2098

2. Application of Values:

Multiple Comparisons

Dependent Variable: Application of Values - flexible or rigid

Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-4.8879	3.4942	.803	-15.1900	5.4141
	2nd yr Theology	-1.4167	4.2516	1.000	-13.9517	11.1183
	3rd yr Theology	-8.5278	4.2516	.411	-21.0628	4.0072
	4th yr Theology	-6.7500	4.2516	.690	-19.2850	5.7850
	Cape Conference	-5.3297	3.1819	.633	-14.7109	4.0515
	Southern Hope Conference	-3.3682	3.3108	.950	-13.1295	6.3932
1st yr Theology	Non-Theology	4.8879	3.4942	.803	-5.4141	15.1900
	2nd yr Theology	3.4713	3.3386	.945	-6.3720	13.3145
	3rd yr Theology	-3.6398	3.3386	.931	-13.4831	6.2034
	4th yr Theology	-1.8621	3.3386	.998	-11.7053	7.9812
	Cape Conference	-.4418	1.7874	1.000	-5.7115	4.8279
	Southern Hope Conference	1.5197	2.0079	.989	-4.4003	7.4398
2nd yr Theology	Non-Theology	1.4167	4.2516	1.000	-11.1183	13.9517
	1st yr Theology	-3.4713	3.3386	.945	-13.3145	6.3720
	3rd yr Theology	-7.1111	4.1246	.600	-19.2718	5.0496
	4th yr Theology	-5.3333	4.1246	.855	-17.4941	6.8274
	Cape Conference	-3.9130	3.0102	.852	-12.7880	4.9619
	Southern Hope Conference	-1.9515	3.1461	.996	-11.2274	7.3243
3rd yr Theology	Non-Theology	8.5278	4.2516	.411	-4.0072	21.0628
	1st yr Theology	3.6398	3.3386	.931	-6.2034	13.4831
	2nd yr Theology	7.1111	4.1246	.600	-5.0496	19.2718
	4th yr Theology	1.7778	4.1246	1.000	-10.3830	13.9385
	Cape Conference	3.1981	3.0102	.939	-5.6768	12.0730
	Southern Hope Conference	5.1596	3.1461	.656	-4.1162	14.4354
4th yr Theology	Non-Theology	6.7500	4.2516	.690	-5.7850	19.2850
	1st yr Theology	1.8621	3.3386	.998	-7.9812	11.7053
	2nd yr Theology	5.3333	4.1246	.855	-6.8274	17.4941
	3rd yr Theology	-1.7778	4.1246	1.000	-13.9385	10.3830
	Cape Conference	1.4203	3.0102	.999	-7.4546	10.2952
	Southern Hope Conference	3.3818	3.1461	.936	-5.8940	12.6577
Cape Conference	Non-Theology	5.3297	3.1819	.633	-4.0515	14.7109
	1st yr Theology	.4418	1.7874	1.000	-4.8279	5.7115
	2nd yr Theology	3.9130	3.0102	.852	-4.9619	12.7880
	3rd yr Theology	-3.1981	3.0102	.939	-12.0730	5.6768
	4th yr Theology	-1.4203	3.0102	.999	-10.2952	7.4546
	Southern Hope Conference	1.9615	1.3952	.799	-2.1521	6.0751
Southern Hope Conference	Non-Theology	3.3682	3.3108	.950	-6.3932	13.1295
	1st yr Theology	-1.5197	2.0079	.989	-7.4398	4.4003
	2nd yr Theology	1.9515	3.1461	.996	-7.3243	11.2274
	3rd yr Theology	-5.1596	3.1461	.656	-14.4354	4.1162
	4th yr Theology	-3.3818	3.1461	.936	-12.6577	5.8940
	Cape Conference	-1.9615	1.3952	.799	-6.0751	2.1521

3. Sensitive to Own Feelings:

Multiple Comparisons

Dependent Variable: Sensitive to Own Feelings - consideration of own needs

Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	3.5985	3.0313	.899	-5.3389	12.5358
	2nd yr Theology	3.2368	3.6884	.976	-7.6377	14.1113
	3rd yr Theology	.9424	3.6884	1.000	-9.9322	11.8169
	4th yr Theology	-3.6465	3.6884	.957	-14.5210	7.2280
	Cape Conference	2.6026	2.7604	.966	-5.5359	10.7411
	Southern Hope Conference	1.6158	2.8722	.998	-6.8525	10.0841
1st yr Theology	Non-Theology	-3.5985	3.0313	.899	-12.5358	5.3389
	2nd yr Theology	-.3617	2.8963	1.000	-8.9010	8.1776
	3rd yr Theology	-2.6561	2.8963	.970	-11.1955	5.8832
	4th yr Theology	-7.2450	2.8963	.159	-15.7843	1.2943
	Cape Conference	-.9959	1.5506	.995	-5.5675	3.5758
	Southern Hope Conference	-1.9827	1.7420	.916	-7.1185	3.1531
2nd yr Theology	Non-Theology	-3.2368	3.6884	.976	-14.1113	7.6377
	1st yr Theology	.3617	2.8963	1.000	-8.1776	8.9010
	3rd yr Theology	-2.2944	3.5782	.995	-12.8443	8.2554
	4th yr Theology	-6.8833	3.5782	.464	-17.4332	3.6665
	Cape Conference	-.6342	2.6114	1.000	-8.3335	7.0651
	Southern Hope Conference	-1.6210	2.7294	.997	-9.6681	6.4261
3rd yr Theology	Non-Theology	-.9424	3.6884	1.000	-11.8169	9.9322
	1st yr Theology	2.6561	2.8963	.970	-5.8832	11.1955
	2nd yr Theology	2.2944	3.5782	.995	-8.2554	12.8443
	4th yr Theology	-4.5889	3.5782	.860	-15.1387	5.9609
	Cape Conference	1.6603	2.6114	.996	-6.0390	9.3595
	Southern Hope Conference	.6734	2.7294	1.000	-7.3737	8.7205
4th yr Theology	Non-Theology	3.6465	3.6884	.957	-7.2280	14.5210
	1st yr Theology	7.2450	2.8963	.159	-1.2943	15.7843
	2nd yr Theology	6.8833	3.5782	.464	-3.6665	17.4332
	3rd yr Theology	4.5889	3.5782	.860	-5.9609	15.1387
	Cape Conference	6.2492	2.6114	.201	-1.4501	13.9484
	Southern Hope Conference	5.2623	2.7294	.462	-2.7848	13.3094
Cape Conference	Non-Theology	-2.6026	2.7604	.966	-10.7411	5.5359
	1st yr Theology	.9959	1.5506	.995	-3.5758	5.5675
	2nd yr Theology	.6342	2.6114	1.000	-7.0651	8.3335
	3rd yr Theology	-1.6603	2.6114	.996	-9.3595	6.0390
	4th yr Theology	-6.2492	2.6114	.201	-13.9484	1.4501
	Southern Hope Conference	-.9868	1.2104	.983	-4.5555	2.5819
Southern Hope Conference	Non-Theology	-1.6158	2.8722	.998	-10.0841	6.8525
	1st yr Theology	1.9827	1.7420	.916	-3.1531	7.1185
	2nd yr Theology	1.6210	2.7294	.997	-6.4261	9.6681
	3rd yr Theology	-.6734	2.7294	1.000	-8.7205	7.3737
	4th yr Theology	-5.2623	2.7294	.462	-13.3094	2.7848
	Cape Conference	.9868	1.2104	.983	-2.5819	4.5555

4. Spontaneity:

Multiple Comparisons

Dependent Variable: Spontaneity - expression of feelings behaviourally

Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	1.1550	3.3716	1.000	-8.7857	11.0957
	2nd yr Theology	-3.8183	4.1024	.968	-15.9137	8.2770
	3rd yr Theology	-2.6583	4.1024	.995	-14.7537	9.4370
	4th yr Theology	-4.5917	4.1024	.922	-16.6870	7.5037
	Cape Conference	2.7802	3.0703	.972	-6.2719	11.8324
	Southern Hope Conference	.2452	3.1947	1.000	-9.1738	9.6641
1st yr Theology	Non-Theology	-1.1550	3.3716	1.000	-11.0957	8.7857
	2nd yr Theology	-4.9733	3.2215	.718	-14.4713	4.5246
	3rd yr Theology	-3.8133	3.2215	.901	-13.3113	5.6846
	4th yr Theology	-5.7467	3.2215	.559	-15.2446	3.7513
	Cape Conference	1.6252	1.7247	.966	-3.4596	6.7101
	Southern Hope Conference	-.9098	1.9375	.999	-6.6222	4.8026
2nd yr Theology	Non-Theology	3.8183	4.1024	.968	-8.2770	15.9137
	1st yr Theology	4.9733	3.2215	.718	-4.5246	14.4713
	3rd yr Theology	1.1600	3.9800	1.000	-10.5742	12.8942
	4th yr Theology	-.7733	3.9800	1.000	-12.5075	10.9609
	Cape Conference	6.5986	2.9046	.258	-1.9651	15.1622
	Southern Hope Conference	4.0635	3.0358	.834	-4.8870	13.0140
3rd yr Theology	Non-Theology	2.6583	4.1024	.995	-9.4370	14.7537
	1st yr Theology	3.8133	3.2215	.901	-5.6846	13.3113
	2nd yr Theology	-1.1600	3.9800	1.000	-12.8942	10.5742
	4th yr Theology	-1.9333	3.9800	.999	-13.6675	9.8008
	Cape Conference	5.4386	2.9046	.499	-3.1251	14.0022
	Southern Hope Conference	2.9035	3.0358	.963	-6.0470	11.8540
4th yr Theology	Non-Theology	4.5917	4.1024	.922	-7.5037	16.6870
	1st yr Theology	5.7467	3.2215	.559	-3.7513	15.2446
	2nd yr Theology	.7733	3.9800	1.000	-10.9609	12.5075
	3rd yr Theology	1.9333	3.9800	.999	-9.8008	13.6675
	Cape Conference	7.3719	2.9046	.146	-1.1917	15.9355
	Southern Hope Conference	4.8368	3.0358	.687	-4.1136	13.7873
Cape Conference	Non-Theology	-2.7802	3.0703	.972	-11.8324	6.2719
	1st yr Theology	-1.6252	1.7247	.966	-6.7101	3.4596
	2nd yr Theology	-6.5986	2.9046	.258	-15.1622	1.9651
	3rd yr Theology	-5.4386	2.9046	.499	-14.0022	3.1251
	4th yr Theology	-7.3719	2.9046	.146	-15.9355	1.1917
	Southern Hope Conference	-2.5350	1.3463	.492	-6.5044	1.4343
Southern Hope Conference	Non-Theology	-.2452	3.1947	1.000	-9.6641	9.1738
	1st yr Theology	.9098	1.9375	.999	-4.8026	6.6222
	2nd yr Theology	-4.0635	3.0358	.834	-13.0140	4.8870
	3rd yr Theology	-2.9035	3.0358	.963	-11.8540	6.0470
	4th yr Theology	-4.8368	3.0358	.687	-13.7873	4.1136
	Cape Conference	2.5350	1.3463	.492	-1.4343	6.5044

5. Self-Regard:

Multiple Comparisons

Dependent Variable: Self-Regard - sense of self-worth
Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-2.0313	3.8226	.998	-13.3016	9.2391
	2nd yr Theology	2.4610	4.6512	.998	-11.2522	16.1742
	3rd yr Theology	-2.9846	4.6512	.995	-16.6978	10.7286
	4th yr Theology	-10.9435	4.6512	.219	-24.6567	2.7697
	Cape Conference	-.7444	3.4809	1.000	-11.0074	9.5185
	Southern Hope Conference	-1.5680	3.6220	1.000	-12.2468	9.1109
1st yr Theology	Non-Theology	2.0313	3.8226	.998	-9.2391	13.3016
	2nd yr Theology	4.4922	3.6524	.883	-6.2762	15.2607
	3rd yr Theology	-.9533	3.6524	1.000	-11.7218	9.8151
	4th yr Theology	-8.9122	3.6524	.182	-19.6807	1.8562
	Cape Conference	1.2868	1.9554	.995	-4.4782	7.0518
	Southern Hope Conference	.4633	2.1967	1.000	-6.0132	6.9398
2nd yr Theology	Non-Theology	-2.4610	4.6512	.998	-16.1742	11.2522
	1st yr Theology	-4.4922	3.6524	.883	-15.2607	6.2762
	3rd yr Theology	-5.4456	4.5123	.892	-18.7493	7.8582
	4th yr Theology	-13.4044*	4.5123	.047	-26.7082	-.1007
	Cape Conference	-3.2054	3.2931	.960	-12.9145	6.5037
	Southern Hope Conference	-4.0289	3.4419	.905	-14.1767	6.1188
3rd yr Theology	Non-Theology	2.9846	4.6512	.995	-10.7286	16.6978
	1st yr Theology	.9533	3.6524	1.000	-9.8151	11.7218
	2nd yr Theology	5.4456	4.5123	.892	-7.8582	18.7493
	4th yr Theology	-7.9589	4.5123	.573	-21.2627	5.3449
	Cape Conference	2.2401	3.2931	.994	-7.4689	11.9492
	Southern Hope Conference	1.4166	3.4419	1.000	-8.7311	11.5643
4th yr Theology	Non-Theology	10.9435	4.6512	.219	-2.7697	24.6567
	1st yr Theology	8.9122	3.6524	.182	-1.8562	19.6807
	2nd yr Theology	13.4044*	4.5123	.047	.1007	26.7082
	3rd yr Theology	7.9589	4.5123	.573	-5.3449	21.2627
	Cape Conference	10.1990*	3.2931	.032	.4899	19.9081
	Southern Hope Conference	9.3755	3.4419	.092	-.7722	19.5232
Cape Conference	Non-Theology	.7444	3.4809	1.000	-9.5185	11.0074
	1st yr Theology	-1.2868	1.9554	.995	-7.0518	4.4782
	2nd yr Theology	3.2054	3.2931	.960	-6.5037	12.9145
	3rd yr Theology	-2.2401	3.2931	.994	-11.9492	7.4689
	4th yr Theology	-10.1990*	3.2931	.032	-19.9081	-.4899
	Southern Hope Conference	-.8235	1.5264	.998	-5.3238	3.6767
Southern Hope Conference	Non-Theology	1.5680	3.6220	1.000	-9.1109	12.2468
	1st yr Theology	-.4633	2.1967	1.000	-6.9398	6.0132
	2nd yr Theology	4.0289	3.4419	.905	-6.1188	14.1767
	3rd yr Theology	-1.4166	3.4419	1.000	-11.5643	8.7311
	4th yr Theology	-9.3755	3.4419	.092	-19.5232	.7722
	Cape Conference	.8235	1.5264	.998	-3.6767	5.3238

*. The mean difference is significant at the .05 level.

6. Self-Acceptance:

Multiple Comparisons

Dependent Variable: Self-Acceptance - in spite of weaknesses

Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-1.3147	3.3359	1.000	-11.1499	8.5206
	2nd yr Theology	2.4306	4.0589	.997	-9.5365	14.3976
	3rd yr Theology	-8.1250	4.0589	.413	-20.0920	3.8420
	4th yr Theology	-8.4028	4.0589	.371	-20.3698	3.5643
	Cape Conference	-2.8714	3.0377	.965	-11.8275	6.0848
	Southern Hope Conference	-2.2159	3.1608	.993	-11.5350	7.1032
1st yr Theology	Non-Theology	1.3147	3.3359	1.000	-8.5206	11.1499
	2nd yr Theology	3.7452	3.1873	.904	-5.6520	13.1424
	3rd yr Theology	-6.8103	3.1873	.331	-16.2076	2.5869
	4th yr Theology	-7.0881	3.1873	.283	-16.4854	2.3091
	Cape Conference	-1.5567	1.7064	.971	-6.5877	3.4742
	Southern Hope Conference	-.9013	1.9170	.999	-6.5531	4.7506
2nd yr Theology	Non-Theology	-2.4306	4.0589	.997	-14.3976	9.5365
	1st yr Theology	-3.7452	3.1873	.904	-13.1424	5.6520
	3rd yr Theology	-10.5556	3.9377	.103	-22.1653	1.0542
	4th yr Theology	-10.8333	3.9377	.086	-22.4431	.7764
	Cape Conference	-5.3019	2.8738	.517	-13.7747	3.1709
	Southern Hope Conference	-4.6465	3.0036	.716	-13.5020	4.2091
3rd yr Theology	Non-Theology	8.1250	4.0589	.413	-3.8420	20.0920
	1st yr Theology	6.8103	3.1873	.331	-2.5869	16.2076
	2nd yr Theology	10.5556	3.9377	.103	-1.0542	22.1653
	4th yr Theology	-.2778	3.9377	1.000	-11.8875	11.3320
	Cape Conference	5.2536	2.8738	.529	-3.2192	13.7264
	Southern Hope Conference	5.9091	3.0036	.436	-2.9465	14.7647
4th yr Theology	Non-Theology	8.4028	4.0589	.371	-3.5643	20.3698
	1st yr Theology	7.0881	3.1873	.283	-2.3091	16.4854
	2nd yr Theology	10.8333	3.9377	.086	-.7764	22.4431
	3rd yr Theology	.2778	3.9377	1.000	-11.3320	11.8875
	Cape Conference	5.5314	2.8738	.464	-2.9414	14.0042
	Southern Hope Conference	6.1869	3.0036	.377	-2.6687	15.0424
Cape Conference	Non-Theology	2.8714	3.0377	.965	-6.0848	11.8275
	1st yr Theology	1.5567	1.7064	.971	-3.4742	6.5877
	2nd yr Theology	5.3019	2.8738	.517	-3.1709	13.7747
	3rd yr Theology	-5.2536	2.8738	.529	-13.7264	3.2192
	4th yr Theology	-5.5314	2.8738	.464	-14.0042	2.9414
	Southern Hope Conference	.6555	1.3320	.999	-3.2718	4.5827
Southern Hope Conference	Non-Theology	2.2159	3.1608	.993	-7.1032	11.5350
	1st yr Theology	.9013	1.9170	.999	-4.7506	6.5531
	2nd yr Theology	4.6465	3.0036	.716	-4.2091	13.5020
	3rd yr Theology	-5.9091	3.0036	.436	-14.7647	2.9465
	4th yr Theology	-6.1869	3.0036	.377	-15.0424	2.6687
	Cape Conference	-.6555	1.3320	.999	-4.5827	3.2718

7. View of Humankind:

Multiple Comparisons

Dependent Variable: View of Humankind - trust or distrust
 Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-3.1466	4.4608	.992	-16.2983	10.0052
	2nd yr Theology	3.7500	5.4276	.993	-12.2524	19.7524
	3rd yr Theology	-7.3611	5.4276	.825	-23.3635	8.6413
	4th yr Theology	-11.2500	5.4276	.369	-27.2524	4.7524
	Cape Conference	.5616	4.0620	1.000	-11.4146	12.5378
	Southern Hope Conference	1.2591	4.2266	1.000	-11.2024	13.7206
1st yr Theology	Non-Theology	3.1466	4.4608	.992	-10.0052	16.2983
	2nd yr Theology	6.8966	4.2621	.671	-5.6695	19.4626
	3rd yr Theology	-4.2146	4.2621	.957	-16.7806	8.3515
	4th yr Theology	-8.1034	4.2621	.479	-20.6695	4.4626
	Cape Conference	3.7081	2.2818	.666	-3.0192	10.4355
	Southern Hope Conference	4.4056	2.5634	.603	-3.1520	11.9633
2nd yr Theology	Non-Theology	-3.7500	5.4276	.993	-19.7524	12.2524
	1st yr Theology	-6.8966	4.2621	.671	-19.4626	5.6695
	3rd yr Theology	-11.1111	5.2656	.346	-26.6357	4.4135
	4th yr Theology	-15.0000	5.2656	.066	-30.5246	.5246
	Cape Conference	-3.1884	3.8428	.982	-14.5183	8.1414
	Southern Hope Conference	-2.4909	4.0164	.996	-14.3326	9.3508
3rd yr Theology	Non-Theology	7.3611	5.4276	.825	-8.6413	23.3635
	1st yr Theology	4.2146	4.2621	.957	-8.3515	16.7806
	2nd yr Theology	11.1111	5.2656	.346	-4.4135	26.6357
	4th yr Theology	-3.8889	5.2656	.990	-19.4135	11.6357
	Cape Conference	7.9227	3.8428	.376	-3.4071	19.2526
	Southern Hope Conference	8.6202	4.0164	.325	-3.2215	20.4619
4th yr Theology	Non-Theology	11.2500	5.4276	.369	-4.7524	27.2524
	1st yr Theology	8.1034	4.2621	.479	-4.4626	20.6695
	2nd yr Theology	15.0000	5.2656	.066	-.5246	30.5246
	3rd yr Theology	3.8889	5.2656	.990	-11.6357	19.4135
	Cape Conference	11.8116*	3.8428	.035	.4817	23.1414
	Southern Hope Conference	12.5091*	4.0164	.030	.6674	24.3508
Cape Conference	Non-Theology	-.5616	4.0620	1.000	-12.5378	11.4146
	1st yr Theology	-3.7081	2.2818	.666	-10.4355	3.0192
	2nd yr Theology	3.1884	3.8428	.982	-8.1414	14.5183
	3rd yr Theology	-7.9227	3.8428	.376	-19.2526	3.4071
	4th yr Theology	-11.8116*	3.8428	.035	-23.1414	-.4817
	Southern Hope Conference	.6975	1.7812	1.000	-4.5540	5.9490
Southern Hope Conference	Non-Theology	-1.2591	4.2266	1.000	-13.7206	11.2024
	1st yr Theology	-4.4056	2.5634	.603	-11.9633	3.1520
	2nd yr Theology	2.4909	4.0164	.996	-9.3508	14.3326
	3rd yr Theology	-8.6202	4.0164	.325	-20.4619	3.2215
	4th yr Theology	-12.5091*	4.0164	.030	-24.3508	-.6674
	Cape Conference	-.6975	1.7812	1.000	-5.9490	4.5540

*. The mean difference is significant at the .05 level.

8. Synergy:

Multiple Comparisons

Dependent Variable: Synergy - opposites of life
Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-4.3103	4.7528	.972	-18.3230	9.7023
	2nd yr Theology	-5.1111	5.7829	.975	-22.1610	11.9388
	3rd yr Theology	-9.7778	5.7829	.622	-26.8277	7.2722
	4th yr Theology	-5.1111	5.7829	.975	-22.1610	11.9388
	Cape Conference	-3.2536	4.3279	.989	-16.0138	9.5065
	Southern Hope Conference	1.3091	4.5033	1.000	-11.9682	14.5864
1st yr Theology	Non-Theology	4.3103	4.7528	.972	-9.7023	18.3230
	2nd yr Theology	-.8008	4.5411	1.000	-14.1894	12.5879
	3rd yr Theology	-5.4674	4.5411	.893	-18.8561	7.9212
	4th yr Theology	-.8008	4.5411	1.000	-14.1894	12.5879
	Cape Conference	1.0567	2.4311	.999	-6.1111	8.2245
	Southern Hope Conference	5.6194	2.7312	.378	-2.4329	13.6718
2nd yr Theology	Non-Theology	5.1111	5.7829	.975	-11.9388	22.1610
	1st yr Theology	.8008	4.5411	1.000	-12.5879	14.1894
	3rd yr Theology	-4.6667	5.6103	.982	-21.2075	11.8742
	4th yr Theology	.0000	5.6103	1.000	-16.5409	16.5409
	Cape Conference	1.8575	4.0944	.999	-10.2140	13.9290
	Southern Hope Conference	6.4202	4.2793	.745	-6.1967	19.0371
3rd yr Theology	Non-Theology	9.7778	5.7829	.622	-7.2722	26.8277
	1st yr Theology	5.4674	4.5411	.893	-7.9212	18.8561
	2nd yr Theology	4.6667	5.6103	.982	-11.8742	21.2075
	4th yr Theology	4.6667	5.6103	.982	-11.8742	21.2075
	Cape Conference	6.5242	4.0944	.687	-5.5474	18.5957
	Southern Hope Conference	11.0869	4.2793	.129	-1.5300	23.7037
4th yr Theology	Non-Theology	5.1111	5.7829	.975	-11.9388	22.1610
	1st yr Theology	.8008	4.5411	1.000	-12.5879	14.1894
	2nd yr Theology	.0000	5.6103	1.000	-16.5409	16.5409
	3rd yr Theology	-4.6667	5.6103	.982	-21.2075	11.8742
	Cape Conference	1.8575	4.0944	.999	-10.2140	13.9290
	Southern Hope Conference	6.4202	4.2793	.745	-6.1967	19.0371
Cape Conference	Non-Theology	3.2536	4.3279	.989	-9.5065	16.0138
	1st yr Theology	-1.0567	2.4311	.999	-8.2245	6.1111
	2nd yr Theology	-1.8575	4.0944	.999	-13.9290	10.2140
	3rd yr Theology	-6.5242	4.0944	.687	-18.5957	5.5474
	4th yr Theology	-1.8575	4.0944	.999	-13.9290	10.2140
	Southern Hope Conference	4.5627	1.8978	.197	-1.0326	10.1580
Southern Hope Conference	Non-Theology	-1.3091	4.5033	1.000	-14.5864	11.9682
	1st yr Theology	-5.6194	2.7312	.378	-13.6718	2.4329
	2nd yr Theology	-6.4202	4.2793	.745	-19.0371	6.1967
	3rd yr Theology	-11.0869	4.2793	.129	-23.7037	1.5300
	4th yr Theology	-6.4202	4.2793	.745	-19.0371	6.1967
	Cape Conference	-4.5627	1.8978	.197	-10.1580	1.0326

9. Feelings of Aggression:

Multiple Comparisons

Dependent Variable: Feelings of Aggression - acceptance or denial

Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-2.2500	3.4860	.995	-12.5277	8.0277
	2nd yr Theology	-2.0944	4.2415	.999	-14.5999	10.4110
	3rd yr Theology	-4.3500	4.2415	.948	-16.8554	8.1554
	4th yr Theology	-5.6389	4.2415	.838	-18.1443	6.8665
	Cape Conference	-1.2819	3.1744	1.000	-10.6410	8.0772
	Southern Hope Conference	-1.5555	3.3030	.999	-11.2938	8.1829
1st yr Theology	Non-Theology	2.2500	3.4860	.995	-8.0277	12.5277
	2nd yr Theology	.1556	3.3307	1.000	-9.6645	9.9756
	3rd yr Theology	-2.1000	3.3307	.996	-11.9200	7.7200
	4th yr Theology	-3.3889	3.3307	.950	-13.2089	6.4311
	Cape Conference	.9681	1.7831	.998	-4.2892	6.2254
	Southern Hope Conference	.6945	2.0032	1.000	-5.2115	6.6006
2nd yr Theology	Non-Theology	2.0944	4.2415	.999	-10.4110	14.5999
	1st yr Theology	-.1556	3.3307	1.000	-9.9756	9.6645
	3rd yr Theology	-2.2556	4.1149	.998	-14.3876	9.8765
	4th yr Theology	-3.5444	4.1149	.978	-15.6765	8.5876
	Cape Conference	.8126	3.0031	1.000	-8.0414	9.6665
	Southern Hope Conference	.5390	3.1387	1.000	-8.7150	9.7930
3rd yr Theology	Non-Theology	4.3500	4.2415	.948	-8.1554	16.8554
	1st yr Theology	2.1000	3.3307	.996	-7.7200	11.9200
	2nd yr Theology	2.2556	4.1149	.998	-9.8765	14.3876
	4th yr Theology	-1.2889	4.1149	1.000	-13.4209	10.8432
	Cape Conference	3.0681	3.0031	.949	-5.7859	11.9221
	Southern Hope Conference	2.7945	3.1387	.974	-6.4594	12.0485
4th yr Theology	Non-Theology	5.6389	4.2415	.838	-6.8665	18.1443
	1st yr Theology	3.3889	3.3307	.950	-6.4311	13.2089
	2nd yr Theology	3.5444	4.1149	.978	-8.5876	15.6765
	3rd yr Theology	1.2889	4.1149	1.000	-10.8432	13.4209
	Cape Conference	4.3570	3.0031	.774	-4.4970	13.2110
	Southern Hope Conference	4.0834	3.1387	.852	-5.1705	13.3374
Cape Conference	Non-Theology	1.2819	3.1744	1.000	-8.0772	10.6410
	1st yr Theology	-.9681	1.7831	.998	-6.2254	4.2892
	2nd yr Theology	-.8126	3.0031	1.000	-9.6665	8.0414
	3rd yr Theology	-3.0681	3.0031	.949	-11.9221	5.7859
	4th yr Theology	-4.3570	3.0031	.774	-13.2110	4.4970
	Southern Hope Conference	-.2736	1.3919	1.000	-4.3775	3.8303
Southern Hope Conference	Non-Theology	1.5555	3.3030	.999	-8.1829	11.2938
	1st yr Theology	-.6945	2.0032	1.000	-6.6006	5.2115
	2nd yr Theology	-.5390	3.1387	1.000	-9.7930	8.7150
	3rd yr Theology	-2.7945	3.1387	.974	-12.0485	6.4594
	4th yr Theology	-4.0834	3.1387	.852	-13.3374	5.1705
	Cape Conference	.2736	1.3919	1.000	-3.8303	4.3775

10. Interpersonal Relationships:

Multiple Comparisons

Dependent Variable: Interpersonal Relationships - capacity for intimate contact

Tukey HSD

(I) Non-Theology, Theology by years, CC, SHC	(J) Non-Theology, Theology by years, CC, SHC	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Non-Theology	1st yr Theology	-1.4483	3.3680	1.000	-11.3783	8.4818
	2nd yr Theology	4.4000	4.0981	.936	-7.6824	16.4824
	3rd yr Theology	-4.1333	4.0981	.952	-16.2157	7.9491
	4th yr Theology	-7.0667	4.0981	.600	-19.1491	5.0157
	Cape Conference	-2.4174	3.0670	.986	-11.4599	6.6251
	Southern Hope Conference	-1.6364	3.1913	.999	-11.0453	7.7725
1st yr Theology	Non-Theology	1.4483	3.3680	1.000	-8.4818	11.3783
	2nd yr Theology	5.8483	3.2180	.536	-3.6395	15.3361
	3rd yr Theology	-2.6851	3.2180	.981	-12.1729	6.8028
	4th yr Theology	-5.6184	3.2180	.585	-15.1062	3.8694
	Cape Conference	-.9691	1.7228	.998	-6.0485	4.1103
	Southern Hope Conference	-.1881	1.9354	1.000	-5.8944	5.5182
2nd yr Theology	Non-Theology	-4.4000	4.0981	.936	-16.4824	7.6824
	1st yr Theology	-5.8483	3.2180	.536	-15.3361	3.6395
	3rd yr Theology	-8.5333	3.9757	.325	-20.2550	3.1883
	4th yr Theology	-11.4667	3.9757	.060	-23.1883	.2550
	Cape Conference	-6.8174	2.9015	.220	-15.3719	1.7371
	Southern Hope Conference	-6.0364	3.0325	.421	-14.9773	2.9046
3rd yr Theology	Non-Theology	4.1333	4.0981	.952	-7.9491	16.2157
	1st yr Theology	2.6851	3.2180	.981	-6.8028	12.1729
	2nd yr Theology	8.5333	3.9757	.325	-3.1883	20.2550
	4th yr Theology	-2.9333	3.9757	.990	-14.6550	8.7883
	Cape Conference	1.7159	2.9015	.997	-6.8385	10.2704
	Southern Hope Conference	2.4970	3.0325	.983	-6.4439	11.4379
4th yr Theology	Non-Theology	7.0667	4.0981	.600	-5.0157	19.1491
	1st yr Theology	5.6184	3.2180	.585	-3.8694	15.1062
	2nd yr Theology	11.4667	3.9757	.060	-.2550	23.1883
	3rd yr Theology	2.9333	3.9757	.990	-8.7883	14.6550
	Cape Conference	4.6493	2.9015	.681	-3.9052	13.2037
	Southern Hope Conference	5.4303	3.0325	.554	-3.5106	14.3712
Cape Conference	Non-Theology	2.4174	3.0670	.986	-6.6251	11.4599
	1st yr Theology	.9691	1.7228	.998	-4.1103	6.0485
	2nd yr Theology	6.8174	2.9015	.220	-1.7371	15.3719
	3rd yr Theology	-1.7159	2.9015	.997	-10.2704	6.8385
	4th yr Theology	-4.6493	2.9015	.681	-13.2037	3.9052
	Southern Hope Conference	.7810	1.3449	.997	-3.1841	4.7461
Southern Hope Conference	Non-Theology	1.6364	3.1913	.999	-7.7725	11.0453
	1st yr Theology	.1881	1.9354	1.000	-5.5182	5.8944
	2nd yr Theology	6.0364	3.0325	.421	-2.9046	14.9773
	3rd yr Theology	-2.4970	3.0325	.983	-11.4379	6.4439
	4th yr Theology	-5.4303	3.0325	.554	-14.3712	3.5106
	Cape Conference	-.7810	1.3449	.997	-4.7461	3.1841

APPENDIX E

MYERS-BRIGGS TYPE INVENTORY RESULTS FOR THE TOTAL SDA
SAMPLE

	ID	PERSONALITY TYPE	REALIST OR INNOVATOR	TEMPERAMENT	FUNCTION PREFERENCES
1.	1	INTJ	IN	NT	NT
2.	2	ISTJ	IS	SJ	ST
3.	3	ISTJ	IS	SJ	ST
4.	6	ISTJ	IS	SJ	ST
5.	7	ESTJ	ES	SJ	ST
6.	9	ISTJ	IS	SJ	ST
7.	10	ISFJ	IS	SJ	SF
8.	14	INTJ	IN	NT	NT
9.	16	ISTJ	IS	SJ	ST
10.	17	INTJ	IN	NT	NT
11.	18	INTJ	IN	NT	NT
12.	21	ISTJ	IS	SJ	ST
13.	30	ESFJ	ES	SJ	SF
14.	32	ISFJ	IS	SJ	SF
15.	43	ISTJ	IS	SJ	ST
16.	46	ISFJ	IS	SJ	SF
17.	50	ENFP	EN	NF	NF
18.	51	ESFJ	ES	SJ	SF
19.	52	ISFP	IS	SP	SF
20.	54	ISTJ	IS	SJ	ST
21.	56	ISFJ	IS	SJ	SF
22.	57	ISFJ	IS	SJ	SF
23.	68	ISFP	IS	SP	SF
24.	71	ISTJ	IS	SJ	ST
25.	72	ESTJ	ES	SJ	ST
26.	73	ISFJ	IS	SJ	SF
27.	76	ISTJ	IS	SJ	ST
28.	77	ESTJ	ES	SJ	ST
29.	80	ISTJ	IS	SJ	ST
30.	82	ISTJ	IS	SJ	ST
31.	85	ESTJ	ES	SJ	ST
32.	96	ESTP	ES	SP	ST
33.	98	ESFJ	ES	SJ	SF
34.	99	ESTJ	ES	SJ	ST
35.	100	ESFP	ES	SP	SF
36.	106	ISFJ	IS	SJ	SF
37.	107	ISFJ	IS	SJ	SF
38.	108	ISTJ	IS	SJ	ST
39.	113	ESTJ	ES	SJ	ST

40.	120	ISFJ	IS	SJ	SF
41.	122	ISTJ	IS	SJ	ST
42.	124	ESTJ	ES	SJ	ST
43.	125	ESTJ	ES	SJ	ST
44.	126	ESFJ	ES	SJ	SF
45.	128	ISFJ	IS	SJ	SF
46.	132	INFJ	IN	NF	NF
47.	144	ISFJ	IS	SJ	SF
48.	145	ESTJ	ES	SJ	ST
49.	147	ISFJ	IS	SJ	SF
50.	150	INFJ	IN	NF	NF
51.	160	ISTJ	IS	SJ	ST
52.	161	ISTJ	IS	SJ	ST
53.	162	ISTJ	IS	SJ	ST
54.	165	ISTJ	IS	SJ	ST
55.	168	ISFJ	IS	SJ	SF
56.	169	ESTJ	ES	SJ	ST
57.	171	ISFJ	IS	SJ	SF
58.	172	ESFJ	ES	SJ	SF
59.	173	ISFJ	IS	SJ	SF
60.	174	ISTJ	IS	SJ	ST
61.	175	ISFJ	IS	SJ	SF
62.	176	ISTP	IS	SP	ST
63.	179	ISFJ	IS	SJ	SF
64.	183	ISFJ	IS	SJ	SF
65.	184	INTP	IN	NT	NT
66.	190	ISTJ	IS	SJ	ST
67.	192	ISFJ	IS	SJ	SF
68.	195	ISTJ	IS	SJ	ST
69.	196	ENFP	EN	NF	NF
70.	197	ISTJ	IS	SJ	ST
71.	200	ESTP	ES	SP	ST
72.	202	ESTJ	ES	SJ	ST
73.	207	ISFP	IS	SP	SF
74.	232	ISFP	IS	SP	SF
75.	235	ESTP	ES	SP	ST
76.	238	ISTJ	IS	SJ	ST
77.	248	ISTJ	IS	SJ	ST
78.	255	ISTJ	IS	SJ	ST
79.	256	ISFP	IS	SP	SF
80.	275	ISFJ	IS	SJ	SF
81.	290	ESTJ	ES	SJ	ST
82.	293	ISTP	IS	SP	ST
83.	297	ISFJ	IS	SJ	SF
84.	302	ISTJ	IS	SJ	ST
85.	304	ISTJ	IS	SJ	ST
86.	305	ESFJ	ES	SJ	SF
87.	306	ISTJ	IS	SJ	ST

88.	309	ESTJ	ES	SJ	ST
89.	312	ESFP	ES	SP	SF
90.	313	INTJ	IN	NT	NT
91.	315	ISTJ	IS	SJ	ST
92.	318	ISFP	IS	SP	SF
93.	319	ESFJ	ES	SJ	SF
94.	322	ISFJ	IS	SJ	SF
95.	323	ISTJ	IS	SJ	ST
96.	324	ISFJ	IS	SJ	SF
97.	326	ESFJ	ES	SJ	SF
98.	328	ISTJ	IS	SJ	ST
99.	329	ISFP	IS	SP	SF
100.	330	ESTJ	ES	SJ	ST
101.	332	ESFJ	ES	SJ	SF
102.	333	ISTP	IS	SP	ST
103.	335	ISTJ	IS	SJ	ST
104.	338	ISFJ	IS	SJ	SF
105.	339	ISFJ	IS	SJ	SF
106.	340	ESTJ	ES	SJ	ST
107.	343	ISFJ	IS	SJ	SF
108.	345	ISFJ	IS	SJ	SF
109.	352	ISTP	IS	SP	ST
110.	383	INTJ	IN	NT	NT
111.	388	ESFP	ES	SP	SF
112.	389	ISFP	IS	SP	SF
113.	397	ISFJ	IS	SJ	SF
114.	445	ISFJ	IS	SJ	SF
115.	461	INTJ	IN	NT	NT
116.	462	ISTJ	IS	SJ	ST
117.	466	ISFJ	IS	SJ	SF
118.	470	INFJ	IN	NF	NF
119.	471	INTJ	IN	NT	NT
120.	476	ISFJ	IS	SJ	SF
121.	479	ESTP	ES	SP	ST
122.	484	ESTP	ES	SP	ST
123.	485	ESFJ	ES	SJ	SF
124.	489	ISFJ	IS	SJ	SF
125.	491	ISFJ	IS	SJ	SF
126.	500	ISTJ	IS	SJ	ST
127.	507	ISTJ	IS	SJ	ST
128.	522	ESTJ	ES	SJ	ST
129.	528	ESTJ	ES	SJ	ST
130.	534	ISFJ	IS	SJ	SF
131.	536	INFP	IN	NF	NF
132.	538	ISTJ	IS	SJ	ST
133.	542	INFP	IN	NF	NF
134.	543	ISFJ	IS	SJ	SF
135.	555	ENFP	EN	NF	NF

136.	563	ESFP	ES	SP	SF
137.	567	ENFP	EN	NF	NF
138.	568	ESFP	ES	SP	SF
139.	612	ESTJ	ES	SJ	ST
140.	632	ESFJ	ES	SJ	SF
141.	633	ESTJ	ES	SJ	ST
142.	641	ISTJ	IS	SJ	ST
143.	676	ESTJ	ES	SJ	ST
144.	680	ISTJ	IS	SJ	ST
145.	683	ESTP	ES	SP	ST
146.	693	ESFJ	ES	SJ	SF
147.	721	ISTJ	IS	SJ	ST
148.	730	ISTJ	IS	SJ	ST
149.	745	INFJ	IN	NF	NF
150.	748	ESTJ	ES	SJ	ST
151.	766	INFJ	IN	NF	NF
152.	769	ESTJ	ES	SJ	ST
153.	872	ISTJ	IS	SJ	ST
154.	875	ESFJ	ES	SJ	SF
155.	876	ISTJ	IS	SJ	ST
156.	879	ENTJ	EN	NT	NT
157.	898	ISFJ	IS	SJ	SF
158.	906	ISTJ	IS	SJ	ST
159.	908	ISTJ	IS	SJ	ST
160.	909	ISTJ	IS	SJ	ST
161.	912	ESFP	ES	SP	SF
162.	916	ESTJ	ES	SJ	ST
163.	917	ISFJ	IS	SJ	SF
164.	918	ESFJ	ES	SJ	SF
165.	921	ISTJ	IS	SJ	ST
166.	922	ISFJ	IS	SJ	SF
167.	926	ISTJ	IS	SJ	ST
168.	927	ENTJ	EN	NT	NT
169.	938	ISTJ	IS	SJ	ST
170.	956	ENTP	EN	NT	NT
171.	996	ISFJ	IS	SJ	SF
172.	1004	ESTJ	ES	SJ	ST
173.	1006	ISTJ	IS	SJ	ST
174.	1009	ISTJ	IS	SJ	ST
175.	1013	ISFJ	IS	SJ	SF
176.	1014	ESTJ	ES	SJ	ST
177.	1016	ISTJ	IS	SJ	ST
178.	1018	ENFP	EN	NF	NF
179.	1025	INFJ	IN	NF	NF
180.	1028	ENTJ	EN	NT	NT
181.	1029	ISFJ	IS	SJ	SF
182.	1030	INTP	IN	NT	NT
183.	1031	ESFP	ES	SP	SF

184.	1035	ISFJ	IS	SJ	SF
185.	1037	ISTJ	IS	SJ	ST
186.	1039	ESTP	ES	SP	ST
187.	1048	ISTJ	IS	SJ	ST
188.	1049	ESFJ	ES	SJ	SF
189.	1050	ISTJ	IS	SJ	ST
190.	1053	ESTJ	ES	SJ	ST
191.	1054	ESFJ	ES	SJ	SF
192.	1061	ISTJ	IS	SJ	ST
193.	1064	ISTJ	IS	SJ	ST
194.	1156	INFJ	IN	NF	NF
195.	1160	ISFJ	IS	SJ	SF
196.	1169	INTJ	IN	NT	NT
197.	1172	ISFJ	IS	SJ	SF
198.	1174	ISTP	IS	SP	ST
199.	1175	ESFJ	ES	SJ	SF
200.	1176	ISFP	IS	SP	SF
201.	1177	ISFJ	IS	SJ	SF
202.	2100	ESFJ	ES	SJ	SF
203.	2102	ESTJ	ES	SJ	ST
204.	2105	ENFJ	EN	NF	NF
205.	2106	ESTJ	ES	SJ	ST
206.	2107	ESTJ	ES	SJ	ST
207.	2109	ESFJ	ES	SJ	SF
208.	2110	ESFJ	ES	SJ	SF
209.	2111	ISFJ	IS	SJ	SF
210.	2112	ENFP	EN	NF	NF
211.	2113	ESFJ	ES	SJ	SF
212.	2114	INTJ	IN	NT	NT
213.	2116	ISFJ	IS	SJ	SF
214.	2117	ISTJ	IS	SJ	ST
215.	2119	ESFJ	ES	SJ	SF
216.	2120	ISTP	IS	SP	ST
217.	2121	ESFJ	ES	SJ	SF
218.	2125	ISTJ	IS	SJ	ST
219.	2150	ENTJ	EN	NT	NT
220.	2151	ESTJ	ES	SJ	ST
221.	2152	ISTJ	IS	SJ	ST
222.	2155	ENFP	EN	NF	NF
223.	2156	ISTJ	IS	SJ	ST
224.	2157	ESFJ	ES	SJ	SF
225.	2158	INFJ	IN	NF	NF
226.	2159	ENTJ	EN	NT	NT
227.	2160	ENFP	EN	NF	NF
228.	2161	ESTJ	ES	SJ	ST
229.	2162	ESTJ	ES	SJ	ST
230.	2163	ISTJ	IS	SJ	ST
231.	2200	ISTJ	IS	SJ	ST

232.	2201	ESFP	ES	SP	SF
233.	2202	ISTJ	IS	SJ	ST
234.	2203	ISFJ	IS	SJ	SF
235.	2204	ISFJ	IS	SJ	SF
236.	2205	ENTP	EN	NT	NT
237.	2206	ENFP	EN	NF	NF
238.	2207	INTJ	IN	NT	NT
239.	2208	INTJ	IN	NT	NT
240.	2300	ESFJ	ES	SJ	SF
241.	2301	ISTJ	IS	SJ	ST
242.	2302	ENFJ	EN	NF	NF
243.	2304	ENFP	EN	NF	NF
244.	2306	ESFJ	ES	SJ	SF
245.	2309	ENTP	EN	NT	NT
246.	2310	ESFJ	ES	SJ	SF
247.	2311	ENFP	EN	NF	NF
248.	2312	ESFJ	ES	SJ	SF
249.	2400	ISTJ	IS	SJ	ST
250.	2401	ENTP	EN	NT	NT
251.	2402	ENFJ	EN	NF	NF
252.	2403	ISTJ	IS	SJ	ST
253.	2405	ESTJ	ES	SJ	ST
254.	2407	ISTJ	IS	SJ	ST
255.	2408	ESFJ	ES	SJ	SF
256.	2409	ESFJ	ES	SJ	SF
257.	2410	ISFJ	IS	SJ	SF

APPENDIX F

“KNOWING THE TIME”

Devotional message presented by G. Ralph Thompson, former General Conference secretary, at the General Conference Session, July 1, 2000, in Toronto, Canada.

In Romans 13 Paul outlines the duties of the Christian believer in society:

"Let every soul be subject to the governing authorities. . . . Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor" (Rom. 13:1-7).*

Why is the Christian to do all these things? Why is the Christian to be a good citizen?

The answer is outlined in verses 11-14: "And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed."

What time is it? When we look around us, we see a world in revolt, enveloped in violence, destruction, and protest. The old norms of conduct are no longer respected, the old clichés no longer work, the old formulas no longer produce the results they used to.

In this technological, computerized age, the world has become one global village. Knowledge has increased with incredible speed. All the scientific wonders of the past have now coalesced, forming a peak upon which to stand ready to hurl this generation into the full and final glory of human scientific outreach. Once it was the moon we aimed for, then it was the planets, next time it will be the stars. After that, who knows?

What Time Is It?

It's the time when humans will keep on pressing their claim for the conquest of outer space. This age of scientific exploration is indeed the great second renaissance, the glory of which is destined to reach its peak in our generation.

It's the time of a new religion abroad in the land, a religion created by science. The computer, satellite communication, and the communication highway are causing millions of their devotees to bow the knee in adoration. This new religion makes us into our own god, worshiping at the shrine that we have dedicated to ourselves. As one scientist has said, science has opened the gateway to heaven. In the area of morality we have reached a new low. Collapsing moral standards are strewn in great profusion along the pathway of our decadent society. The moorings have been removed, and we are being buffeted back and forth by the winds of loose passion, sexual promiscuity, marital infidelity, and the so-called new morality. This ever-rising flood of immorality threatens to engulf all of society. The few minority voices raised in alarm at the approaching disaster sound strangely off-key and unreal. In fact, very few are even listening or concerned. We cannot begin to fathom the great depths of moral decay into which our society has fallen. We even have the sad spectacle of clergy and religious leaders putting their approval on homosexuality and premarital sexual relations. Such is the situation that even the clergy is brainwashed and sin is being called righteousness.

Our cities are sick, our society is sick, our generation is sick. A terrible plague has broken out in epidemic proportions, and a moral cesspool threatens to engulf us all.

And what is the picture like in the field of religion? I wish things were brighter here. I wish I could tell you that there is evidence of a great revival.

Unfortunately, the opposite is true. Religion in general has become formal, dead, and arctic-like. Here and there can be found a little stirring and flurry. But the cruel fact is that the church in general is not being taken seriously by the world at large. To most people, God is dead. Most religious people are content to have their ministers drug them to sleep on Sunday mornings, and sometimes Sabbath mornings, with some soporific potion of attractive, secularistic, materialistic, and ecumenistic concoction. Religion, for most people, is something to be put on and taken off like a coat, to be worn only in church. It must not affect their private lives. They want just enough religion to cover them with a veneer of respectability.

It is time for us as Seventh-day Adventists to go out into this sick and dying world and declare the binding claims of God's holy law as exemplified in the life of Christ. "The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts" (verses 12-14).

God's remedy for sin is found in Jesus Christ. In this battered, bleeding, sin-sickened, dying world of ours, we confidently point men and women to the soon return of Jesus Christ our Lord.

So Little Time

Time is running out on us. It could very well be that we are nearer to the coming of Christ than we even think! Ours is a wonderful opportunity to witness with our own eyes the fulfillment of Bible prophecy. This is the period that is destined to witness the climax of the ages.

Today the human race finds itself sitting on top of a rumbling volcano and crying out desperately, "What shall we do?" Brothers and sisters, this is our opportunity to tell them that all things are now ready for the return of heaven's King and that the kingdoms of this world are soon to become the kingdom of our Lord and of His Christ. As James Stewart of Edinburgh, Scotland, once said: "Our task is to confront the rampant disillusionment of today and smash it with the cross of Christ and shame it with the splendor of the resurrection." And, I add, shatter it with the glorious news of the second coming of Christ in apocalyptic glory. Whatever department of the church we serve, this is the touchstone of our hopes, the *raison d'être* of our service, the ultimate consummation of our earnest desires.

Now let me say this, my fellow Seventh-day Adventist Church employees: we must not be mercenary servants; we do not work just for the dollars and cents. Our service for God and His church is based on His love for us and our love for Him.

Permit me also to say a word to our vast number of highly educated, beautiful young people of this church. You have great talent that God can use in the proclamation of His message and the finishing of His work on earth. You should bring to the cause of God an alert mind, a dedicated life, and a surplus of good common sense.

What a great blessing it is to the church for our young people to be well trained academically, and then have that training baptized by the Holy Spirit!

I say to you today, young people, get all the education you can and then use it for the glory of God.

In the Advent Review and Sabbath Herald of November 13, 1913, Ellen G. White wrote: "All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather His redeemed to Himself."

Brothers and sisters, the times demand that we take an agonizing reappraisal of our objectives and our methods. We must keep pace with the demands of this tremendous hour. This is no time for timid leadership or play-it-safe techniques. The times demand bold, adventuresome, untried methods in order to keep abreast of the exigencies of today.

We are nearing home, and I believe that the revival we so much need will indeed come. There will be a revival among us not seen since the days of Pentecost. It will come with ten times the power of Pentecost. Under the Holy Spirit's outpouring and unction, this Advent movement will not peter out on the rocks of oblivion, but rather it shall gather momentum with every passing day until it reaches a grand and glorious climax.

Send Out the Music

Many years ago John Evelyn visited Amsterdam and went into the Tower of Saint Nicholas to observe the playing of those marvelous chimes. He found a man way below the bells with a type of wooden gloves on his hands pounding away on the keyboards. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, and the clatter of the wires made it impossible for him to hear the music. But many people in the town paused in their work and listened to the chiming and were glad.

And so it may be, fellow laborer, that in your watchtowers when you are wearily pouring the music of your lives out into the empty lives of others, the rattling of the keys, the heavy hammers, the twanging of the wires, and the very nearness of the work may all conspire to prevent you from catching the music. But across the crowded cities and villages full of weary sin-sick souls, and far out on the eternal sea, the melody of your work will blend with the song of the angels. Do not ever be discouraged in your work for the Master.

Those who have stood on the heights above the city of Naples, Italy, tell us that as the sound comes up from that populous city and reaches the upper air, it meets and mingles on a minor key. There are the voices of traffic and of command; the voices of affection and rebuke; the shouts of sailors and cries of itinerant vendors in the street, as well as the chatter and laughter of children. But they all come up, forming an indistinguishable moan in the air.

That moan in the air is the voice of the world as it reaches the throne of God. It is a cry for help. Christ, who poured out His soul unto death that the world might be saved, hears that cry and waits with unutterable longing for souls to hear the message, for channels through which His divine love can flow to every part of the world.

Will you become involved in its proclamation? Will you go forward with fortitude and resolute purpose to point men and women heavenward? I believe God is counting on you and me, for He has made no other plans.

Time to Act

Now is the time and, thank God, we are the people. I am sure that we all recognize that we have come to the now time. If ever the time was auspicious for striking out for God, it is now! If ever the time was ripe for the harvest, it is now!

Now, while the hearts of humanity are failing them for fear; now, when men and women have become disillusioned with the fleeting pleasures of earth; now, when the universal cry is for something lasting and eternal; now, while the forces of good and evil are consolidating for the last great struggle to the death; now, while science is exploding in ever-breathtaking marvels; now, while men are reaching for the planets of outer space and on to the stars; now, while the doors of opportunity are still open for the preaching of the gospel; now, while the stupefying, crippling, corroding epidemic of sin seems about to envelop the whole of society; now, while the youth of the world are looking for a challenge, something to live for, something to die for; now, while the confused, bewildered masses of earth are groping blindly in the darkness of misery and despair; now, while our decadent society seems bent on destruction; now, while moral laxity and marital infidelity and the new morality are doing their destructive work; now, while the angels of God are holding back the winds of strife from increasing into a global hurricane; now, when the prophecy of Joel concerning the outpouring of God's Spirit upon His people in latter rain proportions is about to be fulfilled; now, in this hour of history, God's call to service comes to each of us to do our part to bring to a great triumphal conclusion the sharing of the Advent message throughout this great, challenging, desperate period of the world's history.

We are a people of prophecy, a people of destiny, a people with a mission, a people with a deadline. We are the people with the message for these times. We are the people of the remnant, and our redemption draweth nigh.

The time is ripe, the message is right, and God is ready! The question is, are we ready?

Someone has said the church's whispers must become shouts, her lethargy must become enthusiasm, and her subdued light must become a beacon upon the hilltops of the world. We are the people of the book - we love the Bible. We are the people with a Saviour - we love the Lord. We are the people of hope - we look for Christ's return. We are the people of prayer - we talk with God. We are the people of law and order - we love God's commandments. We are the people with the Sabbath - we keep holy the seventh day of the week. We are the people of principle - we hold high standards. We are the people with a program - the globe is our limit. We are the people with a heart - we help the needy. We are the people with a past - we go back to Pentecost. We are the people with a future - heaven is our home.

So, knowing the time, let us awake and join hands together in the glorious proclamation of the third angel's message as it sweeps to its mighty climax.

**Unless otherwise noted, Scripture texts are taken from the New King James Version.*

APPENDIX G

“IF I WERE THE DEVIL”

**Presentation by George Knight, at the General Conference Business Session, July 2, 2000,
in Toronto, Canada.**

Seventh-day Adventism at the edge of the twenty-first century is somewhere it never expected to be—on earth. Beyond that, it has expanded beyond the wildest dreams of its founders and continues to expand. When I joined the church in 1961, there were somewhat more than 1 million Adventists worldwide. That figure expanded to more than 2 million in 1970, 3.5 million in 1980, nearly 7 million in 1990, and roughly 11 million in 2000. At the present rate of growth, we might expect to find 20 million Adventists in 2013 and 40 million somewhere between 2025 and 2030, if time should last. What a change from 1848, when there were about 100 believers. To them Ellen White’s publishing vision that Adventism would someday be like streams of light extending clear around the earth must have seemed like wild nonsense. If one of them would have predicted 11 million Adventists, the others, like Sarah of old, probably would have laughed out loud. There is a sense in which the impossible has happened. Those early believers were few, poor, and weak. On the other hand, the church today is many, with the most widespread worldwide presence in the history of Protestantism, with billions of dollars of assets and means. Yet growth has brought about its own complications and challenges. Things were simple in the early days of the Adventist Church. All spoke the same language, all belonged to the same race, all lived in a relatively restricted part of the northeastern United States, and all had been reared in a culture that provided them with a shared value system and set of expectations. In the year 2000 Adventism is far from simple. We hail from more than 200 nations, utilize more than 700 languages, and vary greatly in our cultural backgrounds and expectations. Adventism today has unparalleled finances and reservoirs of skilled workers, yet it faces unprecedented challenges in moving forward with its mission. Fortunately, our God is a God of the impossible. For better or worse, He has chosen to use quite fallible human instruments to finish His work.

If I were the devil (which is one of my favorite games), I would pit all of my energies against the human element in God’s plan as His church seeks to move from the present into the future. In fact, if I were the devil, I would plan my strategy very carefully. I would have a well-thought-out plan for frustrating the church in its mission.

The first thing on my agenda would be the upcoming generation of Adventists. If I were the devil, I would put my best energies into getting the church to reject the ideas and plans of the coming generation. And that shouldn’t be too difficult, since in most areas they don’t dress like their elders, sing like them, or even think like them. When I get older people to frown on guitars, I will at the same time help them forget that early Adventists didn’t even allow organs in their churches. When I take a shot at their so-called drama, I will help their elders forget that Jesus used fictional stories such as the rich man and Lazarus and that Ellen White used the term drama to refer to what we think of as soap operas. And I certainly would encourage the older members to think of their drama as some great evil rather than an enacted parable. I would also help the Adventist Church to forget that their very movement was largely begun by young people whose ideas were innovative and creative.

Our devil is not a dumb one. He knows that if he can discourage the best of our young people from taking over the church, it will be dead or dying. To reach the new generation, we must learn to communicate in the language of their day, just as Jesus used the language and idioms of His, and James White did in his. If the church insists on using the idioms of the nineteenth century to reach young people in the twenty-first, it will eventually end up the same as the Amish, who have maintained their forms and traditions but lost their mission to the world.

The church needs to recognize that the upcoming generations don't even think like those of us born in the 1940s and before. Brand loyalty is gone. The post-Watergate, post-Vietnam, postmodern world also tends to be post-denominational. The church can no longer expect mindless or guilt-ridden loyalty just because people were born Adventist or because they think Adventism has the truth. To the contrary, the church will need to demonstrate that it is truly what it claims to be and that it is using its funds and resources faithfully. Today's youth have fewer qualms about using their funds and talents outside of organized Adventism.

This is no small problem. The youth of the church are its greatest asset, and the youth outside the church are its present and future mission field. The youth are Adventism's greatest opportunity and its most serious challenge. The church must formulate plans to reach their minds and enlist their support. They will be the church of the future.

If I were the devil, I would get the church to think small. This tactic is closely related to that of frustrated young people, because the young have not yet discovered that everything is impossible. I know Adventists who can give 110 reasons that almost anything that is suggested can't be done. And they usually buttress their argument with Bible verses and Ellen White quotations taken out of context.

Such apostles of negativism have apparently never read *Testimonies for the Church*, volume 6, page 476: "New methods and new plans will spring from new circumstances. New thoughts will come from new workers who give themselves to the work. . . . They will receive plans devised by the Lord Himself." New workers are often young workers.

The apostles of negativism need to learn the lesson of the bumblebee. It is aerodynamically impossible for bumblebees to fly, but they don't know it, so they do it anyway.

Thinking small in Adventism means Church X baptizing 50 in 2001, rather than 25; it means topping the 20 million mark by 2004 instead of 2013. With small thinking, the church will be on the planet for a long time.

I think of my friend in Hawaii, Arnold Trujillo. He now has 29 churches and companies with 5,500 members, but has publicly stated that his goal is to have 10,000 home church units of 12 members each by 2005 and is currently laying groundwork for that expansion. Is that a vision or a delusion? They may be close together. Never forget what Jesus commanded the 11 disciples to take the gospel to "all the world" and never forget the impossible task that faced our own forebears in Adventism. What we need is to think about the magnitude of the latter rain and faith. How can we think big and best utilize our funds and our resources to make our dreams come true?

If I were the devil, I would get people to believe that there is only one way to do something and that everybody has to do it that one way. Take worship, for example. A few years ago in the North American Division we had some tension over what was called celebration worship.

Now, I don't know much about celebration worship, but I do know that in the average Adventist service I can fall asleep during the invocation, wake up at the benediction, and tell you exactly what happened.

The church needs to realize, as Ellen White put it, that "not all minds are to be reached by the same methods." Worship styles, for example, are related to a person's socioeconomic class. What may reach some upper-middle-class community may not appeal to Pentecostals or high church Anglicans or Orthodox or Islamics. I'm not saying that we become Pentecostals or Islamics, but we ought to have modes of reaching out that appeal to them. Adventism does not need one or two ways of worshiping, but 50. Another way of saying it is that if everybody in the church looks like me, we aren't reaching out very far.

I have spoken about worship, but the same can be said for evangelism. Our God has created variety everywhere. We must move beyond single-crop harvesting in any given community and reach out for all of God's children. If we are going to reach those most unlike us, we need to consciously develop methods and procedures that are quite unlike our traditional ones.

If I were the devil, I would downplay the importance of new technologies in finishing the church's work. New technology has tremendous power for both good and evil. Too often we have left the field to the devil. H.M.S. Richards once told me that he had to fight the brethren at every step. Radio in 1930 was too new, too radical, too innovative, too untried, a "waste of the Lord's money."

Today we stand at the frontier of technologies for spreading the three angels' messages that Richards didn't even dream of. Today as never before, we need a generation with the H.M.S. Richards spirit but with twenty-first-century imaginations.

Before leaving the topic of technology, I need to say that I thought the NET idea was crazy. Who would go to a church and watch a preacher on a screen? I am glad that I was wrong. The NET program has put Adventists at the very frontier of some types of worldwide communication. What other ideas are out there for discovery? And how can we best utilize them?

If I were the devil, I would make pastors and administrators the center of the work of the church. It must have been the devil who gave us the idea that the pastor should do all the preaching, give all the Bible studies, be the church's primary soul winner, and make and carry out business decisions for the church.

We need to move beyond seeing churches as entertainment centers for the saints. We need to get more priests into the priesthood of believers. If we wait for the clergy to finish the work, Adventism will be on earth for a little longer than eternity. The challenge is to create a generation of Adventist pastors and administrators who become equippers who are skilled in helping people use their talents in the work of reaching the world. Pastors need to become enablers, not mother hens hovering over their fledglings.

Al McClure is reported as saying at a church planting convention that any church that doesn't spin off or plant another church in three years ought to lose its pastor. And if Elder McClure didn't say that, he should have. Adventism needs to take definite steps to recast the role of the pastor into that of enabler.

If I were the devil, I would undermine the importance of the local congregation. One of the great needs of Adventism is the creation and maintenance of vibrant local congregations. A healthy congregation is not a group of independent individuals, but a unit of believers reaching out to the community around them.

The task of the world church in General Conference organization is to coordinate funds and personnel in order to send Christ's message to the far corners of the earth. Thus congregationalism as a form of organization is not sufficient in itself. On the other hand, the denomination in the long run will be only as healthy as its local congregations. What can be done to create health in our local congregations?

If I were the devil, I would create more administrative levels and generate more administrators. In fact, if I were the devil, I would get as many successful church employees as far from the scene of action as possible. I would put them behind desks, cover them with paper, and inundate them with committees. And if that weren't enough, I would remove them to so-called higher and higher levels until they had little direct and sustained contact with the people who make up the church. Now, don't get me wrong. I believe in church organization. But I also believe in food, and I know that too much of a good thing has less than healthy results. Many Adventists believe that Adventism needs to trim down the number of its administrative types and its administrative real estate so that more money and energy is put into fighting the battle on the front lines. Many Adventists are tired of paying the massive bill for a multi-layered system.

At the 1999 Annual Council in Brazil I pointed out that there is no church in the world with as many administrative levels to support as Adventism. When that article was published in the *Adventist Review*, the editor wanted to insert "except Roman Catholicism." I responded by telling them to add "including Roman Catholicism." The Roman Catholic system has two levels above the local congregation, while Adventism has four. The current system was developed in the horse-and-buggy era, when even the telephone hadn't come into its own. The challenge for the church in the twenty-first century will be to reorganize for mission along lines that take into account modern transportation and communication.

I am just completing a book on the history of Adventist Church organization in which I suggest a three-tiered, totally restructured model that is arranged in such a way as to capture the advantages of a worldwide church while at the same time providing for local initiatives. More and more Adventists are realizing that there are other ways to structure the church in the postmodern world that would free up both money and workers for finishing God's work on earth. Too much money, claim many, is being used to run the machinery, as if the machinery were an end in itself. Many of the potential opportunities of the future are contingent upon successful restructuring in a manner that will free up resources. This task may be one of the greatest challenges we face at the beginning of the twenty-first century.

If I were the devil, I would make Adventists fearful of the Holy Spirit. Too many of us fear Pentecostalism when we think of the topic of the Holy Spirit. On the other hand, we need to remember the Bible teaching about the necessity of the Spirit in Christian work, and Ellen White taught that the reception of the Holy Spirit brings all other blessings in its train.

Some years ago I noted at a General Conference presentation that Adventists don't really believe the 27 fundamental beliefs. Especially the one about spiritual gifts. We believe in spiritual gift rather than gifts, and most of us restrict that gift to one person who's been safely

in her grave for the past 85 years. What would it be like if suddenly today in the pulpit I got the gift of tongues, a true gift? I might be carried off. What if I got a true gift of prophecy? There would most likely be a massive committee to study the situation for the next 10 years. Now, I have to admit that even talking about such things makes me nervous, because the Spirit is impossible to control.

On the other hand, we have the promise in Joel 2 of the spiritual outpouring in the last days, a spiritual outpouring that will most likely split the church right down the middle. How much do we really think about the Holy Spirit and the outpouring of the latter rain? Are we so focused on goals and structures and human endeavor that we have forgotten the essential power behind each of them? What steps can be taken to allow the Spirit its proper place within Adventism? Or do we hope to complete our work without His troublesome presence?

If I were the devil, I would encourage the denomination to keep playing the numbers game. The worst thing that ever happened to Adventists was learning how to count. We count numbers, churches, institutions, money, and everything else. While numbers may have their proper place, they have very little to do with the reality of a finished work. One result of the numbers game is that we tend to put our money where we can get the most baptisms for the least money. Where we can get the most results. That has meant that we have not put the kind of effort needed into those parts of the world that are the most difficult to reach. In the North American Division the most difficult group to evangelize happens to be Caucasian. Some years ago I wrote the division president that if we didn't start putting more effort toward creatively evangelizing that self-satisfied group, in 50 years the largest unreached people group in the world could be White North Americans.

The numbers problem takes on different configurations in various parts of the world, but we need to face it consistently in our planning if we ever hope to reach all of God's children. If I were the devil, I would get Seventh-day Adventists to forget, or at least to downplay, their apocalyptic heritage. Adventism has never seen itself as just another denomination, but rather a movement of prophecy, with its roots in Revelation 10-14. It is that belief in Adventism as a special called-out people with an urgent message that has driven the church to the ends of the earth. When that vision is gone, Adventism will become just another toothless denomination that happens to be a little more peculiar in some of its beliefs than others.

Our approach to apocalyptic in future planning will determine whether Advent-ism will continue to be a movement or will be transmuted into a monument of the movement and eventually a museum about the movement. While we are on the topic of apocalyptic, it is important that we speak to the people of our day. It just doesn't get people excited about the nearness of the Advent to tell them that there was a great earthquake in Lisbon in 1755 and that the stars fell in 1833.

I have no problem with those events in their historicity and their power on people in the nineteenth century. But we need to help people see the ongoing apocalyptic events in the framework of our day.

If I were the devil, I would get Adventists to hold that all of their beliefs are of equal importance. On the contrary, the plain fact is that having a saving relationship with Jesus is at the very center of Christianity. That relationship is not at the same level as eating a pork chop. I have known Sabbathkeepers who are meaner than the devil. I have known vegetarians who

are meaner than the devil. The church needs to think of its beliefs in terms of what is primary and what is secondary, of what is central and of what is on the edge.

The Bible picture is clear that all genuine Christianity flows out of a saving relationship with Jesus Christ. It is all too easy to be an Adventist without being a Christian. In Adventism's entire outreach program the centrality of Christ needs to be made crystal-clear.

The challenge is to structure our outreach consciously so that people become Christians and they become Adventists because Adventism is meaningless outside of a Christian framework.

If I were the devil, I would get Adventists fighting with each other. Any old topic would do—worship styles, theology, dress standards. Anything would do for my purposes if I were the devil. After all, if Adventists were busy shooting all their bullets at each other, they wouldn't have many left over for me.

The devil has been quite successful in this strategy. What can be done to help us find and defeat the real enemy?

If I were the devil, I would get as many Adventists as possible to think tribally, nationally, and racially. I would make the church one big power struggle, without regard to mission or efficiency. Having made that statement, I hasten to add that there are injustices that need to be rectified and complex situations that can never be made completely straight. My plea is that even in the most difficult and unjust situations we need to behave as born-again sisters and brothers, all able to discuss these things without losing sight of the mission of the church, which makes the issues meaningful in the first place. Adventism needs to develop mechanisms to enrich and enlighten its multiculturalism and its internationalism.

And last, if I were the devil, I would get Adventists to look miserable on Sabbath. Let me ask: When do Adventists rejoice? Sundown Friday, or sundown Sabbath? Too many of us act as if Sabbath were the penalty for being an Adventist, instead of a sign of our salvation and the greatest blessing of the week. This unfortunate attitude shows up in too many of our churches. I have been to Adventist churches in which no one has even greeted me. Not wanting to make them feel uncomfortable, I didn't say anything either. The only thing they didn't know was that I was the speaker that day. And then partway through the sermon I asked them, "If you were not an Adventist Church member and you came to this church, would you ever come again?" And then I told them that if I were that non-Adventist, I'd never come back.

It takes more than correct doctrine to fill a church. We need not only doctrinal truths, but the truth as it is in Jesus. Now, I am tired of playing the devil. Where does God come into all of this?

If I were God, I would encourage the Seventh-day Adventist Church to start thinking, planning, and acting in a manner that will defeat the devil's gate plan. I would encourage Adventism to multiply the power of its blessings, treat its challenges and invoke them in an honest and Christian manner, and put all its energies into maximizing its missiological opportunities. Success will not come about by accident. It will be the product of deliberate thought, planning, and action.

SEVENTH-DAY ADVENTIST CHURCH WORLD STATISTICS

A World Church

Seventh-day Adventists are one of the fastest-growing Christian churches in the world today adding one new member by baptism every 38 seconds of every day and passed the 10 million mark in 1998 with an average of 2,100+ people baptized each day. From its organization in the US in 1863 with around 3,500 members, today nine out of ten members live elsewhere--in 205 other countries of the world.

Growth in China believers has been phenomenal in a country without a national Church organization. During 1993 one congregation, led by two local elders, held the second largest single baptism in Seventh-day Adventist history when 4,415 became believers. In 1994, 2,300 were baptized over two days in a province in Northern China. China experienced a net growth of over ten per cent in the year to June 1997.

With the fall of Communism in Eastern Europe and former Soviet Union, new doors of opportunity for mission and educational work have opened. The first-ever Seventh-day Adventist church building in Albania was officially dedicated in the city of Korce, and two Adventist schools have moved to new locations in the Czech Republic and Romania.

Seventh-day Adventists are communicating to their different publics using new communications technologies. The Church operates a private forum on CompuServe, and a public forum on the Internet at <http://online.adventist.org>. Church members can directly communicate with clergy and church leaders, and users can download Church news, information files, inspirational materials and statistics.

In 1994 Adventist News Network (ANN), an official press agency from world headquarters, was launched; and Adventist Communication Network (ACN) began broadcasting via satellite to 500 churches in North America. In the past two years, the Network has grown and now has more than 2,000 churches downlinking four satellite programs regularly. Adventist World Radio (AWR) continued its expansion in 1994 by adding new languages and transmitters. Today, AWR broadcasts 1,000 hours per week in more than 40 languages from 18 transmitters in 7 international locations. In 1995, the Seventh-day Adventist Church entered the world of Internet with a Web page, providing information about the Church.

Seventh-day Adventists have one of the most extensive centralized Protestant educational systems in the world (5,590 schools, colleges and universities) and have one of the most comprehensive networks of health-care providers (162 hospitals, 361 clinics, medical launches and medivac planes, orphanages, and 102 homes for the elderly). Adventists speak in at least 725 languages and another one thousand dialects, leading to the establishment of 57 Church-owned printing plants and editorial offices including the newest in Russia and Bulgaria.

Seventh-day Adventist Church World Statistics

Seventh-day Adventist Church World Statistics

Churches, Companies, Membership, and Workers

Churches 44,888

Church Companies 44,298

World Church Membership 10,163,414

Baptisms and Professions of Faith 818,754

Ordained Ministers, Active 13,432

Total Active Workers 165,213

Mission to the World

Countries and Areas as Recognized by the United Nations 230

Countries in Which Seventh-day Adventist Work Is Established 205

Divisions 12

Union Conferences and Missions 90

Local Conferences and Missions 483

Education Program

Total Schools 5,590

Tertiary Institutions 90

Worker Training Institutions 36

Secondary Schools 1,014

Primary Schools 4,450

Total Enrollment 996,249

Tertiary Institutions 60,632

Worker Training Institutions 3,658

Secondary Schools 208,486

Primary Schools 723,473

Food Industries 27

Health Ministry

Hospitals and Sanitariums 162

Nursing Homes and Retirement Centers 102

Clinics and Dispensaries 361

Orphanages and Children's Homes 25

Airplanes and Medical Launches 5

Outpatient Visits 9,299,792

Assets of Healthcare Institutions (1995) US \$4,908,790,417

Media Centers 10

Publishing Work

Publishing Houses and Branches 57

Literature Evangelists, Credentialed and Licensed 7,584

Languages Used in Publications 272

Sabbath Schools

Sabbath Schools 107,224

Sabbath School Membership 11,785,918

Adventist Development and Relief Agency International (ADRA)

Countries and Areas of the World Where ADRA is Involved — 121

Projects Funded 2,450 Beneficiaries of Projects — 18,299,096

Value of Total Aid US — \$134,623,423

*Prepared by the Office of Archives and Statistics
General Conference of Seventh-day Adventists
August, 1999*

**INTERESTING FACTS AND FIGURES:
SEVENTH-DAY ADVENTIST WORLD CHURCH**

	1993	1994	1995	1996	1997	1998
Total Accessions	654,055	629,710	659,899	719,679	744,798	818,754
Accessions per day	1,791	1,724	1,807	1,970	2,039	2,242
Accessions per hour	75	72	75	82	84.96	93.40
Accessions per minute	1.2	1.2	1.2	1.3	1.42	1.56
One accession per so many seconds	1 per 48 sec	1 per 50 sec	1 per 48 sec	1 per 44 sec	42.37	38.54
Accession rate (%)	8.7	7.9	7.9	8.2	8.01	8.44
New church organized per so many hours	1 every 5.3 hours	1 every 4.7 hours	1 every 6.2 hours	1 every 4.3 hours	8.35	5.42
Growth rate (%)	6.2	5.3	5.1	5.5	4.38	4.75

APPENDIX I

SEVENTH-DAY ADVENTIST WORLD CHURCH STATISTICS—1999

Churches, Companies, Membership, and Employees

Churches—World.....	46,740
North American Division.....	4,754
Companies—World.....	46,908
North American Division.....	444
Church Membership—World	10,939,182
North American Division.....	914,106
Total Accessions	1,090,848
Baptisms.....	1,068,329
Professions of Faith	22,519
Ordained Ministers, Active.....	13,815
Total Active Employees	165,882

Mission to the World

Countries and Areas of the World as Recognized by the United Nations.....	229
Countries and Areas of the World in Which Seventh-day Adventist Work Is Established	204
Languages Used in Seventh-day Adventist Publications and Oral Work	803
Divisions	12
Union Conferences and Missions.....	91
Local Conferences and Missions	490

Educational Program

Total Schools.....	5,846
Tertiary Institutions	95
Worker Training Institutions.....	38
Secondary Schools.....	1,115
Primary Schools	4,598
Total Enrollment	1,055,189
Tertiary Institutions	62,348
Worker Training Institutions.....	4,163
Secondary Schools.....	241,441
Primary Schools	747,237

Food Industries	27
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Healthcare Ministry

Hospitals and Sanitariums	166
Nursing Homes and Retirement Centers	117
Clinics and Dispensaries.....	371

Healthcare Ministry, Continued

Orphanages and Children's Homes	30
Airplanes and Medical Launches	12
Outpatient Visits.....	9,663,376

Media Centers	10
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Publishing Work

Publishing Houses and Branches	56
Literature Evangelists, Credentialed and Licensed	7,407
Languages Used in Publications	310

Sabbath Schools

Sabbath Schools	110,229
Sabbath School Membership	12,802,672

Contributions

Tithe—World	US \$1,030,159,364
North American Division	US \$610,215,570
Tithe Per Capita—World	US \$107.99
North American Division.....	US \$693.56
Sabbath School Mission Offerings—World	US \$44,394,885
North American Division.....	US \$20,309,584
Ingathering—World	US \$10,387,581
North American Division.....	US \$2,829,577
Total Tithe and Offerings—World.....	US \$1,605,715,044
North American Division.....	US \$981,354,266
Total Tithe and Offerings Per Capita—World.....	US \$168.32
North American Division.....	US \$1,115.39

Adventist Development and Relief Agency International (ADRA)

Countries and Areas of the World Where ADRA is Involved.....	124
Projects Funded.....	3,615
Beneficiaries of Projects	19,310,324
Value of Total Aid.....	US \$159,488,614

Prepared by the
Office of Archives and Statistics
General Conference of Seventh-day Adventists
July, 2000

APPENDIX J

SEVENTH-DAY ADVENTIST WORLD CHURCH – INTERESTING FACTS AND FIGURES

	1994	1995	1996	1997	1998	1999
Accessions	629,710	659,899	719,679	744,798	818,754	1,090,848
Per day	1,724.05	1,806.70	1,970.37	2,039.15	2,241.63	2986.58
Per hour	71.84	75.28	82.10	84.96	93.40	124.44
Per minute	1.20	1.25	1.37	1.42	1.56	2.07
One accession per. . . seconds	50.11	47.82	43.85	42.37	38.54	28.93
Accession rate (%)	7.91	7.87	8.17	8.01	8.44	10.73
New church organized every. . . hours	4.72	6.20	4.33	8.35	5.42	4.73
Growth rate (%)	5.28	5.13	5.49	4.38	4.75	7.63
Ratio: population per each Seventh-day Adventist member*	669	647	621	602	583	547

*Interpretation: 547 means one Seventh-day Adventist for every 547 persons in the world.

Prepared by the
Office of Archives and Statistics
General Conference of Seventh-day Adventists
July, 2000

APPENDIX K

RATIOS OF SEVENTH-DAY ADVENTISTS TO WORLD POPULATION (1863 - 1999)

<u>Year</u>	<u>Ratio*</u>	<u>Population**</u>
1863	1: 373,143	1,306,000,000
1870	1: 250,000	1,360,000,000
1880	1: 92,678	1,443,000,000
1890	1: 51,563	1,532,000,000
1900	1: 21,487	1,628,000,000
1910	1: 16,647	1,740,000,000
1920	1: 10,035	1,861,000,000
1930	1: 6,587	2,070,000,000
1940	1: 4,549	2,296,000,000
1950	1: 3,300	2,520,000,000
1960	1: 2,427	3,022,000,000
1970	1: 1,802	3,698,000,000
1980	1: 1,268	4,414,000,000
1990	1: 795	5,321,000,000
1991	1: 758	5,384,000,000
1992	1: 723	5,420,000,000
1993	1: 692	5,506,000,000
1994	1: 669	5,607,000,000
1995	1: 647	5,702,000,000
1996	1: 621	5,771,000,000
1997	1: 602	5,840,000,000
1998	1: 583	5,926,000,000
1999	1: 547	5,982,000,000

**Interpretation: 1:547 means one Seventh-day Adventist for every 547 persons in the world.*

***Population figures are taken from the World Population Data Sheets of the Population Reference Bureau.*

Prepared by the
Office of Archives and Statistics
General Conference of Seventh-day Adventists
July, 2000

APPENDIX L

RATES OF GROWTH OF THE SEVENTH-DAY ADVENTIST CHURCH (1975 - 1999)

<u>Year</u>	<u>Percent Growth Rate</u>
1975	5.75%
1976	5.40%
1977	4.95%
1978	5.69%
1979	6.12%
1980	5.21%
1981	5.39%
1982	6.26%
1983	6.22%
1984	6.87%
1985	6.61%
1986	7.96%
1987	6.93%
1988	6.82%
1989	7.63%
1990	6.94%
1991	6.10%
1992	5.57%
1993	6.18%
1994	5.28%
1995	5.13%
1996	5.49%
1997	4.38%
1998	4.75%
1999	7.63%

Note: Rates of Growth are the changes in membership between the beginning of the year and the end of year, shown as percentages.

Prepared by the
Office of Archives and Statistics
General Conference of Seventh-day Adventists
July, 2000

APPENDIX M

PROJECTED MEMBERSHIP GROWTH OF THE SEVENTH-DAY ADVENTIST CHURCH

These projections are based upon the membership growth over 20 years, from 1978 to 1998 calculated with the compounding formula. Over this period the annual growth rate was 6.1%.

<u>Year</u>	<u>Projected Membership Growth</u>
1999	10,782,042
2000	11,438,325
2001	12,134,555
2002	12,873,163
2003	13,656,729
2004	14,487,989
2005	15,369,846
2006	16,305,380
2007	17,297,858
2008	18,350,747
2009	19,467,723
2010	20,652,688
2015	27,751,320
2018	33,133,544
2020	37,289,857

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September, 1999

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